Gillett

ANCESTOR CHART

PHELPS

MR. WM. PHELPS 1
B 1599
D
M
Res
ELIZABETH

made freeman 1664:
sold Windsor place to John Gillette, 1668 2
JOSEPH PHELPS
B ca. 1629
D 1684 at Simsbury
M 20 Sept. 1660
Res
HANNAH NEWTON -
B
D 1671 at Simsbury

ROGER NEWTON
B
D See Stiles
M
Res
MARY, wid. of THOS SALMON

JOSEPH PHELPS, jr 3.
Grandfather
B 20 AG. 1667
D 20 JAN. 1750
M
Res Simsbury, CT.
See Fam 12 PHELPS in Stiles (not #15)

III JOSEPH PHELPS 4
Father
B 9 OCT. 1689
D 18 JE. 1763
M 7 JAN. 1713/14
Res at Simsbury CN
RES: sett Turkey Hills [E. Granby, CN]
Owned 2 Negroes - man - Zickery wife - Citty

B
D
M
Res

JOSEPH COLLIER
B
D
M
Res
ELIZABETH SANFORD
B
D

B
D
M
Res

MARY COLLIER
Grandmother
B
D

Ancestors of: FAM. 53 in Stiles
EZEKIAL PHELPS 5
b. 8 Mar. 1723
m. 3 My (Dec) 1744 ELIZABETH GILLETTE
[prob of Nathan Gillett
[prob. Error. Should be Jos III Phelps and Rebeka North]

father of HANNAH PHELPS 6 b. 1761
m. to ABEL FORWARD ③
parents of DEBORAH FORWARD
m. to ABIJAH ROWE
parents of MERCY MARY ROWE
m. to JOSEPH GILLET 5
parents of AMASA GILLET 6

B
D
M
Res

THOS. NORTH
Grandfather
B
D
M
Res
of Farmington, Cn.

B
D
M
Res
B
D

B
D
M
Res

Mother REBECCA NORTH
B 1693 - Farmington CT.
D 8 NOV 1732

B
D
M
Res

B
D
M
Res

HANNAH NEWELL
Grandmother
B
D

B
D
M
Res
B
D

Key

B- Born
D- Died
M- Married
Res- Residence

SOURCE: - Ancient Windsor, STILES. Researched by Gladys Dodd

DPL 500 (Rev. 10-78)

BASIC OUTLINE FOR GENEALOGICAL RESEARCH

SOURCES

- A. Primary (original records)
- B. Secondary (printed records)
  - 1. Books
  - 2. Periodicals
  - 3. Manuscripts

WHERE TO SEARCH

- A. HOME (Primary and secondary)
  - 1. Family and Bible records
  - 2. Interviews with relatives
- B. LIBRARY (secondary)
  - 1. Family genealogies
  - 2. County histories
  - 3. Town histories
  - 4. Published census records
  - 5. Published vital records
  - 6. Published probate records (abstracts)
  - 7. Published state archives
  - 8. Published state papers
  - 9. Published ships' passenger lists
  - 10. Published church records
  - 11. Atlases--maps--gazetteers
  - 12. Directories
  - 13. Muster rolls and military records
  - 14. Surname books
  - 15. Indexes and guides
  - 16. Biographies
  - 17. Newspapers
- C. ARCHIVES (primary source)
  - 1. Town or township records
  - 2. City or municipal records
  - 3. County records
    - a. Vital records
    - b. Land records
    - c. Probate records
    - d. Tax records
  - 4. Territorial and state records
  - 5. Federal records
    - a. Census schedules
    - b. Mortality schedules
    - c. Military service records
    - d. Pension applications
    - e. Bounty land warrants
    - f. Homestead applications
    - g. Ships' passenger lists

III. RESEARCH MECHANICS

- A. METHODS
  - 1. Ascent - end result - family hist
  - 2. Descent - end result - genealogy
- B. FACTORS
  - 1. Time
  - 2. Place
  - 3. Deductions from known facts
  - 4. Define problem - study angles of approach
- C. STRUCTURE - exact identity of each individual
  - 1. Who
  - 2. When
  - 3. Where
  - 4. Occupation
    - a. Directories
    - b. Biographies
    - c. Professional and trade histori
    - d. Government appointments
    - e. Government commissions
  - 5. Military Service
  - 6. School Records

A revision of an outline appearing in
Williams, Ethel W., Know Your Ancestors; a Guide to Genealogical Research. Rutland, Vermont: Charles E. Tuttle, 1960. pp.140-141
(DPL# G929.07 W 671 kn and 929.1 W 671 kn)

PHELPS:

Fam. 15. Joseph^{3} (*Lieut. Timo.*,^{2} *Mr. Wm.*^{1}), sett. W.; owned large tract of land in Hebron, Conn., and poss. res. there latter part of his life, as a number of his children sett. there; he m. 18 Nov., 1686, Sarah (dau. of John) **Hosford,** b. same day and year as her husband; he d. 30 Aug., 1716. Hartford Prob. Recs., Vol. 9, gives will of Joseph Phelps, Senior, of Windsor, dated 23 Aug., 1716. He appointed his wife Sarah ex. and mentions "my ten ch.: Joseph, Daniell, Edward, John, Abell, Icabod, Jonathan, Mary, Sarah, Abigall." Invent. of est., 2 Oct., 1716, gives ages of ch.: Edward, about 18; John, about 16; Mary, about 13; Abell, about 11; Ichabod, about 9; have Samuel and William Phelps appointed guardians, while the mother Sarah is appointed guardian to Jonathan and Abigail. This changes the dates as they appear to have been copied from W. Recs.—*R. T. S.* *Ch.* (*b. in W.*):

1. Sarah, b. 14 Aug., 1687.
2. Mary, b. 8 June, 1689; m. Matt. **Griswold,** 6 June, 1709.
3. Joseph, b. 16 Mch., 1692/3; m. Susanna (dau. Jas., Jr.) **Enos,** 8 Mch., 1715; she b. W., May, 1699; d. Hebron, Conn., 11 Dec., 1773, æ. 79; he d. H. 17 Oct., 1761, æ. 68.—Com. by Mrs. MARTHA A. GAYLORD of Minneap., Minn., fr. old *Pinney Fam. Bible.*
   "May, 1713, upon the petition of Joseph Phelps of Windsor, requesting some allowance for several things lost by his son, Joseph Phelps, a souldier improved in a scout under the command of Lt. Crocker, in his escape from the Indian enemy; This Assembly grant to the petitioner the sum of thirty shillings, to be paid him out of the Colony treasury."—*Col. Rec.*, Vol. V., p. 382.
4. Abigail, b. 15 Oct., 1693; m. Samuel **Marshall.** (?)
5. Edward, b. 1697. Fam. 34.
6. Benoni, b. 24 June, 1699.
7. John, b. 30 Sept., 1703; m. (1) Anna **Hosford;** (2) Mindwell (**Hosford?**); sett. Hebron, Ct. *Issue:*
   1. John, b. H., 27 Sept., 1730; m. Deborah **Dewey,** and had *Jared*, b. 15 Oct., 1670, who m. Rosanna **Fuller,** 23 Sept., 1785, and had 10 ch.; he enl. in Capt. Judd's Co., 3d Reg't, Conn. Line, 25 Mch., 1777, for 3 yrs.; app. fife-major 19 Apl., 1779; mustered out 25 Mch., 1780; join'd army again as fifer 25 July, 1781; res. at H. until 1804, when he removed to Mass.; thence, 1811, to Smithfield, Bradford Co., Pa., where he d.; 8 of his gd.-ch. served in the War of the Civil Rebell. on Union side; Mary, dau. of his s. Jared, Jr., m. Dan'l **Bradbury,** Capt. Co. F, 6th Penn. Reserve Rg't; resides (1890) Athens, Pa.
8. Abel (Capt.), b. 19 Feb., 1705; m. (2) Jerusha ——— of Goshen, Conn., about 1726. Sims. Recs. say she d. 21 Jan., 1735/6. Her tombstone at Poq. say d. 1 Sept., 1736, æ. 31; m. (2). *Ch.* (*Sims. Rec.*):
   1. Abel, b. 8 Mch., 1732; d. 21 Feb., 1737.
   2. Joel, b. 3 Dec., 1733.
   3. David, b. 8 Jan., 1735/6.
   4. Abel, b. 5 July, 1738.
9. Daniel, b. 28 Mch., 1707; m. Sarah ———; settled Harwinton, Conn. [10 Dec., 1730.
10. Ichabod, b. 3 Apl., 1708; m. Martha **Tillotson,**
11. Jonathan.

Fam. 16. William^{3} (*Lieut. Timo.*,^{2} *Mr. Wm.*^{1}), married (1) Abigail **Mudge,** 7 Dec., 1699, who d. W., 24 Apl., 1705; (2) Ruth (dau. Samuel and Mary *Coggens*) **Barber,** 18 Apl., 1706; she b. W., 24 July, 1683. *Ch.* (*b. W., by 1st wife*):

1. William, b. 16 Mch., 1702.
2. Ebenezer (Ens.), b. 2 Apl., 1705. Fam. 35.

(*By 2d wife*):

3. Caleb, b. 11 Jan., 1708. Fam. 36.
4. Jacob, b. 18 June, 1711. Fam. 37.
5. Ruth, b. 23 Jan., 1713; m. Samuel (s. Samuel and Abigail *Eno*) **Phelps,** 1732; rem. to Harwinton, Conn., where she d. 21 Dec., 1749/50.

Fam. 17. Cornelius^{3} (*Lieut. Timo.*,^{2} *Mr. Wm.*^{1}), m. Sarah (dau. John and Sarah *Phelps*) **Mansfield** of W., 2 Nov., 1704; she b. W., 5 Jan., 1685. Will in H. Prob. Recs. 8 Mch., 1741/2, mentions wife, Sarah; sons, Cornelius, John, Timothy, Isaac; dau., Sarah Hutchinson.—*R. T. S.* *Ch.* (*b. W.*):

1. Sarah, b. 19 Dec., 1705; m. Mr. **Hutchinson.**
2. Cornelius, b. 2 June, 1707. Fam. 38.
3. John, b. 6 July, 1710; prob. m. 15 June, 1741, Thanks **Willcocks;** sett. W.; d. 9 Sept., 1776. Servin says it was John, son of Amos, who m. Thanks W. *Issue:*
   1. Thanks, b. 11 Dec., 1742.
   2. John, b. 5 Feb., 1744/5.
   3. Martha, b. 14 Aug., 1747.
   4. Amos, b. 31 Mch., 1750.
   5. Darius, b. 15 Oct., 1752.
   6. Sarah, b. 12 May, 1754.
   7. Jedediah, b. 12 May (sic), 1757.
4. Timothy, b. 3 Feb., 1713/14. Fam. 39.
5. Isaac, b. 22 July, 1722; poss. m. Martha **Mills,** 5 Sept., 1745.
6. Lot (Launcelot), b. about 1724.

Fam. 18. Samuel^{3} (*Lieut. Timo.*,^{2} *Mr. Wm.*^{1}), m. 3 Apl., 1707, Abigail (daughter James and Abigail *Bissell*) **Enos,** b. W., 1 Mch., 1686; he res. W. Will of Lieut. Sam'l P. of W., dated 26 Oct., 1741, ment. Samuel, James, Hezekiah, Joshua, and Abigail. Will of Abigail Phelps of Windsor, dated 25 Dec., 1749: to dafter Abigail I grante my greene Riding whood black Silk Crape goun, and Black Taffity appron, and all yᵉ rest of rest of my wearing apparel to be divided between my four sons (Hart. Prob. Recs.).—*R. T. S.* *Ch.* (*b. W.*):

1. Abigail, b. 8 Mch., 1707.
2. Samuel, b. 5 Apl., 1710; sett. Harwinton, Conn.
3. James, b. 12 Aug., 1713; d. 3 Apl., 1718.
4. Matthew, b. 25 Jan., 1714/15.
5. Mary, b. 20 Feb., d. 15 Mch., 1718/19.
6. James, b. 23 Jan., 1719/20; m. Fam. 40.
7. Tabitha, b. 18 Jan., 1721.
8. Joshua, b. 13 Oct., 1729; m. Hannah (dau. Jeremiah and Mary *Griswold*) **Birge.**
9. Hezekiah (Dr.), m. Lydia (dau. Samuel **Griswold,** and d. 1752; will, d. 9 June, 1752, left one dau., Lydia. In Griswold Fam. it is said he left a son. This would seem to be a mistake, unless he were a posthumous son. — *R. T. S.*

Check FAM. 12 for Jos. 3

Fam. 19. Nathaniel^{3} (Capt.) (*Lieut. Timo.*,^{2} *Mr. Wm.*^{1}), rem. to Hebron, Conn., 1690, with his elder bro. Timo.; at org. of H. was chosen first town clerk. He d. H. 23 Sept., 1746; m. (1) 28 Mch., 1700, Hannah (dau. Samuel and Abigail *Holcomb*) **Bissell,** b. W., 18 Dec., 1682; d. H., 24 Feb., 1717; (2) Abigail **Pinney,** 5 Nov., 1719. *Children (by 1st wife, b. H.):*

1. Hannah, b. 22 Jan., 1701/2; m. Jacob **Sherwin,** 20 Mch., 1734.
2. Nathaniel (Lieut.), b. 19 Sept., 1703; m. (1) Mary **Curtis,** 26 Aug., 1726; (2) Rachel **Savage,** 26 Mch., 1752.
3. Joshua, b. 19 Sept., 1709; d. 12 Jan., 1712/13.
4. Solomon, b. 29 July, 1716; married Temperance **Barber,** 10 May, 1738; res. H.; 9 ch.

(*By 2d wife*):

5. Abigail, b. 18 Apl., 1721; m. a **Bartholomew.**
6. Alexander, b. 6 Jan., 1723/4. Fam. 41.
7. Mehitable, b. 23 Jan., 1726; m. David **Ingraham,** 4 Sept., 1746; res. Hebron; had (1) *David* (Ingraham), b. 16 Jan., 1748.

Fam. 20. Timothy^{4} (*Timo.*,^{3} *Sam'l*,^{2} *Mr. Wm.*^{1}), m. (prob.) Sarah **Brown;** was a cabinet maker; res. Main St., Hartford, Conn.; prob. d. 9 Sept., 1756. *Ch.* (*b. H.*):

1. Timothy, b. 8 Aug., 1725. Fam. 42.
2. Daniel, b. 13 Oct., 1726 (*Heb. Rec.* say Daniel Phelps and Rachel had *Anna*, b. 5 Dec., 1757).
3. John, b. 26 Jan., 1728; sett. in Virginia; had: *John*, *Hugh*, *Elijah*, and *Samuel*; Hugh b. 13 May, 1754.
4. Sarah, bp. 10 May, 1730.

(Poss. others.)

Fam. 21. William^{4} (*Wm.*,^{3} *Sam'l*,^{2} *Mr. Wm.*^{1}), m. 4 June, 1740, Martha **Holcomb;** sett. Poq., W. He d. 22 Sept., 1775; she d. 12 Dec., 1776. *Children* (*b. W.*):

1. William, b. 22 Sept., 1740; m. Huldah **Catlin;** had 1 dau., *Huldah*, who m. Gilman **Allen** of W.
2. Martha, b. 8 Apl., 1742.
3. Eli, b. 16 Aug., 1746. Fam. 43.

Fam. 22. Daniel^{4} (Lieut.) (*Wm.*,^{3} *Sam'l*,^{2} *Mr. Wm.*^{1}), m. 9 Nov., 1728, Mindwell **Buckland.** His will, dated 15 Mch., 1749/50, mentions wife Mindwell; eldest s., Daniel; sons, Roger and Aaron; daus., Mindwell and Eunice. — *Htfd. Prob. Rec.*, *R. T. S.* *Children* (*b. W., Servin*):

1. Mindwell, b. 30 Sept., 1729; m. Isaac **Griswold,** 19 May, 1748.
2. Daniel,* b. 26 Apl., 1730; m. ——, who d. 31 May, 1804, æ. 61; he d. 16 Feb., 1804; had 1 s., *Daniel*, who d. yg.; *Servin* says D., the father, d. 1807.
3. Sarah, b. 26 Apl., 1730 (*Servin*, 17 June, 1731).
4. Hannah, b. 4 Feb., 1731/2.
5. Roger (Dea.), b. 1735. Fam. 44.
6. Unis (Eunice), bp. 27 May, 1739.
7. Eunice, b. 1742; m. Bildad **Phelps,** 5 Jan., 1763.
8. Aaron. Fam. 45.

Fam. 23. John^{4} (Dea.) (*Wm.*,^{3} *Sam'l*,^{2} *Mr. Wm.*^{1}), m. 24 Nov., 1728, Sarah **Cornish,** who d. 5 Sept., 1777. Dea. J. d. 1 Sept., 1777. Will, dated 29 Mch., 1777, ment. wife, Sarah; son, Elisha; three gr. sons, sons of my son John, decᵈ, Elihu, Horace, and Origen; two gr. daus., daus. of my son John, decᵈ; widow of my son John; my two daus., Sarah and Elizabeth. — *R. T. S. Children* (*b. W.*):

1. John, b. 14 May, 1733. Fam. 46.
2. Elisha, b. 27 Mch., 1737. Fam. 47.
3. Elizabeth, b. 21 May, 1744.
4. Sarah.

Fam. 24. Ephraim^{4} (*Ephm.*,^{3} *Sam'l*,^{2} *Mr. Wm.*^{1}), res. Simsbury; m. 30 Dec., 1714, Sarah (dau. Isaac and Sarah *Holcomb*) **Owen,** b. 17 Feb., 1694. Will, dated 18 July, 1743, mentions sons (1) Asa, (2) David, (3) Jonathan, (4) Elihu; little dau., Sarah. — *R. T. S.* *Children:*

1. Mary, b. 24 Dec., 1716; d. 13 Feb., 1717.
2. Ephraim, b. 29 June, 1718; d. yg.
3. Asa, b. 1 Oct., 1720.
4. David, b. 24 May, 1723.
5. Jonathan, b. twin to David; prob. m. Catherine **Messinger,** 3 May, 1743. (*Sims. Rec.*) *R. T. S.*
6. Sarah, b. 1 Apl., 1729.
7. Elihu, b. 28 Feb., 1732.

Fam. 25. Josiah^{4} (Capt.) (*Josiah*,^{3} *Sam'l*,^{2} *Mr. Wm.*^{1}), res. W., where he d. 24 July, 1791, æ. 83; m. (1) Ann **Griswold,** 14 Sept., 1733; (2) Hannah **Saxton** of Simsbury, 18 Dec., 1734. Will at Hartford mentions wife, Hannah; two sons, Josiah and Benjamin; four daus. — *R. T. S.* *Children:*

1. Josiah (Capt.), b. 15 Nov., 1735. Fam. 48.
2. Asa, b. 1736; d. 1745; killed by the falling of a shed at Winsted, Conn.
3. Bildad (Capt.), b. 22 Aug., 1739. Fam. 49.
4. Anna, b. 20 Mch., 1741; m. Rev. Eleazer **Storrs;** sett. Sandisfield, Mass.; 7 ch.

Fam. 26. Timothy^{4} (Capt.) (*Nath'l*,^{3} *Nath'l*,^{2} *Mr. Wm.*^{1}), m. 1725, Abigail **Merrick** of Springfield (*A. T. Servin*) dau. of Capt. John^{2} (Thomas^{1}) and Mary *Day* Merrick, b. 5 April, 1702 (*Sp. Rec.*, *R. T. S.*). Timothy P. d. 3 Dec., 1788, æ. 90; Abigail, his wife, d. 16 Aug., 1791, æ. 90 (*Suffield Rec.*, *Mary K. Talcott*). I did not find the will or dis. of est. of Timothy P. of Suffield, either in Northampton or Hartford Prob. Rec. — *R. T. S.* *Ch.* (*Suffield Rec.* copied by M. K. T., 2 Dec., 1892):

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* *W. Rec.* give Daniel, s. of Daniel Phelps and *Sarah*, his wife, b. 17 June, 1730.

— Stiles RB Hayes

PHELPS; CAPT. TIMOTHY ④ FAM 26.

1. Timothy, b. 10 Dec., 1726; d. 23 Aug., 1758 (Court of Prob. held in Hartford, 2 Mch., 1759, grants letters of ad. on est. of Timothy P., late of H., to Aaron Phelps of Suffield. — *R. T. S.*
2. Grace, b. 15 Sept., 1728.
3. Abigail, b. 11 Nov., 1731; m. 28 Dec., 1749, Daniel **Austin** of Suffield. She d. Jan., 1816. Her dau. Drusilla, b. 3 Apl., 1762, m. Roger **Burchard**, whose dau. Sophia, b. 1782, m. Rutherford **Hayes**; their s., ex-Pres. Rutherford B. Hayes, b. 4 Oct., 1822.
4. Aaron, b. 11 May, 1734, supposed to have sett. in Harwinton or Simsbury; 6 ch.
5. John, b. 1735 ? (added by Mr. Servin; not found by Miss Talcott on rec. at Suffield). Fam. 50.
6. Mary, b. 20 May, 1737; d. 21 Nov., 1737.
7. Seth, b. 1 Dec., 1738; d. 25 Apl., 1762, B.A.
8. Samuel, b. 29 Nov., 1742.

Fam. 27. **William**⁴ (Capt.) (*Wm.*,³ *Dea. Nathaniel*,² *Mr. Wm.*¹), m. 1706, Thankful **Edwards**; res. Northampton, Mass.; was a member of the Committee of Safety during the Rev. War. *Children* (*b. Northampton, Mass. — Mr. Servin*):

1. Thankful, b. 17 Dec., 1707.
2. Eliakim, b. 17 Jan., 1709. Fam. 51.
3. Thankful, b. 20 July, 1710; m. Caleb **Pomeroy**, 1733.
4. Benjamin, b. 10 Mch., 1713. Fam. 52.
5. Josiah, b. 20 Mch., 1716.
6. Experience, b. 17 Mch., 1717; married Preserve **Bartlett**.
7. William, m. Abigail ——; sett. Pittsfield, Mass.
8. Elnathan, m. Eleanor **Bridgman**, 1757; sett. Pittsfield, Mass.
9. Eunice, m. John **Wright** of N.
10. Lois, m. Joshua **Pomeroy**, Southampton.
11. Joseph.

Fam. 28. **Joseph**⁴ (*Joseph*,³ *Joseph*,² *Mr. Wm.*¹), sett. at Turkey Hills on a grant of land a portion of which still in poss. of his desc. of 6th gen. in East Granby, Conn.; m. (1) at Sims. 7 Jan., 1713/14, Rebecca **North** of Farmington, who d. 8 Nov., 1732, "in 39 yeare of her age"; (2) Hannah **Clark** of Hartford, 23 Apl., 1735, who was b. 1693; d. 10 Feb., 1765. He d. 18 June, 1763. Will, dated 14 Mch., 1760, ment. wife, Hannah; 4 daus., Hannah, Rebecca, Elizabeth, Lidia, and Keziah; five sons, Joseph, Elijah, Ezekiel,5 Abel, and Hezekiah, all of them to be my executors. "And Furthermore, I do order that my Negro man Servant Zickery and my Negro woman Servant Citty that are Husband and wife Shall not after my Decease be parted Asunder, but have Liberty to chuse their master and Mistress among my children to live with." — *R. T. S.* *Children* (*b. Turkey Hills, Conn.*):

1. Hannah, b. 28 May, d. 3 June, 1714.
2. Joseph, b. 18 Oct., 1716; m. 15 Oct., 1740, Deborah **Holcomb**, who d. 1772; he d. 14 May, 1775; was owner of a number of negro slaves. *Issue*:
   Joseph, b. 23 Jan., 1742; d. 28 Jan., 1767; had (1) *Joseph*, b. 11 Jan., 1740; (2) *Roswell*, b. 22 Mch., 1743; (3) *Roger*, b. 22 Feb., 1745/6; (4) *Deborah*; (5) *Jabez*. His wid., Mary (Clark), who subsequently remarried, d. 12 Dec., 1812.
   Roswell (2d s. Joseph⁵), b. 14 Feb., 1764; d. 9 July, 1805; m. 1787, Chloe **Holcomb**, b. 16 Nov., 1770, one of 15 ch. of Hezekiah Holcomb. Of their five ch. three lived to adult age and m.; *Roswell Homer*, *Orson P.*, and *Chloe*.
   Roswell Homer (s. Roswell), b. 21 Aug., 1788; d. 10 Nov., 1881; m. 1811, Lydia (dau. of Sgt. Richard of Rev. War) **Gay**; had *Richard Harvey*, and *William G.*, who d. æ. 17. She d. 27 Oct., 1826.
   Richard Harvey (Hon. and Judge), b. 27 June, 1813; d. 15 Oct., 1885; m. (1) 1840, Mindwell B. (dau. Buckland) **Griswold** of Poq., W., who d. 8 Oct., 1854; (2) Julia E. (dau. Lemuel) **Welch** of W.; *issue* (by 1st wife), who lived to maturity, were *Roswell H.*, b. 15 Jan., 1845; *William G.*, b. W., 24 May, 1849; and *Alline L.*, b. W. 4 Oct., 1851. William G. d. 19 Nov., 1888, leaving 2 ch.; (*by 2d wife*): no issue.
   Mr. Richard Harvey Phelps represented Granby in Leg.; also Windsor, after his removal to that town in 1847; was Judge of Probate of Windsor Dist.; Director of State Prison; Hartford Co. Commis'r, and held other offices of pub. trust. He was the author of *Newgate of Conn.*, pub. 1876, a history of the old State Prison and its Simsbury copper mines, now within the town of East Granby.
3. Hannah, b. 7 June, 1718; m. Abel **Forward**. 3
4. Elijah, b. 11 May, 1720; m. Esther **Kent**.
5. Ezekiel, b. 8 Mch., 1723; m. 3 May, 1744, Elizab'h **Gillette**. His s. Ezek'l d. 11 Dec., 1747. Fam. 53.
6. Rebecca, b. 22 Jan., 1724; m. Joel **Harmon**.
7. Elizab'h, b. 27 Nov., 1726; m. Moses **Holcomb**.
8. Lydia, b. 10 Sept., 1728; m. Jacob **Gillette**.
9. Abel, b. 22 May, 1730; m. Mary **Eno**; d. *Issue*:
   1. Mary, b. 6 Jan., 1754.
   2. Mabel, b. 24 Mch., 1756.
   3. Achsah, b. 2 July, 1758.
   4. Mindwell, b. 21 Sept., 1760.
10. Hezekiah, } twins, b. 18 Feb., 1732. } m. Hannah **Hayden**.
11. Keziah, } m. James **Harmon**.

Fam. 29. **Amos**⁴ (*Joseph*,³ *Joseph*,² *Mr. Wm.*¹), m. July, 1723, Sarah **Pettibone**, b. 1704; sett. Simsbury, Conn.; d. 11 June, 1777; she d. 11 Apl., 1781; æ. 77. *Children* (*b. Sims.*):

1. John, b. 20 Jan., 1823/4; [poss. we have given to John (s. *Cornel.*,³ Fam. 17), the wife and ch. wh. belong to this John. — *R. T. S.*].
2. Timothy, b. 26 Apl., 1726; d. 16 Jan., 1736/7.
3. Sarah, b. 23 June, 1729; m. John **Woodford**.
4. Dorothy, b. 8 Aug., 1734; m. Ashel **Case**.
5. Mary, b. ——; m. Jonathan **Pettibone**.
6. Timothy, b. 11 Apl., 1738. Fam. 54.

Fam. 30. **David**⁴ (Lieut.), (*Jos.*,³ *Jos.*,² *Mr. Wm.*¹), m. Abigail **Pettibone** (sister of his bro. Amos's wife), 25 Apl., 1731; after his death she m. (2) Dea. David **Strong** of Bolton, Conn. He d. 9 Apl., 1760, in 50th year of his age. *Children*:

1. David, b. 7 May, d. 19 July, 1732.
2. David (Capt.), b. 26 Mch., 1733. Fam. 55.
3. Abigail, b. 5 Nov., 1735; m. (1) Edward **Griswold**; (2) Dea. Amasa **Case**.
4. Elisha, b. 17 Oct., 1737. Fam. 56.
5. Noah (Gen.), b. 22 Jan., 1740. Fam. 57.
6. Rachel, b. 11 Dec., 1741; m. David **Humphrey** of Simsbury, Conn.
7. Ruth, b. 15 Sept., 1743; m. Jonah **Case**; settled Guilford, Conn.; rem. Vt.
8. Sarah, b. 15 Oct., 1745; m. —— **Hayden**; rem. to Harwinton, Conn.
9. Susannah, b. 4 Jan., 1748; m. Wm. **Nash**; rem. to Vt.
10. Lois, b. 4 Mch., 1750; m. Samuel **Hayden**, Harwinton, Conn.

Fam. 31. **Timothy**⁴ (*Timo.*,³ *Lieut. Timo.*,² *Mr. Wm.*¹), m. Hannah **Calkins**, 29 July, 1714; he d. 28 Sept., 1768. *Ch.* (*b. Hebron, Conn.*):

1. Timothy, b. 29 June, 1718; m. Hannah **Northam**, 16 Sept., 1742. *Issue*:
   1. Rachel.
   2. Timothy.
   Others.
2. Asa, b. 25 Feb., 1721.
3. ——, b. 23 May, 1723.
4. Jemima, b. 30 July, 1729.
5. Mary, b. 28 Dec., 1731.

Fam. 32. **Noah**⁴ (*Timo.*,³ *Lieut. Timo.*,² *Mr. Wm.*¹), m. 1 Oct., 1719, Anne **Dyer**. *Children* (*b. Hebron, Conn.*):

1. Noah, b. 21 Nov., 1720. Fam. 58.
2. Barrett, b. 20 Sept., 1722; m. Hannah **Bigelow** of Colchester, 13 Feb., 1751.
3. Elijah, b. 31 July, 1724; m. Jemima **Wilson**, 1 Aug., 1748.
4. Mary, b. 1 May, 1726.
5. Hannah, b. 28 Feb., 1727.
6. Anne, b. 19 Feb., 1730.
7. (Poss. James, Abijah, *et alios.*)

Fam. 33. **Charles**⁴ (*Timo.*,³ *Lieut. Timo.*,² *Mr. Wm.*¹), m. 26 Feb., 1726, Hepzibah (dau. Robert) **Stiles**; she was of the *Mass.* Stiles family, and, therefore, was not, as has been claimed, a cousin of Pres. Stiles of Yale Coll.; she was born Boxford, Mass., 7 Nov., 17 [prob. '09]. *Ch.* (*b. Hebron, Conn.*):

1. Amay, b. 11 Nov., 1726.
2. Zuriah, b. 3 Apl., 1729.
3. Charles, b. 22 Sept., 1732.
4. Ashbel, b. 28 Apl., 1743.
5. Timothy, b. 29 May, 1745.
6. Bethuel, b. 25 Apl., 1748. Fam. 59.

Fam. 34. **Edward**⁴ (*Jos.*,³ *Lieut. Timo.*,² *Mr. Wm.*¹), m. Deborah (dau. Daniel and Mindwell *Bissell*) **Griswold**, and wid. of —— Bissell, b. W., 7 Nov., 1698; d. Harwinton, Conn., 18 Jan., 1771; settled Litchfield, Conn., where he d. 3 May, 1790. *Ch.* (*b prob. in Litchfield, Conn.*):

1. Deborah, b. 15 Sept., 1725; m. Alex. **Marsh**.
2. Edward (Capt.), b. 25 Dec., 1727. Fam. 60.
3. Mindwell, b. 17 Feb., 1732; m. Geo. **Catlin**.
4. Roswell, b. 8 Dec., 1738; d. 18 Nov., 1739.
5. Lucy, b. 21 Mch., 1741; m. Ebenezer **Marsh**; no issue.

Fam. 35. **Ebenezer**⁴ (*Wm.*,³ *Lieut. Timo.*,² *Mr. Wm.*¹), m. Mindwell (dau. Thomas and Grace *Moore*) **Egleston**, 7 Dec., 1727; she b. W., 24 Nov., 1703. Will, dated 21 Sept., 1756, ment. wife, Mindwell; son, Ebenezer; daus., Abigail, Mindwell, Agnes, and Sarah. — *R. T. S.* *Ch.* (*b. W.*):

1. Mindwell, b. 3 Dec., 1728; d. 27 Nov., 1736.
2. Abigail, b. 29 Dec., 1731.
3. Ebenezer, b. 18 Mch., 1734/5. Fam. 61.
4. Agnes, b. 25 Jan., 1738.
5. Mindwell, b. 21 Mch., 1736/7.
6. Sarah, b. 3 July, 1744.
7. Lucy, b. 13 Sept., 1747; prob. m. Aaron **Barnard** of Sims., 27 June, 1770. Doubtful. — *R. T. S.*

Fam. 36. **Caleb**⁴ (Capt.) (*William*,³ *Lieut. Timo.*,² *Mr. Wm.*¹), res. W.; an officer in Rev. army; m. (1) Mary, 24 Dec., 1730 (dau. Edward and Mary *Taintor*) **Moore**, b. W. 13 May, 1707, and d. 20 Apl., 1847; (2) 22 Jan., 1749, Mary **Lathrop**, wid. of **Walter Henderson**; had two ch., *Wm.* and *Mary* Henderson. He d. 15 July, 1781. *Children* (*b. W.*):

1. Mary, b. 24 May, 1734 (?) m. Ashbel **Dewey**, 15 Sept., 1754; he s. of Abijah, Jr., and Mary *Ashley* **Dewey** of Westfield. b. 23 Apl., 1734.
2. Caleb, b. 24 June, bp. 2 July, 1738; d. yg., unm.
3. Mary, b. 14 May, 1740 ?
4. Elijah, b. 18 July, bp. 5 Aug., 1744; m. Fam. 62.

(*By 2d wife*):

5. Ruth, b. 3 Apl., 1750; m. Isaac **Hayden**.
6. Lucy, b. 3 Jan., 1752; m. Amos **Granger**.
7. Ann, b. 27 May, 1753.
8. George, b. 9 Jan. (Dec.?), 1755. Fam. 63.
9. Hezekiah, b. 3, bp. 8 Oct., 1758; not mentioned in father's will; prob. d. yg.

Fam. 37. **Jacob**⁴ (*Wm.*,³ *Lieut. Timo.*,² *Mr. Wm.*¹), res. W.; m. 30 Dec., 1745, Abigail (dau. Benedict and Abigail *Wilson*) **Alvord**, b. W. 29 Aug., 1716, and who d. 3 July, 1814. He d. 24 June, 1804, æ. 93. His will, dated 1786, ment. wife, Abigail; sons, Jacob, William, Oliver, Alexander; three daus., Abigail, Tabitha, and Mary. — *R. T. S.* *Ch.* (*b. W.*):

1. Cornelius, b. July, 1745.
2. Abigail, b. 19 Feb., 1745/6; d. yg.
3. Jacob, b. 16 June, 1747.
4. Abigail, b. 22 Sept., 1749.
5. William, b. 2 May, 1752.
6. Tabitha, b. 25 June, 1754.
7. Oliver, b. 7 June, 1756; m. Phebe **Wickham**.
8. Alexander, b. 3 Oct., 1758.
9. Jerusha, b. 22 Mch., 1760.
10. Mary, b. 1 Mch., 1762; m. John **Lewis**.

Fam. 38. **Cornelius**⁴ (*Cornel.*,³ *Lieut. Timo.*,² *Mr. Wm.*¹), m. (1) 24 Mch., 1742/3, Hannah (dau. Thos.) **Phelps**; (2) Mary ——; his will, dated 8 Nov., 1781, ment. wife Mary, sons Cornelius and Job — to his s. Cornelius he gives his blacksmith tools — dau. Hannah, wife of Martin Pinney, dau. Anna, wife of Jonah Griswold, dau. Mary, wife of David Pinney. *Children* (*W. Rec.*):

FAM. 51. **Eliakim**^{5} (*Capt. Wm.,*^{4} *Wm.,*^{3} *Dea. Nath'l,*^{2} *Mr. Wm.*^{1}), m. (1) Lydia (or Elizabeth) **Rust,** 11 Jan., 1730, b. Northampton, Mass., 1709; d. Belchertown, Mass., 1752; (2) Elizabeth **Davis,** b. Springfield, Mass., 1714; d. 19 Oct., 1771; he sett. at Cold Springs, near Belchertown, Mass., 1731 or 1732, one of the first six settlers of that town; d. 13 Mch., 1777. *Ch* (*by 1st wife*):

1. Eliakim, b. and d. N. 26 Jan., 1731.
2. Eliakim, b. and d. N. 26 Mch., 1732.
3. Simeon, b. Belchertown, Mass., 1742.
(3 others — names unknown — of whom 2 d. in inf.
(*By 2d marriage — all b. Belchertown, Mass.*):
4. William, b. 1753.
5. Eliakim (Dea.), b. 5 Jan., 1755. FAM. 75.
6. Phebe, m.; sett. Northampton.
7. Sarah, m.; sett. Spencer, Mass.
8. Lucy, m.; sett. Spencer, Mass.
9. Elizabeth, m.; sett. Spencer, Mass.
10. John, b. 1770; m.; sett. East Hartford, Conn.

FAM. 52. **Benjamin**^{5} (*Capt. Wm.,*^{4} *Wm.,*^{3} *Dea. Nath'l,*^{2} *Mr. Wm.*^{1}), rem. to Conn.; is prob. the B. who m. Rachel (dau. Dea. Cornelius and Abigail (acc. to L. Gen.) *Loomis Barber*) **Brown,** 24 June, 1731; she b. W. 21 Nov., 1704; he appears to have res. at Hebron and Goshen. *Ch.* (*b. Windsor*):

1. Benjamin, b. 12 Nov., 1732; m. Isabel **Loomis;** sett. Torrington, Conn., where his desc. still live; had 7 ch., among wh. was a Joseph, b. 16 Mch., 1759/60, who m. Rebecca **Leavenworth.**— *Servin.*
I think it more prob. that Benj., who sett. in Tor'gt'n, was s. of Joseph,^{4} (*Jos.,*^{3} *John,*^{2} *Geo.*^{1}) — *R. T. S.*
2. Bildad, b. 17 July, 1734.
3. Rachel, b. 6 Nov., 1736; m. Abner **Blodgett,** 23 Mch., 1786.
4. Sarah, b. Goshen, 9 June, 1743.
5. Friend (?), b. Goshen, 1 Nov., 1745.

1723 FAM. 53. **Ezekiel**^{5} (*Joseph,*^{4} *Joseph,*^{3} *Joseph,*^{2} *Mr. Wm.*^{1}), m. 3 Dec., 1743/4, Elizabeth **Gillette.** *Children:* b 8 MAR · 1723 3 May 1744

1. Elizabeth, b. 17 Sept., 1744.
2. Ezekiel, b. 24 Apl., 1746; d. 11 Dec., 1747.
3. Ezekiel, b. 9 Mch., 1747/8.
4. Israel, b. 15 Mch., 1749/50.
5. Rebecca, b. 1 Mch., 1751/2.
6. Reuben, b. 30 Jan., 1754.
7. Lydia, b. 23 Dec., 1755.
8. Keziah, b. 12 Nov., 1757.
9. Joel, b. 17 Sept., 1759.
10. Hannah, b. ——, 1761. ?
11. Zerviah, b. ——, 1764.

FAM. 54. **Timothy**^{5} (*Amos,*^{4} *Joseph,*^{3} *Joseph,*^{2} *Mr. Wm.*^{1}), m. (1) Rachel (dau. Daniel and Mary *Colton*) **Foot,** 1 Jan., 1760; b. 10 May, 1736; (2) abt. 1769, Sarah (dau. Joseph) **Case,** b. abt. 1743; after his death she m. (2) a **Seward,** and rem. to N. Y. State, where she d. about 1795. Timothy prob. sett. at Harwinton, where he d. 13 May, 1782. *Children* (*by 1st wife, b. Harwinton, Conn.*):

1. Samuel, b. 27 Sept., 1760; m. Eleanor **Miller;** sett. Sims.
2. Daniel, b. 7 July, 1764; m. Rhoda **Eno;** sett. Harwinton, Conn.
(*By 2d wife*):
3. Frederick, b. 4 July, 1771; m. Susanna (dau. Capt. David) **Phelps;** *s. p.*
4. Rachel Foote, b. 8 Dec., 1774; m. (1) Bartholomew **Case;** (2) Welles **Alden.**
5. Sally, b. 17 Aug., 1777; m. Nathaniel **Hubbard,** Granby, Conn.

FAM. 55. **David**^{5} (Capt.) (*Lieut. David,*^{4} *Jos.,*^{3} *Jos.,*^{2} *Mr. Wm.*^{1}), m. (1) 7 Apl., 1753, Abigail **Griswold,** b. W. 16 May, 1732, and d. 16 May, 1795; (2) Harriet (wid. Sergt. Noah) **Humphreys,** and dau. Jos. Humphreys, Jr.; after Capt. P.'s death she res. in Albany, N. Y., with her son, Frederick Humphreys. Capt. David did good work in the War of the Rev. His name in connection with this service is found many times in the MS. vols. of the State Archives, labeled Rev. War. — *R. T. S.* *Children* (*b. Turkey Hills and Simsbury, Conn.*):

1. Abigail, b. 16 Nov., 1754; m. Jared **Merrill;** sett. N. Y. State.
2. Ozias, b. 1 May, 1756; m. Sally **Judson,** Sheffield; sett. in Simsbury, Conn.
3. David, b. 13 Nov., 1759; m. Asenath **Humphrey;** prob. sett. in Simsbury, Conn.
4. Elisabeth (twin to David), m. Samuel **Terry;** sett. in Simsbury, Conn.
5. Rhoda, b. 22 Sept., 1765; m. Abel **Filley;** 7 ch.
8. Roswell, b. 31 Oct., 1767; m. Dorcas **Pettibone;** *s. p.*
7. Alexander, b. 26 Feb., 1769. FAM. 77.
8. Susanna, b. 27 Dec., 1773; m. Frederick **Phelps.**
9. Oliver Cromwell, b. 25 Dec., 1774; m. Susanna **Ensign;** sett. in Simsbury, Conn.

FAM. 56. **Elisha**^{5} (Capt.) (*Lieut. David,*^{4} *Jos.,*^{3} *Jos.,*^{2} *Mr. Wm.*^{1}), sett. Simsbury, Conn.; m. 10 Aug., 1760, Rosetta **Owen** of W.; b. Sims. 25 Aug., 1742; Capt. E. app. Capt., May, 1774; app. by Gov. Trumbull, Commissary for Conn. troops in Northern Dept., 8 June, 1775; was a merchant at Sims.; d. Albany, N. Y., 14 July, 1776; wid. m. (2) Caleb **Hotchkiss** of New Haven, 31 Mch., 1778. *Children* (*b. Simsbury*):

1. Charlotte Leonora, b. 4 Oct., 1761; m. Samuel **Hall;** sett. Derby, Conn.
2. Helpah Rosella, b. 7 Oct., 1763; m. Caleb **Hotchkiss.**
3. Elisha Pitt, b. 21 or 5 Mch., 1765; d. unm'd in or *en route* to W. I.
4. Sylvia Lorinda, b. 1 Aug., 1768; d. 10 Apl., 1776.
5. Rosanna Clorinda, b. 16 Sept., 1770; m. — **Fabridge,** Boston, Mass.
6. Laura Roselle, b. 31 May, 1773; m. — **Newmarch,** Boston, Mass.

middle name!

FAM. 57. **Noah**^{5} (Gen.) (*Lieut. David,*^{4} *Joseph,*^{3} *Joseph,*^{2} *Mr. Wm.*^{1}), res. in Simsbury, Conn. In Rev. war raised a company at his own expense, and was Captain of it; was at the taking of Ticonderoga, N. Y.; (acc. to *Hinman Hist. Rev.*, ent. the fort as a spy the day before its capture and reported its condition to Ethan Allen); was connected with army as Commissary, and after the war was Major-Gen. of Militia; Judge of Probate 22 years; Representative to General Assembly twenty sessions. He m. 10 June, 1761, Lydia (dau. Edward and Abigail *Gaylord*) **Griswold.** He d. 4 Mch., 1809. *Ch.* (*b. Simsbury, Conn.*):

1. Noah (Amherst Col.), b. 3 May, 1762. FAM. 78.
2. Lydia Griswold, b. 25 Feb., 1764; m. (as 2d wife) Col. Jonathan **Humphrey,** 31 Oct., 1781.
3. Chandler Conway, b. 22 Oct., 1766; m. (1) Clarissa **Bardwell;** (2) wid. Statira **Doolittle;** s. p.
4. George P., b. 18 Aug., 1773; married Charlotte **Griswold.**
5. Elisha (Gov.), b. 16 Nov., 1779; m. Lucy (dau. John) **Smith** of Middletown, Conn.; he sett. Simsbury. Elisha Phelps "grad. Y. Coll. 1800; studied law at Litchfield. He was several times a member of the House of Rep. and of the Sen. of his native State. He was Speaker of House of Rep. in the Leg. in 1821 and 1829; was a Rep. in Congress from Conn. from 1819 to 1821, and also from 1825 to 1829; was Comptroller of the State from 1830 to 1834, and in 1835 was app. one of the Commissioners to revise the statutes of Conn. He d. at S., Apl., 1847."— *Dict. of U. S. Congress*, by Charles Lanman, 1864. His s. *John Smith Phelps*, b. 22 Dec., 1814; grad. Trinity Coll., Hartford; adm. to bar at æ. 21; 1837, rem. to Springfield, Mo.; 1845, elected U. S. Senator. He served as Col. of volunteers in 1861; and in 1862 was app. by Pres. Lincoln military Gov. of Ark. In thirty-fifth Congress was Chairman of Com. of Ways and Means. — *Idem.*

FAM. 58. **Noah**^{5} (*Noah,*^{4} *Timo.,*^{3} *Lieut. Timo.,*^{2} *Mr. Wm.*^{1}), m. about 1742, Mary **Tillotson.** He rem. to upper end of old Simsbury (now Granby, Conn.) about 1746; thence to Green River, or Hillsdale (now Austerlitz, Col. Co., N. Y.), where he d. at res. of s. Jonah abt. 1790; wid. d. there 31 Oct., 1794. *Ch.* (*b. Hebron, Conn.*):

1. Lazarus, b. 17 Feb., 1743.
2. Jonah, b. 11 Oct., 1744; m. Sarah (dau. Capt. Josiah) **Mack** of Hebron, Conn.
3. Peleg, b. 22 June, 1746; d. 6 Aug., 1761.
4. Mary, b. 7 May, 1748; d. 22 Dec., 1748.
5. Levi, b. 24 Nov., 1749.
6. David, b. 11 July, 1752; m. Ruth **Ward** of Salmon Brook Parish, Granby, 1773.
7. Noah, b. 1 Aug., 1754; m. Sarah **Adams.** FAM. 79.
8. Mary, b. 9 Feb., 1757.
9. Rebecca, b. 12 Jan., 1759.
10. Sarah, b. 11 Dec., 1761.

FAM. 59. **Bethuel**^{5} (*Chas.,*^{4} *Timo.,*^{3} *Lieut. Timo.,*^{2} *Mr. Wm.*^{1}), m. 13 Mch., 1778, Caroline **Lord,** and rem. to Tolland, 1780; thence to W. Pt., Conn., where he d. 11 Aug., 1832; wid. d. 20 (19 — *S. B.*) Dec., 1819, æ. 61. *Ch.* (*Miss Mary Holkins*):

1. Lydia, b. Hebron, Conn., 22 Apl., 1779; m. Horace **Barber,** and d. 17 Nov., 1833.
2. Epaphras Lord (Col.), b. Tolland, Conn., 16 May, 1783. FAM. 80.
3. Charles Stiles, b. Tolland, Conn., 12 Mch., 1789; d. Brooklyn, N. Y., Feb., 1870. FAM. 81.

FAM. 60. **Edward**^{4} (Capt.) (*Edw. Joseph,*^{3} *Lieut. Timo.,*^{2} *Mr. Wm.*^{1}), sett. in Litchfield, Conn.; m. 21 Dec., 1752, Hannah **Marsh;** he d. 26 Mch., 1797; she m. (2) Marshall **Prindle.** *Children* (*b. Litchfield, Conn.*):

1. Anna, b. 2 Jan., 1754; m. Aaron **Seymour,** 12 Jan., 1755.
2. John (Capt.), b. 3 Mch., 1756; m. Sally **Shethar.** FAM. 82.
3. Edward, b. 19 Apl., 1758; d. unm., 18 Aug., 1776.
4. Deborah, b. 24 Dec., 1759; m. Eli **Smith,** 24 Mch., 1779.
5. Ozias, b. 2 May, 1762; d. unm., 28 Aug., 1776.
6. Hannah, b. 21 Apl., 1764; m. Geo. **Catlin,** 5 May, 1785.
7. Sarah, b. 4 Oct., 1766; m. David **Pierrepont,** June, 1787.

FAM. 61. **Ebenezer**^{5} (*Eben.,*^{4} *Wm.,*^{3} *Lieut. Timo.,*^{2} *Mr. Wm.*^{1}), m. Susanna **Leavitt,** 12 May, 1760, in Simsbury, Conn., where he res. and d. 27 Mch., 1806. *Children* (*b. Simsbury, Conn.*):

1. Susanna, b. 22 Aug., 1762; m. Timo. **Smith;** res. Southwick, Mass.; 2 ch.
2. Ebenezer, b. 27 July, 1764; m. and sett. Springfield; rem. to Vt.; 3 daus.
3. Oliver, b. 20 Apl., 1765; m. Roxanna **Owen,** 1784; rem. to Westfield; 11 ch.
4. Eber, b. twin to Oliver; m. Mary **Kibbe;** sett. Westfield; 6 ch.
5. Horace, b. 4 or 5 Mch., 1769. FAM. 83.

FAM. 62. **Elijah**^{5} (*Capt. Caleb,*^{4} *Wm.,*^{3} *Lieut. Timo.,*^{2} *Mr. Wm.*^{1}). The name of Phelps was extinct in this family, in 1860. — *Mr. Servin.* *Ch.* (*b. W., Conn., bp. W. C. R.*):

1. Mary, b. 7, bp. 10 Jan., 1768.
2. Hezekiah, b. 12 May, 1770.
3. Esther, b. 27 Sept., 1772.
4. Mary, bp. 5 Oct., 1777.
5. Elijah, bp. 13 Aug., 1780.
6. Nathan ?
7. Matthew, bp. 9 May, 1790.
8. Jannet.
9. Caleb, bp. 6 Oct., 1782 or 92.
10. Smith, bp. 2 Feb. (?), 1786.

FAM. 63. **George**^{5} (*Capt. Caleb,*^{4} *Wm.,*^{3} *Lieut. Timo.,*^{2} *Mr. Wm.*^{1}), farmer in W.; m. 23 May, 1784, in W., Anne Theresa (dau. James and Ann) **Fitch** of Windham, Conn., b. 16 Oct., 1765; he d. 16 Feb., 1807. See also *Fitch*, p. 269. *Ch.* (*b. Windsor*):

1. James Lodowick (Dr.), b. 16 Apl., 1785. FAM. 84.
2. Walter, b. 1 May, 1789. FAM. 85.
3. Samuel, b. 25 July, 1791. FAM. 86.
4. Rhoda, b. 16 Aug., 1793.
5. Anne Theresa, b. 31 Aug., 1804.

Relevant to this work:
GENEALOGICAL CHART of
writer - Gladys Dodd,
7th gen. descendant of
Joseph^5 Gillett
and
Elizabeth Hayes

ANCESTOR CHART

JOSEPH GILLET ④
Father
B 15 MAR. 1712-13
D JL. 1776
M 20 MAR. 1740
Res CONN.

BENJAMIN GILLET ③
Grandfather
B 3 OCT. 1680
D
M 6 SEPT. 1705
Res
B. - Windsor, CN.
D. - Suffield, CN.

ELIZABETH AUSTIN
Grandmother
B 20 APR. 1684
D 7 OCT. 1752, Suffield, CN.

JOHN GILLET ②
Bp. 5 OCT. 1644, Windsor, CN
D ca. NOV 1682, " "
M 8 JL. 1669
Res Windsor, CONN.

MERCY MARY BARBER
Bp. 12 OCT. 1651, Windsor, CN.
D 21 DEC 1725, Suffield, CN.

+ ANTHONY AUSTIN
B ca. 1636, Bishopstoke, ENG.
D 22 AG. 1708
M
Res Rowley, Ms & Suffield, CN.

+ ESTHER HUGGINS
B
D 7 MAR. 1698-99

+ Descendants:-
Moses Austin, b. 1761
Stephen Austin, b. 1793

JONATHAN GILLET ①
B ca. 1600
D 29 AG. 1677, Windsor, Conn.
M 29 MAR 1634
Res

MARY DOLBIAR (DOLBERE)

THOMAS BARBER ① of
B ca. 1615, Bedfordshire, ENG. To AM. 1635
D 11 SEPT. 1662, Simsbury, CN.
M 7 OCT. 1640.
Soldier - PEQUOT WAR

JANE b.
d. 10 SEPT. 1662
Simsbury, CN.

RICHARD AUSTIN
B 1598 ENG.
D AM.
Sailed BEVIS 5/16/1638 for Charlestown, Mass
Res ENG; MASS.

ELIZABETH

B
D
M
Res

Ancestors of

JOSEPH GILLET, ⑤ father of AMASA GILLET ⑥
B. - 4 JE. 1753, Simsbury, Conn.
D. 7 My. 1836, Norton, Ohio
M. ca. 1782 to Mercy Mary Rowe
Bur. - Wyatt Cem., Waldo, Ohio
1817 - migrated to Dela. Co, Ohio
Am. REV. WAR -
18th CONN. MILITIA

SAMUEL HAYES
Grandfather
B ca. 1699
D
M
Res
Simsbury, CONN.

ELIZABETH HAYES
Mother
B 17 OCT. 1721
D 31 AG. 1805 at Granby, CONN.
B. - CONN.

ELIZABETH WILLCOCKSON
Grandmother
B
D

* GEORGE HAYES
B -
D 2 SEPT. 1725, Simsbury, CN
M 29 AG. 1683
Res Emig. to Windsor, CN. 1682 from SCOT. OR ENG.

* ABIGAIL DIBBLE ③
B 19 JAN. 1666, Windsor, CN
D ca. 1725

*Their descendant is US. Pres. Rutherford B. Hayes, b. Delaware, Ohio, 4 Oct. 1822.

B
D
M
Res

B
D

THOMAS DIBBLE ①
B
D 17 OCT. 1700
M 25 JE. 1683
Res Emig. to Am. from ENG. 1635
M - to ELIZABETH HAYDEN

Parents of

SAMUEL DIBBLE ②
B 24 MAR. 1643
D 5 JE. 1709
M
Res Windsor, CN.

Hepzibah Bartlett (?)

B
D
M
Res

B
D
M
Res

Key
Bp. - Baptized
B- Born
D- Died
M- Married
Res- Residence
Bur. - Burial

DPL 500 (Rev. 10-78)

YOUR GENEALOGICAL CHART

GLADYS DODD

8th. Gen. descendant of Catrina Van De Mark and Jos. Coddington, schoolmaster

Name 4494 W. 65th Ave.
Address ARVADA, CO.
City State Zip 80003

1 CATRINA VAN DE MARK
Born 13 Jan. 1734
Where ULSTER CO., N.Y.
When Married 18 Feb. 1753
Died
Where

JOSEPH CODDINGTON
Spouse 1732 ? - 1800 ?
[Voorleser,Schoolmaster]

Your Brothers & Sisters

GYSBERT	1732
ARY	1737
SYLVESTER	1740
JOHN	1745
SARAH	1748
JOSEPH	1751

2 JACOB VandeMark
Father
Born 7 My, 1710
Where ULSTER CO.N.Y.
When Married 17 My.1730
Died
Where ULSTER CO.NY

3 CHRISTINA VAN-GARDEN
Mother
Born 18 Sept. 1709
Where ULSTER CO.N.Y.
Died
Where ULSTER CO.N.Y.

4 ARIE VANdeMARK
Paternal Grandfather
Born 1675
Where ULSTER CO. N.Y.
When Married 27 Ag. 1699
Died
Where ULSTER CO. N. Y.

5 SAARTJE BOND (Bont)
Paternal Grandmother
Born
Where SCHENECTADY, N.Y.
Died
Where ULSTER CO. N. Y.

6 GYSBERT VAN GARDEN
Maternal Grandfather
Born ca. 1660
Where Albany, N.Y. ?
When Married by 1680
Died after 1728
Where ULSTER CO. N. Y.
aka Gysbert Albertse

7 RACHEL ROSENCRANS
Maternal Grandmother
Born 21 Ag. 1663
Where ULSTER CO. N.Y.
Died
Where

Papist
8 THOS. VANdeMARK
Great Grandfather
Born 1643 Where HOLL
When Married 1674. Kingston N.Y.
Died 1724 Where Ulster Co. N.Y.

9 JACOBMYNTJE JACOBS
Great Grandmother
Born Where
Died 1693 Where Ulster Co. N.Y.

10 HENDRICK LAMBERTSEN BONT
Great Grandfather
Born Where
When Married
Died Where

11
Great Grandmother
Born Where
Died Where

12 ALBERT GYSBERTSEN
Arr. in Am. 1659 on "FAITH"
Great Grandfather
Born Where
When Married
Died 1665 Where Kingston, N.Y.

13 AELTJE WYSGART
Great Grandmother
Born Where HOLL., Heerde
Died Where Ulster Co. N.Y.

14 HARMON HENDRIKS ROSENCRANS
Great Grandfather
Born Where HOLL. or NOR.
When Married 3 MAR. 1657 - N.Y.C.
Died 1697 Where Ulster Co. N.Y.

15 MAGDALEN DIRX
Great Grandmother
Born Where Amsterdam HOLL.
Died after 1703 Where Ulster Co. N.Y.
aka "The Flying Angel"

Oxford Pendaflex
CORPORATION
STOCK No. 752 1/3

MADE IN U.S.A.

for, the state of Connecticut, on this 2d day of August 1837. Personally appeared, Jonathan Marsh Esq^r signer of the foregoing Deposition, a Gentleman of unblemished reputation, for truth and viracity, in the Town, County, and state, where he resides, and made oath, to the truth of the same, on the day and year, above written. — In testimony whereof I have Hereunto affixed my official signature, and seal. —

[Signed] William Stover
Notary Public"

This document pertains to Joseph^6 Gilbert (#264, pp. 280-281, *op. cit.*) given as the son of Theodore^5 and Mary (Waters) (#112, pp. 191-192). Note, there is a discrepancy between the birth date of Joseph Gilbert as given on p. 192 ("abt. 1753") and p. 280 ("about 1748-9"). It should be noted that Theodore^5 Gilbert was married 11 June 1850, five months before his 20th birthday.

In this affidavit Jonathan Marsh states that his sister married Joseph Gilbert's brother. John^5 Gilbert (#119, p. 198), son of Benjamin and Elizabeth (Marshfield), married Theodosia Marsh, daughter of Jonathan and Theodosia (Kellogg), of New Hartford, Conn. According to the "Marsh Genealogy" (1895), pp. 190-191, Theodosia, wife of John Gilbert, had a brother Jonathan, born 1 March 1757, the affirmant of this affidavit. If his sister was the wife of Joseph Gilbert's brother, as he stated, then Joseph, too, must have been a son of Benjamin^4 and Elizabeth (Marshfield), and his name should be included in the record on page 126 as another son.

This relationship is born out by the fact that Joseph and Miriam (Hopkins) Gilbert named their second son, Joseph Marshfield. Marshfield occurs as a "middle name" of another grandchild of Benjamin and Elizabeth (Marshfield) Gilbert, Benjamin Marshfield, son of Elnathan Gilbert (#116, pp. 195-196).

According to "The Gilbert Genealogy" (p. 280) Miriam Hopkins, wife of Joseph Gilbert, was "probably daughter of Consider Hopkins, Jr., of Hartford and New Hartford". Note that their first son was named Elias, and the second daughter, Miriam Webster. According to "The History and Genealogy of the Gov. John Webster Family" (1915), p. 87, #4, Miriam Webster married (1), Elias Hopkins and had a daughter Miriam, born in 1755; married (2), William Sedgwick; married (3), in 1777 John Marsh of New Hartford. Miriam (Hopkins) Gilbert, widow of Sgt. Joseph, stated in her application for a pension, 1837, that she was in her 83rd year, hence born about 1754-1755. Moreover, Miriam Webster's third husband, John Marsh, was an uncle of Jonathan Marsh, who made the affidavit.

Joseph and Miriam (Hopkins) Gilbert named another daughter Theodosia, obviously after Theodosia (Marsh) Gilbert, wife of Joseph's brother John. They had also a daughter Clarice, born in New Hartford 30 June 1783 (New Hartford records), who is not named in "The Gilbert Family".

In her own statement in her application for this pension Miriam (Hopkins) Gilbert stated that she married Sgt. Joseph Gilbert 20 March 1773 ("The Gilbert Family" gives the date as 21 March), and that he died 11 Nov. 1812.

Note also on p. 192 of "The Gilbert Family", that Theodore^5 Gilbert is given a son named Jesse who is #266, p. 282, and married Lucy Chapman. Benjamin and Elizabeth (Marshfield) Gilbert, p. 126, are also given a son named Jesse who "m. Lucy Chapman". The eldest daughter of Joseph and Miriam (Hopkins) Gilbert was Lucy, born 28 Aug. 1774. Could she have been named after an aunt Lucy, wife of Jesse Gilbert? Was not Jesse, called a son of Theodore^5 on p. 192, identical with Jesse, son of Benjamin, on p. 126?

Note also, on p. 192, that Theodore^5 Gilbert is given a daughter Mary, who "m. Theodore Cowles?" Compare this statement with that made on p. 197 under #118, the third child of Benjamin^5 Gilbert (brother of John and Joseph and another son of Benjamin and Elizabeth (Marshfield), p. 126): "Mary . . . m. Aug. 1, 1785, Theodore Cowles".

Thus it appears that Theodore^5 and Mary (Waters) Gilbert (#112, pp. 191-192) had only two known children: Theodore, b. 5 Oct. 1751; and Asa, b. 14 Nov. 1755. This is confirmed by a family Bible which Theodore^5 gave to his son Asa,^{6}

DUPLICATE

who passed it on to his son Benjamin Franklin^7. It is still in the possession of a descendant of the last named.

Plymouth, Mass. **Allen D. Russell.**

DESCENDANTS OF JONATHAN GILLET, OF DORCHESTER, MASS., AND WINDSOR, CONN.

By the late Salmon Cone Gillette, of Colchester, Conn.

Arranged and Enlarged

By the Rev. Henry Clay Alvord, A.M., Pastor of the Old South Church, South Weymouth, Mass.

1. Jonathan^1 Gillet, the progenitor of this branch of the family, belonged, with his brother Nathan, to the company of about one hundred and forty Puritans, which was formed in the counties of Devonshire, Dorsetshire and Somersetshire, England; sailed, with Rev's John Warham and John Maverick as pastors, in the Mary and John, March 20, 1630, and arrived off Nantasket, May 30th following, settlement being made at Dorchester. He was made a freeman there May 6, 1635. There was "graunted to Jonathan Gellet: to fence in halfe an acre of ground about his house leaving a sufficient highway." Further ". . . . the foresayd p'tyes do p'mise to fetch all the Cowes from Jonathan Gillets house to Mr. Woolcotts . . ."; "graunted . . . also to Jonathan Gillet 4 acres" ("over against fox poynt"); "the bounds being from Jonathan Gillets pale &c."; and "one [lot] the other side, which was once Jonathan Gilletes."

With the Dorchester Church and Rev. Mr. Warham, he and Nathan removed about 1636 to Windsor, Conn., where he "had a lot granted to him seventeen rods wide" near Mr. Warhams, and across the Poquonnoc road from Alexander Alvord of the same company, whose descendant, Henry of Bolton in the sixth generation, married Mary W. of Colchester in the sixth generation from Jonathan. He and his wife Mary are included in Matthew

Grant's church list, made thirty-seven years after the settlement, of twenty-one "members, who were so in Dorchester and came up with Mr. Warham and are still of us." They were also privileged, having paid six shillings, to sit in the long seats in church. He gave 4s. 6d. to the fund in aid of sufferers by the Indian war at Simsbury and Springfield, and was one of the committee of distribution. He died Aug. 23, 1677, and his wife Jan. 5, 1685. Their children were:

i. Cornelius,^{2} born, as were Jonathan and Mary, before the family removal to Windsor; m. Priscilla Kelsey; d. June 26, 17—, leaving a large family.
ii. Jonathan, m. 1st, April 23, 1661, Mary Kelsey, who d. April 18, 1676; m. 2d, Dec. 14, 1676, Miriam Dibble, who d. April 18, 1687; had eight children. His descendants include Thomas,^{3} Abel,^{4} Dea. Abel,^{5} Rev. Ashbel,^{6} Hon. Francis,^{7} U. S. Senator from Connecticut, and William Hooker,^{8} the author and actor.
iii. Mary, m. Peter Brown.
iv. Anna, b. Dec. 29, 1639; m. Oct. 29, 1663, Samuel Filley.
v. Joseph, bapt. July 25, 1641; m. 1664, Elizabeth Hawks.
vi. Samuel, b. Jan. 22, 1642.
vii. John, b. Oct. 5, 1644; m. July 8, 1669, Mary Barker.
viii. Abigail, bapt. June 28, 1646; d. 1648.
ix. Jeremiah, b. Feb. 12, 1647; m. Oct. 15, 1685, Deborah Bartlett.
2. x. Josiah, bapt. July 14, 1650.

2. Josiah^{2} Gillet (*Jonathan*^{1}) was born in Windsor, Conn., and was baptized July 14, 1650. He married, June 30, 1676, Joanna Taintor, born April, 1657, daughter of Michael Taintor of Branford, Conn. He moved to Colchester in 1702, being one of the first settlers. He died Oct. 29, 1736; and her death was Jan. 23, 1735. They had children:

i. Josiah,^{3} b. Nov. 24, 1678; d. Oct. 14, 1742; m. Sarah Pellett, March 7, 1711. Children: (1) *Daniel*,^{4} b. Feb. 2, 1714, settled in New Haven Co., Conn; (2) *Josiah*, b. Dec. 7, 1715; (3) *Sarah*, b. June 24, 1717; (4) *David*, b. June 13, 1719, d. Oct. 15, 1742; (5) *Elizabeth*, b. April 15, 1721; (6) *Timothy*, b. June 27, 1723; (7) *Charles*, b. April 22, 1728; (8) *Esther*, b. Nov. 24, 1734.
ii. Joanna, b. Oct. 28, 1680; m. Josiah Strong of Windsor, Jan. 5, 1698, and removed to Colchester in 1703, living near North Pond. Children: (1) *Hannah*,^{4} b. Oct. 12, 1699; (2) *John*, b. Jan. (?) 17, 1701; (3) *Damaris(?)*, b. May 8, 1703; (4) *Elizabeth*, b. Oct. 21, 1705; (5) *Mary*, b. Sept. 19, 1707; (6) *Josiah*, b. Sept. 9, 1709; (7) *Eunice*, b. Nov. 19, 1711; (8) *Caleb*, b. Feb. 20, 1714; (9) *Rachel*, b. April 21, 1716; (10) *Dorothy*, b. May 25, 1718; (11) *Joshua*, b. July 20, 1721; (12) *Irene*, b. Oct. 20, 1722; (13) *Asaphel*, b. June 26, 1725.
iii. Elizabeth, b. Jan. 16, 1682; d. May 10, 1756.
3. iv. Jonathan, b. June 28, 1685.
v. Mary, b. March 8, 1687; m. Dea. Nathaniel Skinner.
vi. Dorothy, b. April 15, 1689; m. —— Roberts.
4. vii. Samuel, b. Oct. 1, 1690.
viii. Joseph, b. March 3, 1695.
ix. Mindwell, b. Feb. 4, 1696; m. —— Clark; d. May 8, 1784.
x. Aaron, b. March 8, 1699; d. Nov. 30, 1730; m. Hannah Clark 1728. Had children. She m. 2d, 1738, Joseph Chamberlain.
xi. Noah, b. Dec. 5, 1701; was a merchant; m. Abigail ——, who d. Feb. 6, 1739. Children: (1) *Noah*,^{4} d. March 2, 1739; (2) *Abigail*, bapt. Oct. 15, 1734.

3. General Jonathan^{3} Gillet (*Josiah*,^{2} *Jonathan*^{1}) was born in Windsor, Conn., June 28, 1685, and died in Colchester, Jan. 3, 1755. He married Jan. 3, 1717, Sarah Ely of Lyme, who died July 4, 1759. They had children:

i. Sarah,^{4} b. Jan. 1, 1718; m. Joseph Smith, Nov. 30, 1744.
5. ii. Jonathan, b. March 22, 1720.
iii. Mary, b. Dec. 13, 1723; m. Azariah Storrs of Mansfield.
6. iv. Joseph, b. Dec. 30, 1725.
v. Nehemiah, b. March 1, 1728; d. Aug. 25, 1814; Lieut. in 8th Conn. in Revolutionary War; m. 1st, Lydia Gillet, Sept. 13, 1757, who d. Aug. 16, 1758; 2d, Martha Storrs, Jan. 22, 1761, who d. July 21, 1827. Children: (1) *Lydia*,^{5} b. July 24, 1758; (2) *Olive*, b. March 25, 1762; (3) *Lois*, b. March 21, 1763, d. Oct. 5, 1780; (4) *Azuba*, b. Aug. 20, 1765, d. Oct. 12, 1780; (5) *Martha*, b. April 12, 1767; (6) *Meshullam*, b, Dec. 12, 1769; (7) *Storrs*, b. April 5, 1773, d. Oct. 5, 1828; (8) *Elijah*, b. Jan. 14, 1776, d. March 31, 1860; (9) *Hannah*, b. Jan. 6, 1779; (10) *D——*, b. Aug. 15, 1782, m. —— Dow.
vi. Jonah, b. April 10, 1730; d. April 10, 1731.
7. vii. Aaron, b. May 23, 1732.
viii. Joanna, b. July 8, 1739; d. Jan. 12, 1751.

4. Samuel^{3} Gillet (*Josiah*,^{2} *Jonathan*^{1}) was born Oct. 1, 1690, and died Oct. 8, 1771. He married 1st, Mary Chappell, Jan. 30, 1718, who died Sept. 17, 1732. He married 2d, Abigail ——, in 1733. Children:

i. Samuel,^{4} b. April 20, 1719.
ii. Israel, b. Feb. 10, 1722; m. May 14, 1747, Marcy Colman. Children: (1) *Israel*,^{5} b. March 30, 1748; (2) *Lydia*, b. Aug. 13, 1750; (3) *Sybil*, b. Oct. 4, 1753; (4) *Ozias*, b. March 4, 1756; (5) *Marcy*, b. Oct. 14, 1758; (6) *Charles*, b. Aug. 8, 1761; (7) *Amasa*, b. Jan. 5, 1764; (8) Capt. *Anson*.
iii. Adonijah, b. May 30, 1724; killed by Indians on expedition to Crown Point in 1746.
iv. Eliphalet, b. Nov. 1, 1726; d. Aug. 22, 1728.
v. Mary, b. April 11, 1729.
vi. Ruth, b. Dec. 17, 1731; m. April 4, 1751, John Hinckley.
vii. Eliphalet, b. April 29, 1734; d. May 2, 1790; m. March 27, 1760, Lydia Pinneo, dau. of James Pinneo, b. Jan. 30, 1740, and d. Dec. 10, 1804. Children: (1) *Mary*,^{5} b. May 17, 1761, d. Sept. 17, 1832; (2) *Caleb*, b. Nov. 12, 1762, d. April 14, 1830, m. Civil Huntington, Oct. 30, 1790, who d. Jan. 20, 1841. Their children: (1) Eliphalet,^{6} b. Oct. 11, 1791; (2) Dr. Alfred, b. May 1, 1793, lived and d. in Steuben, N. Y.; (3) Laura, b. June 28, 1795; (4) Henry, b. May 10, 1797; (5) Caleb H., b. March 7, 1800; (6) Dr. Orimel, b. Feb. 28, 1802, d. January, 1884; (7) Dirius Eliza, b. April 30, 1805; (8) Solomon T., b. June 23, 1807, d. Jan. 26, 1868, m. Louise E. Bissell, Oct. 18, 1832; they had two children, one of whom, Abel Bissell, was b. Sept. 7, 1834, and d. Sept. 20, 1860, and the other, Louise, was b. Dec. 28, 1835, and m. P. R. Strong, May 30, 1867; (3) *Joyce*, b. Oct. 9, 1764, m. Nov. 5, 1793, John Lewis of New London; (4) Dea. *Samuel*, b. Nov. 18, 1766, d. June 1, 1855, m. Esther ——, who d. Aug. 2, 1844; (5) Rev. *Eliphalet*, D.D., b. Nov, 19, 1768; (6) *Lydia*, b. Nov. 12, 1770; (7) *Luna*, b. Oct. 5, 1772; (8) *Alvin*, b. June 29, 1774, m. Esther ——, who d. Oct. 9, 1822; (9) *Betsey*, b. June 11, 1780, d. Nov. 30, 1807.
viii. Jerusha, b. Oct. 20, 1736; m. Amos Bill, Feb. 3, 1757.
ix. Caleb, b. Sept. 3, 1739.

5. Jonathan^{4} Gillet (*Jonathan*,^{3} *Josiah*,^{2} *Jonathan*^{1}) was born March 22, 1720, and married Phœbe Marvin, granddaughter of "Lyme's Captain," Reinold Marvin. Children:

i. Sarah,^{5} b. Oct. 24, 1748; m. Ezra Hall of Lyme in 1769. Their dau. *Phœbe*^{6} m. Ely^{5} Gillett (see 9).
ii. Reynold, b. April 23, 1750.
iii. Martin, b. July 19, 1752.

iv. Jonathan, b. Dec. 15, 1753; m. Zilpha Pratt of Colchester, March 19, 1778.

v. Joseph, b. Nov. 5, 1756; m. Mary Miner in Lyme, March 2, 1780. Children: (1) *Daniel,*^{6} b. Feb. 20, 1782; (2) *Phœbe*, b. Oct. 16, 1784; (3) *Martin*, b. Dec. 31, 1787; (4) *Mehitable*, b. Nov. 7, 1789; (5) *Joseph*, b. April 5, 1794; (6) *John M.*, b. May 14, 1797, d. December, 1878, m. Phœbe^{6} Gillet (see 9, ii.), who d. about 1856; they lived in Liberty Centre, Ohio; (7) *Noah H.*, b. Jan. 29, 1800, d. Jan. 21, 1869; (8) *Benjamin F.*, b. Sept. 24, 1803.

vi. Daniel, b. Nov. 1, 1758.
vii. Elisha, b. March 29, 1760.
viii. Ezra, b. June 21, 1762.
ix. John, b. Oct. 16, 1766.
x. Shadrack, b. Oct. 23, 1769.

6. Joseph^{4} Gillet (*Jonathan,*^{3} *Josiah,*^{2} *Jonathan*^{1}) was born Dec. 30, 1725, and married Abigail Kellogg, Dec. 8, 1757. Children:

i. Joseph,^{5} b. Aug. 29, 1758; d. April 29, 1838; m. June 10, 1783, Sarah Root of Hebron, who was b. 1763, and d. Feb. 25, 1850. Their children: (1) *Theodosia,*^{6} b. Dec. 5, 1784, m. 1815, Levi Marks; (2) *Patience*, b. Dec. 23, 1786; (3) *Joseph*, b. April 17, 1789, m. July, 1811, Lydia (Belinda?) Berry; (4) *Sarah*, b. April 2, 1792, m. 1822, Moses White; (5) *Asa*, b. Dec. 5, 1793, m. 1815, Lida Berry; (6) *Mary*, b. Aug. 22, 1796, m. 1st, 1853, John Sutphen, 2d, 1870, Ensign Avery; (7) *Aaron*, b. Aug. 8, 1800, m. Betsey Harford; (8) *Harvey*, b. Dec. 27, 1802, d. Oct. 13, 1852, m. March 26, 1839, Eunice Gardner; their children: (1) Sarah,^{7} b. April 22, 1840, (2) Adeline, b. Nov. 22, 1841, (3) Jerusha B., b. May 31, 1845, (4) Elizabeth C., b. April 27, 1848; (9) *Ezra S.*, b. Jan. 27, 1808, m. Mandana Smith.

ii. Abigail, b. Dec. 28, 1759.
iii. Sarah, b. Aug. 28, 1762; m. Daniel Gillet of Lyme.
iv. Lucy, b. April 12, 1764.
v. Eunice, b. Jan. 24, 1766; m. Gurdon Clark.

vi. Capt. Jonathan, b. March 21, 1768; d. May 22, 1820; m. 1st, April 23, 1800, Betsey Rogers, who d. March 12, 1810; m. 2d, Feb. 12, 1811, Huldah Marvin. Children: (1) *Rogers,*^{6} b. Feb 16, 1801; (2) *Mary K.*, d. March 11, 1809; (3) *Abigail R.*, d. Jan. 15, 1809; (4) *Amos*, b. Dec. 18, 1811; (5) *Betsey*, b. April 10, 1813; (6) *Huldah*, b. Aug. 8, 1816.

vii. Ezra, b. Aug. 23, 1769; d. Sept. 15, 1769.
viii. Annie, b. Nov. 12, 1770; m. May 17, 1796, —— Root.
ix. Ezra, b. Dec. 11, 1772.
x. Zeruiah, b. March 18, 1775.

xi. Ralph, b. June 4, 1777; m. Sarah Forsaith. Children: (1) Capt. *Francis,*^{6} (2) *John R.*, (3) *Lucy*, (4) *Julia*, (5) *Ezra*.

xii. Samuel, b. Aug. 25, 1779; d. Aug. 9, 1842; m. Oct. 9, 1813, Nabby Lord of Lyme. Children: (1) *Elizabeth;*^{6} (2) *Samuel S.*, b. Dec. 31, 1815; (3) *Asa E.*, b. Aug. 5, 1817; (4) *Joseph L.*, b. June 27, 1819; (5) *Nancy M.;* (6) *Frances R.*

7. Aaron^{4} Gillet (*Jonathan,*^{3} *Josiah,*^{2} *Jonathan*^{1}) was born May 23, 1732, and died June 14, 1786. He served in the Revolutionary War. He married, March 31, 1757, Anna Pratt, who died Jan. 22, 1827. Children:

i. Aaron,^{5} b. Jan. 2, 1758; d. Aug. 17, 1758.
ii. Anna, b. May 9, 1759; d. April 5, 1779; m. Noah Skinner.
iii. Joanna, b. May 12, 1761; d. April 24, 1765.
8. iv. Mary, b. March 30, 1763.

v. Aaron, b. Feb. 23, 1765; d. 1814; wife d. 1814. One son: *Ely A.*^{6} Mack, adopted by his uncle, Josiah Mack, whose name he took; had son: Rev. Josiah A.^{7} Mack, who had son, Rev. Charles A.^{8} Mack, and other children.

9. vi. Ely, b. May 14, 1767.

vii. Russell, b. Aug. 31, 1769; d. Aug. 11, 1811; m. Betsey Dixon, who d. Oct. 2, 1865. Children: (1) *Betsey,*^{6} d. Oct. 26, 1871, intestate, and property divided among numerous heirs; (2) *Wealthy*, d. 1835; (3) *Russell*, d. June 18, 1865; no one of the three left children.

viii. Hannah, b. April 20, 1771; d. March 23, 1773.
10. ix. Solomon, b. Aug. 10, 1773.

x. Mercy, b. Feb. 11, 1777; d. Sept. 15, 1840; m. Abner Clapp. Children: (1) *Ralph,*^{6} d. Aug. 11, 1865, had 8 children; (2) *Emily*, d. Nov. 9, 1834, m. A. M. Rogers, had 5 children; (3) *Martin G.*, d. 1834 (see 10, ii.); (4) *Ely H.*, had 3 children; (5) *Arnold*, d. September, 1855, had 9 children; (6) *Jennette*, d. June, 1849, had 2 daughters.

xi. Anna, b. April 5, 1781; d. June 14, 1872; m. 1st, Andrew Carrier; 2d, Elijah Gillett. Children by first husband: (1) *Phebe A.,*^{6} b. March 15, 1815, m. L. Holdridge; (2) *Andrew E.*, b. July 2, 1816; (3) *Erastus;* (4) *Electa*, b. May 2, 1818, m. Austin Haling; (5) *Mary*, b. May 20, 1820; (6) *Mercy*, b. June 26, 1822.

8. Mary^{5} Gillet (*Aaron,*^{4} *Jonathan,*^{3} *Josiah,*^{2} *Jonathan*^{1}) was born March 30, 1763; married 1st, E. Porter, and 2d, Josiah Mack. By first husband there were children:

i. Polly^{6} Porter, m. P. Buell, and had 6 children.
ii. Sally^{6} Porter, m. —— Strong, and had 4 children.
11. iii. Anna^{6} Porter, b. July 13, 1787.

9. Ely^{5} Gillet (*Aaron,*^{4} *Jonathan,*^{3} *Josiah,*^{2} *Jonathan*^{1}) was born May 14, 1767, and died Dec. 11, 1846. He married, April 8, 1790, Phebe Hall (see 5, i.), born April 24, 1773; died March 24, 1859. Children:

12. i. Ely Hall,^{6} b. Oct. 6, 1794.

ii. Phebe, b. March 17, 1796; d. Aug. 12, 1852; m. John M. Gillett (see 5, v. 6), who d. December, 1878. Children: (1) *Phebe L.,*^{7} (2) *Laura A.*, (3) *Lozetta*, (4) *Mary M.*, (5) *Joseph E.*

iii. Sarah Ann, b. July 7, 1809; d. April 18, 1863; m. March 15, 1830, Alfred H. Otis, who was b. Oct. 3, 1812, and d. Sept. 20, 1865. Children: (1) *Albert L.,*^{7} b. May 21, 1831, m. 1st, May 21, 1853, Ellen Butler, b. Aug. 10, 1873, 2d, Jan. 10, 1875, Mrs. Josephine Perry; (2) *Sarah Angeline*, b. May 23, 1833, m. July 29, 1858, A. B. Fowler, b. June 15, 1824; (3) *John L.*, b. Jan. 31, 1835, d. Oct. 29, 1837: (4) *John E.*, b. Nov. 11, 1837, d. Sept. 19, 1841; (5) *Frances*, b. Nov. 24, 1839, d. Aug. 14, 1865; (6) Lieut. *George F.* ("Frank G."), b. July 11, 1842, d. Aug. 10, 1878, m. April 16, 1867, Mary E. Hall; children: (1) William H.,^{8} b. Oct. 6, 1868, (2) F. Burton, b. Sept. 9, 1870, (3) Ida F., b. Nov. 4, 1874, d. Jan. 8, 1876; (7) *M. Ellen*, b. Dec. 11, 1844, m. July 1, 1863, Sheldon H. Brooks; children: (1) Arthur A.,^{8} b. June 10, 1866, m. June 10, 1891, Lettie I. Baker, (2) Charles B., b. Aug. 24, 1868, (3) Amelia F., b. Nov. 13, 1870, d. April 15, 1878, (4) Otis S., b. Oct. 6, 1872, d. April 12, 1873, (5) Inda A., b. June 14, 1874, (6) Alice M., b. Jan. 18, 1877, (7) Esther L., b. March 28, 1880, (8) James G., b. April 29, 1881, (9) Jessie M., b. Sept. 17, 1884, (10) Mary E., b. March 13, 1889.

10. Solomon^{5} Gillet (*Aaron,*^{4} *Jonathan,*^{3} *Josiah,*^{2} *Jonathan*^{1}) was born Aug. 10, 1773, and died March 7, 1856. He married Martha Doolittle, who died May 3, 1871. Children:

i. Solomon L.,^{6} b. Sept. 20, 1803; m. July 24, 1826, Mary J. Watrous. Children: (1) *Daniel W.,*^{7} b. June 20, 1829, m. T. Augusta Brown; (2) *Charles L.*, b. June 28, 1831, d. May 15, 1842.

ii. Mary Ann, b. April 3, 1807; d. July 22, 1834; m. Martin G. Clapp (see 7, x. 3.), who d. Nov. 7, 1834. Children: (1) *Harriet E.,*^{7} b.

Aug. 23, 1832, m. P. Ludlow Hyde; children: (1) Francis R.,^{8} (2) Mary E., (3) Charles L.; (2) *Charles M.*, b. July 5, 1834, m. and has 2 children.

iii. Joel D., b. Aug. 27, 1809; m. 1st, Lucy J. Patten; 2d, Catherine Stowe. Children by first wife: (1) *Frances*,^{7} m. David B. Winton, and has 6 children; (2) *Emma;* (3) *Charles W.*, m. and has 2 children.

iv. Martha M., b. May 26, 1812; m. John Loomis. Children: (1) *Emma*,^{7} m. Edward Morgan, d. from burns, and left 1 son; (2) *Frank*, m. and has children.

v. Russel, b. Aug. 13, 1814; d. July 10, 1887; m. 1st, March 18, 1845, Elizabeth Clark, d. Sept. 18, 1859; 2d, May 24, 1860, Martha Storrs. Children: (1) *Solomon L.*,^{7} b. Dec. 25, 1849; (2) *Mark D.*, b. Dec. 30, 1852; (3) *Elizabeth S.*, b. April 23, 1861, m. June 12, 1890, Ernest E. Carrier: (4) *Harriet M.*, b. Dec. 13, 1862; (5) *Mary L.*, b. July 21, 1864, m. Sept. 9, 1890, Rev. Curtis M. Geer; 1 child: Dorothy,^{8} b. June 17, 1891; (6) *Anna C.*, b. July 30, 1866, m. Sept. 10, 1889, Harris R. Brainard; (7) *Edwin R.*, b. Dec. 14, 1870; (8) *Robert H.*, b. July 24, 1872.

vi. Aaron G., b. Jan. 5, 1817; m. Hannah Baldwin. Children: (1) *Mattie M.*,^{7} (2) *Mary H.*

vii. Charles E., b. Oct. 23, 1823.

11. Anna^{6} Porter (*Mary^{5} Gillett, Aaron,^{4} Jonathan,^{3} Josiah,^{2} Jonathan^{1}*) was born July 13, 1787, and died March 19, 1858. She was married Sept. 12, 1806, to Hon. Peyton Randolph Gilbert of Gilead, who was born Sept. 12, 1784, and died Sept. 5, 1857. He represented Hebron in the legislature of 1827, and was a State Senator in 1830 and 1837. Children:

13. i. Edwin Randolph^{7} Gilbert, b. Feb. 10, 1808.
14. ii. Josiah Champion^{7} Gilbert, b. Feb. 26, 1810.
15. iii. Melissa Ann^{7} Gilbert, b. Aug. 24, 1812.
iv. Abby Maria^{7} Gilbert, b. Nov. 21, 1814; d. April 7, 1832.
16. v. Charles Augustus^{7} Gilbert, b. March 27, 1817.
17. vi. Ralph Porter^{7} Gilbert, b. Aug. 30, 1819.
18. vii. Samuel Epaphroditus^{7} Gilbert, b. Dec. 9, 1821.
viii. Sarah Theresa^{7} Gilbert, b. July 21, 1826; d. March 27, 1846.

12. Ely Hall^{6} Gillett (*Ely,^{5} Aaron,^{4} Jonathan,^{3} Josiah,^{2} Jonathan^{1}*) was born Oct. 6, 1794, and died Dec. 23, 1863. He married, Sept. 30, 1821, Mary Williams (Frederic W.,^{5} Ebenezer,^{4} Park,^{3} Dea. Samuel,^{2} Robert,^{1} who was the progenitor of the Williams line, and a prominent citizen of Roxbury, Mass., whither he came about 1638, probably from Norwich, Eng.), who was born Dec. 28, 1788, and died Nov. 10, 1864. They resided in Colchester, where their children were born:

19. i. William Ely,^{7} b. June 21, 1822.
20. ii. Ezra Hall, b. July 15, 1823.
21. iii. Mary Williams, b. Dec. 24, 1824.
iv. Emma Louisa, b. May 9, 1826; d. April 29, 1856; m. Aug. 10, 1852, Stephen H. Matthews (see 24). One child: *Charles G.*,^{8} b. Feb. 2, 1855, d. Sept. 25, 1855.
22. v. John Elbert, b. Oct. 4, 1828.
23. vi. Salmon Cone, b. June 12, 1830.
24. vii. Jane, b. June 19, 1834.

13. Rev. Edwin Randolph^{7} Gilbert (*Anna^{6} Porter, Mary^{5} Gillett, Aaron,^{4} Jonathan,^{3} Josiah,^{2} Jonathan^{1}*) was born Feb. 10, 1808, and died April 17, 1875. He was pastor of the Congregational Church of Wallingford, Conn., for forty-one years. He married 1st, May 7, 1833, Ann S. Langdon, who was born May 3, 1809, and died Feb. 13, 1841; 2d, July 26, 1842, Dorcas S. Dutton; 3d, Sept. 7, 1852, Ann C. Baldwin, who was born April 1, 1815, and died Aug. 19, 1864; 4th, Nov. 16, 1865, Mary H. Carrington, who was born April 26, 1826. Children:

i. Reuben R.,^{8} b. Nov. 19, 1834; d. June 9, 1836.
ii. Charles E., b. Nov. 8, 1836; m. May 16, 1866, Virginia Ewing Crane. Children: (1) *Albert W.*,^{9} b. Nov. 3, 1867; (2) *Edwin R.;* (3) *Allan.*
iii. George L., b. Oct. 9, 1838; d. Feb. 2, 1839.
iv. Samuel S., b. Dec. 19, 1844; d. Feb. 17, 1860.
v. Samuel D., b. June 15, 1848; m. June 15, 1875, Ellen Peck.

14. Josiah Champion^{7} Gilbert (*Anna^{6} Porter, Mary^{5} Gillett, Aaron,^{4} Jonathan,^{3} Josiah,^{2} Jonathan^{1}*) was born Feb. 26, 1810, and died July 26, 1889. He represented Hebron in the legislatures of 1849 and 1855; served as clerk of Gilead Congregational Church from Oct. 7, 1856, till his death, as treasurer of the Society for twenty-six years, and deacon of the Church for twenty-three years. He married, 1st, March 13, 1832, Louisa M. Alvord, daughter of Saul Alvord, Esq., of Bolton, who was born Aug. 31, 1809, and died Nov. 16, 1847; 2d, Sept. 16, 1848. Sarah S. Post, born April 29, 1821, d. Sept. 27, 1886. Children:

i. Henry Champion,^{8} b. June 27, 1839; d. Oct. 4, 1842.
ii. Sarah Louisa, b. Dec. 14, 1852; d. May 29, 1855.
iii. Arthur Randolph, b. Oct. 1, 1857; d. Feb. 3, 1873.

15. Melissa Ann^{7} Gilbert (*Anna^{6} Porter, Mary^{5} Gillett, Aaron,^{4} Jonathan,^{3} Josiah,^{2} Jonathan^{1}*) was born Aug. 24, 1812, and was married May 21, 1835, to John Meigs Hall; resided in Hartford, Conn. Children:

i. Abby M.,^{8} Hall, b. May 13, 1836; d. Jan. 8, 1879.
ii. Mary E.^{8} Hall, b. May 11, 1838; m. July 18, 1861, L. Ward Clark. Children: (1) *Elizabeth^{9} Clark*, b. April 4, 1864; (2) *Mary G.^{9} Clark*, b. May 11, 1879.
iii. Ellen T.^{8} Hall, b. May 9, 1840; m. Oct. 12, 1864, Charles D. Tuller. Children: (1) *Edith H.^{9} Tuller*, b. Aug. 18, 1865, d. June 11, 1878; (2) *Marshall J.^{9} Tuller*, b. Oct. 1, 1867; (3) *Ralph D.^{9} Tuller*, b. Aug. 21, 1869; (4) *Mabel C.^{9} Tuller*, b. April 4, 1873.

16. Charles Augustus^{7} Gilbert (*Anna^{6} Porter, Mary^{5} Gillett, Aaron,^{4} Jonathan,^{3} Josiah,^{2} Jonathan^{1}*) was born March 27, 1817, and died Oct. 20, 1867. He married, June 21, 1842, Mary J. Manson, who was born Jan. 22, 1824, and died Nov. 28, 1868. He resided at Mobile, Ala. Children:

i. Charles M.,^{8} b. Oct. 10, 1843.
ii. Ella J., b. Sept. 15, 1846; d. Sept. 26, 1884; m. October, 1883, Julius C. Verhœff.
iii. Louisa H., b. May 19, 1849; d. May 20, 1868.
iv. Anna C.. b. Aug. 19, 1851; d. June 13, 1881; m. Jan. 22, 1880, Julius C. Verhœff.
v. William A., b. Jan. 19, 1854.

17. Hon. Ralph Porter^{7} Gilbert (*Anna^{6} Porter, Mary^{5} Gillett, Aaron,^{4} Jonathan,^{3} Josiah,^{2} Jonathan^{1}*) was born Aug. 30, 1819, and died May 16, 1891; was S. S. superintendent for about thirty years; was chosen deacon in 1887; represented Hebron in Connecticut Legislature in 1880; and was a member of the Senate in 1882 and 1883. He married, Sept. 14, 1842, Mary Lauretta Hutchinson, who was born Sept. 23, 1819, and died Dec. 18, 1861. Children:

i. Anna Lauretta,^{8} b. May 11, 1844; m. Jan. 13, 1886, Emerson W. Moore of Talcottville, Conn.

ii. John Randolph, b. June 13, 1849; m. Aug. 30, 1876, Mary Cordelia Davis, b. June 21, 1852. Children: (1) *Ralph Davis*,^{9} b. June 10, 1878; (2) *Albert Champion*, b. Feb. 15, 1881; (3) *Myron Randolph*, b. Sept. 25, 1884.

18. Samuel Epaphroditus^{7} Gilbert (*Anna*^{6} *Porter*, *Mary*^{5} *Gillett*, *Aaron*,^{4} *Jonathan*,^{3} *Josiah*,^{2} *Jonathan*^{1}) was born Dec. 9, 1821; married 1st, Cordelia F. Manson, who was born June 3, 1822, and died Nov. 6, 1850; 2d, Dec. 7, 1852, Mary J. Mackey, who was born Feb. 2, 1831. Children:

i. Frank M.,^{8} b. July 1, 1847; m. Oct. 20, 1880, Anna Hudspeth. A child: *Frank M.*,^{9} b. May 29, 1882.

ii. David M., b. April 5, 1854; m. Jan. 29, 1878, Emma Healy, b. Aug. 18, 1857. Children: (1) *Samuel H.*,^{9} b. Feb. 8, 1879; (2) *Roswell W.*, b. Oct. 11, 1880; (3) *David M.*, b. May 29, 1883; (4) *Mary W.*, b. July 16, 1887.

iii. Ida A., b. April 17, 1856; m. Feb. 3, 1880, Stephen R. Ward. Children: (1) *Ida*,^{9} b. Aug. 1, 1881, d. Jan. 15, 1883; (2) *Ethel M.*, b. April 6, 1883; (3) *George G.*, b. Dec. 1, 1884; (4) *Harold*, b. May 15, 1887.

19. William Ely^{7} Gillette (*Ely H.*,^{6} *Ely*,^{5} *Aaron*,^{4} *Jonathan*,^{3} *Josiah*,^{2} *Jonathan*^{1}) was born June 21, 1822. He married in Colchester, May 9, 1848, Bethiah Backus, who was born in Lebanon, April 12, 1829. Children, born in Bolton:

i. Infant dau.,^{8} b. July 6, 1849; lived eighteen hours.

ii. Josiah, b. Oct. 16, 1851; d. at New Haven, June 19, 1890; m. at Clinton, May 2, 1888, Irene Manwaring, b. June 23, 1866. One child: *Josiah Augustus*,^{9} b. Oct. 16, 1889.

iii. Lizzie, b. Oct. 6, 1854; d. at Talcottville, from effect of carriage accident, May 18, 1877.

iv. Mary, b. Dec. 30, 1858.

20. Prof. Ezra Hall^{7} Gillett (*Ely H.*,^{6} *Ely*,^{5} *Aaron*,^{4} *Jonathan*,^{3} *Josiah*,^{2} *Jonathan*^{1}) was born July 15, 1823, and died Sept. 2, 1875. Graduated at Yale College 1841 and Union Seminary 1844; pastor at Harlem, N. Y., 1845–1870; D.D. Hamilton College 1864; Professor of Political Economy and Ethics, University of City of New York, 1870–1875; a voluminous writer and author. He married 1st, Oct. 15, 1851, Maria H. Ripley, who died March 28, 1853; 2d, June 19, 1854, Mary J. Kendall, who died Sept. 10, 1881. Children:

i. Charles Ripley,^{8} b. Nov. 29, 1855; University of New York 1874, Union Seminary 1880, of which institution the librarian 1883—; ordained by Presbytery of New York 1886; m. April 26, 1881, Kate Van Kirk. Children: (1) *Carrie Richardson*,^{9} b. March 9, 1883, d. Aug. 16, 1883; (2) *Ezra Kendall*, b. Sept. 24, 1884; (3) *Mary Marshall*, b. Nov. 2, 1889; (4) *Charles Robert*, b. June 17, 1891; (5) *William*, b. Dec. 16, 1892.

ii. William Kendall, b. May 16, 1860; University of City of New York 1880, of which institution Professor of French and Spanish 1890—.

iii. Alice Williams, b. June 7, 1871; d. Nov, 13, 1871.

21. Mary Williams^{7} Gillett (*Ely H.*,^{6} *Ely*,^{5} *Aaron*,^{4} *Jonathan*,^{3} *Josiah*,^{2} *Jonathan*^{1}) was born Dec. 24, 1824, and died in Hartford, Sept. 3, 1888. She was married May 12, 1846, in Colchester, to Hon. Henry Alvord of Bolton, who was born Feb. 8, 1819, and died May 1, 1877; he was a member of the Connecticut Senate in 1861. Children:

i. Louisa^{8} Alvord, b. July 28, 1847; m. Sept. 13, 1870, Arthur B. Carpenter, b. March 12, 1847, and d. Nov. 10, 1888. Children: (1) *Mary L.*^{9} *Carpenter*, b. Sept. 9, 1872; (2) *Katherine E.*^{9} *Carpenter*, b. Nov. 23, 1874, d. Oct. 28, 1888; (3) *Winifred G.*^{9} *Carpenter*, b. Feb. 10, 1876; (4) *Sarah E.*^{9} *Carpenter*, b. May 13, 1877, d. Oct. 13, 1888; (5) *Henry T.*^{9} *Carpenter*, b. Dec. 17, 1878; (6) *Champion G.*^{9} *Carpenter*, b. March 25, 1881, d. Nov. 6, 1888; (7) *Arthur B.*^{9} *Carpenter*, b. Jan. 5, 1883; (8) *John A.*^{9} *Carpenter*, b. Nov. 16, 1886, d. Nov. 9, 1888.

ii. John Buell^{8} Alvord, b. April 3, 1849; d. July 31, 1857.

iii. Mary Jane^{9} Alvord, b. Dec. 8, 1850; Oberlin College 1875; m. Oct. 31, 1878, Dr. Byron B. Loughead, b. Jan. 29, 1847; Oberlin College 1875; M.D. Western Reserve University 1877. Children: (1) *Charles F.*,^{9} b. Oct. 12, 1880; (2) *Mary A.*, b. Dec. 13, 1883.

iv. Phebe Buell^{8} Alvord, b. Oct. 19, 1852; m. Oct. 31, 1878, E. Horatio Talcott, b. Sept. 13, 1847.

v. Henry Clay^{3} Alvord, b. April 30, 1854; University of City of New York 1876; Hartford Theological Seminary 1879; pastor, Montague, Mass., 1879–1886, South Weymouth, Mass., 1886–; m. Oct. 6, 1880, Alice C. Bissell, b. March 18, 1854. Children: (1) *Henry B.*,^{9} b. March 24, 1885; (2) *Ruth G.*, b. Jan. 6, 1889; (3) *Robert W.*, b. Feb. 24, 1892.

vi. Emma Gillette^{8} Alvord, b. July 28, 1857; m. Dec. 13, 1882, Clark S. Beardslee, b. Coventry, N. Y., Feb. 1, 1850; Amherst College 1876; Hartford Seminary 1879, and instructor in Hebrew; pastor, Le Mars, Ia., Prescott, Ariz., and West Springfield, Mass.; Associate Professor, Hartford Seminary, 1888–92, and Professor 1892—. Children: (1) *Raymond A.*^{9} *Beardslee*, b. Sept. 21, 1883; (2) *Claude G.*^{9} *Beardslee*, b. June 25, 1888; (3) *Lyndon S.*^{9} *Beardslee*, b. Sept. 30, 1889; (4) *Ruth*^{9} *Beardslee*, b. March 5, 1891.

vii. Carrie, b. July 27, 1860; d. Aug. 18, 1868.

viii. Charles Hubbell, b. Nov. 23, 1861; m. Oct. 1, 1891, Clara Alice Hendey.

22. Hon. John Elbert^{7} Gillette (*Ely H.*,^{6} *Ely*,^{5} *Aaron*,^{4} *Jonathan*,^{3} *Josiah*,^{2} *Jonathan*^{1}) was born Oct. 4, 1828. He married, June 19, 1854, Sarah Amanda Westfield. He was a member of the New York Assembly 1880–1. Children:

i. Fanny Westfield,^{8} b. April 3, 1855; d. Feb. 21, 1856.

ii. John Westfield, b. March 9, 1860; m. Oct. 31, 1888, Grace Fidelia James. Children: (1) *Helen Field*,^{9} b. Dec. 19, 1889; (2) *John Westfield*, b. Aug. 26, 1892.

iii. Grace Gatzmer, b. June 21, 1865; d. Sept. 23, 1868.

iv. Ernest Simpson, b. Sept. 18, 1873; d. Aug. 13, 1874.

23. Salmon Cone^{7} Gillette (*Ely H.*,^{6} *Ely*,^{5} *Aaron*,^{4} *Jonathan*,^{3} *Josiah*,^{2} *Jonathan*^{1}) was born in Colchester, June 12, 1830, and died there June 5, 1890. He was president of the Colchester Savings Bank. He took great interest in genealogical researches; this collection of family records originating with him. He married 1st, Nov. 14, 1852, Adelaide Huntington, who died Nov. 19, 1868; 2d, March 9, 1870, Mary Willard of Wilton. Children:

i. Walter H.,^{8} b. Nov. 12, 1855; m. June 1, 1886, Julia E. Williams. Children: (1) *Homer W.*,^{9} b. April 4, 1887, d. Aug. 16, 1887; (2 & 3) *Sarah E.* and *Mary A.*, b. Dec. 27, 1887.

ii. Helen C., b. March 7, 1860.

24. Jane^{7} Gillette (*Ely H.*,^{6} *Ely*,^{5} *Aaron*,^{4} *Jonathan*,^{3} *Josiah*,^{2} *Jonathan*^{1}) was born June 19, 1834. She married 1st, Stephen H. Matthews, May 9, 1860, who was born Jan. 18, 1822, and died May 14, 1875; 2d, April 13, 1880, Darius M. Linsley, who was born July 21, 1820. Children:

i. **John Gillette^8 Matthews**, b. Sept. 25, 1862; m. June 28, 1890, Hortense M. Lyon, b. May 4, 1861. One child: *Beatrice Lyon*,^{9} b. Dec. 30, 1891.
ii. **Mary Louisa^8 Matthews**, b. Aug. 28, 1864; at Mount Holyoke Seminary 1880–83; teacher, Fisk University, 1886–8; missionary, A.B.C.F.M. at Monastir, Bulgaria, 1888.
iii. **Holley Porter^8 Matthews**, b. Sept. 6, 1868.
iv. **Anna Williams^8 Matthews**, b. Aug. 20, 1874.

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THE BROTHERS JONATHAN AND NATHAN GILLETT AND SOME OF THEIR DESCENDANTS

Compiled by Alice Lucinda Priest, B.L., of Brookline, Mass.

The descendants of the Puritan brothers Jonathan and Nathan Gillett of Dorchester, Mass., and Windsor, Conn., were and almost surely are, numerous, yet there is an interesting opportunity for much further investigation of records to identify all the lines through the genealogical reference library at 9 Ashburton Place, Boston.

The April 1893 New England Historical and Genealogical Register published a very able nine-page record of* "Descendants of Jonathan Gillet of Dorchester, Mass., and Windsor, Conn.", compiled by Salmon Cone Gillette and arranged and enlarged by the Rev. Henry Clay Alvord, A.M., both descendants. Their record is altogether concerned with the descendants of Jonathan's youngest child, Josiah. Another very important publication is the April 1939 *American Genealogist* ten-page report of John Insley Coddington, A.M., on "Jonathan Gillett of Dorchester, Mass., and Windsor, Conn., and Mary Dolbere or Dolbiar, his Wife." As the title indicates, its important and convincing mission was to establish the fact of the marriage and the genealogical background of the bride and the believed background of the groom, with no purpose of a record of descendants beyond their children.

This present record concerns principally the early line of Jonathan's third son, Joseph, and, because of later-date opportunities, can correct a few errors in earlier records, make additions, and enlarge on some interesting items.

That Jonathan and Nathan Gillett were brothers is proved by the 8 August 1677 will of Jonathan. To quote: . . . "my wife . . . shall have . . . the Housing & Lands of both my Houselotts, my one and that which was my Brother Nathan Gillett's, . . ."

Henry R. Stiles, A.M., in his 1892 second edition of "Ancient Windsor, Conn." states: "Jonathan Gillett, with his brother Nathan came to Dorchester, Mass., with Rev. Warham, [June 1630] and (both) to Windsor with the first emigration. Both he and his wife were members of the original Dorchester and Windsor churches. . . . There is still extant . . . a copy of the . . . Bible, of 1599 . . . This Bible was brought to New England by this Jonathan Gillett, Sen^r, and afterwards passed into the hands of the present Holcomb family. . . . In this Bible occurs the following manuscript record: 'My father Gille(tt) came into new inglan the secon(d) time in June in the yeare 1634 and Jonathan his sonne was born about half a yeare after he came to land.'" The foregoing record proves that Jonathan Gillett's wife accompanied him on his second trip *from* England to New England; and very strongly suggests that he had married her in England on his return trip to his native land.

Therefore Mr. Coddington's 1939 opening statement is even

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*Pages 25-34, this volume.

more than the strongest kind of circumstantial evidence. It is as follows:

"The Parish Register of St. Andrew's Church at Colyton, co. Devon, contains the following marriage record:

"1634 Jonathan Gillett & Mary Dolbiar, 29 March

"This is the answer to the question of the long-sought identity of Mary, wife of Jonathan Gillett, the emigrant from England to Dorchester, Mass., and settler at Windsor, Conn."

Mr. Coddington's next statement is: "There can be very little doubt but that Jonathan Gillett was the son of the Reverend William Gillett or Gyllett, Rector of Chaffcombe, co. Somerset, who was instituted to that benefice 4 Feb. 1609/10, and who died early in 1641", etc. And there are five valuable pages on the ancestry of Mary Dolbiar (Dolbere) that should all be read. They include the Colyton baptisms: "1607 Mary, d. of Rockye Dolebeere, 7 June." "1571 Rawkey, s. of Robarte Dolber of Caddhayn, 17 August." The marriages: "1563 Robert Dolbere of Cadden & Agnes, d. of one Samson, of Hawkechurche, 26 April." "1602 Rockye Dolber, s. of Robert Dolber of Cadhaine & Marie, d. of John Michell of Barretshaine, 10 October."

As is amply confirmed by records to follow, Mr. Coddington states also that the child Jonathan Gillett, Jr., was the first son; and that Cornelius Gillett was named for his mother's brother, Cornelius Dolbere, and was the second Gillett son. (See "Colonial Records of Connecticut", Trumbull, 1850, for lists of Windsor men "made free before the Court." Vol. I, page 297, date 21 May 1657, gives a list of 65 men, and the 5th name is "Jonath: Gillet, Juni^{r}." Page 315, date 20 May 1658, gives 70 names, with the 62nd, "Cornel: Gillet." Vol. II, page 100, date 8 Oct. 1668 states "Those presented to stand for freemen" of Windsor, has first of 11 names, "Joseph Gillett." Page 519, date 11 Oct. 1669, freemen of Windsor alphabetically arranged under initial capital letter, one name below another, under "G" has: "Jonathan Gillet, Senr.—Nathan Gillet—Jonathan Gillet, Jr.—Cornelius Gillet—Josep Gillet.") Jonathan, Jr., was admitted to the Windsor Church 6 April 1662; Cornelius, 16 Jan. 1665–6. The order of ages is shown also by the father's 1677 will in listing legacies. (See "Early Connecticut Probate Records", Manwaring, 1904, vol. I, page 200.)

As was customary in certain regions in old England, Jonathan's youngest son, Josiah, was to continue at home and take care of his mother and own the old home place. But if Jonathan, Sr., and his wife Mary should both die within four years, his will states, "my son Josiah shall pay some legacies, as to his Brother Jonathan Gillett £4 and a gunn, and to his Brother Cornelius Gillett £4 & to my daughter, Peter Browne's wife, £2, and to my daughter, Samuel ffyllyes wife £2, and to ye two children which I have taken that ware my son Joseph's Dec'd, as ye little son Jonathan £5, and ye garle £5. My son Jonathan is to have the other 20 acres of Woodland . . . Also Jonathan and Cornelius my sons to have

my 11 acres . . . And my son John Gillett to have . . . and Jeremie to have . . ."

There can be no question about Jonathan, Jr., being the oldest son, Cornelius the second, the two married daughters third and fourth, and the deceased son Joseph the fifth child; and that son John was older than son Jeremiah. This is supported by the Windsor records of births and baptisms from 1639, birth of Anna, to 1650, Josiah's baptism.

The fact that the Windsor church record of the birth of Anna or Hannah, 29 Dec. 1639, specifically notes that she was Jonathan Gillett's "first-born in Windsor," seems proof that the entire family was not permanently located in the new town until after the births of the three older children. And the reason might well have been the protective care of the infants. But it is clear that Nathan Gillett went to Windsor in 1636, and remained there, serving in the Pequot War in 1637.

Jonathan Gillett, Sr., died in Windsor 23 Aug. 1677, fifteen days after making his will, and his wife Mary died there 5 Jan. 1685–6, over eight years later, which obviated the payment of legacies by son Josiah. It is important to read the entire will, as well as those of fourteen others of the Gillett family, all to be found in "A Digest of the Early Connecticut Probate Records, Hartford District", 3 volumes, by Charles W. Manwaring, 1904.

What had it meant to Jonathan and Mary Gillett and their seven sons and three daughters to live in New England rather than in Old England? One thing surely, and far the heaviest part of the price, was that not quite two years before Jonathan died they lost their third son, Joseph, aged 34, at the Deerfield, Mass., Bloody Brook Indian massacre: and eight months and a day later, lost their fourth son, Samuel, aged 33, at the Turners Falls, Mass., battle with Indians. Both young men had paid with their lives for going to new settlements along the Connecticut River above the Colony of Connecticut. At a 10 July 1676 meeting of the Connecticut "Councill" (consisting of the Governor, a major, two captains, two "Mr's",), thankfulness was expressed that the people of that Colony have "bountifully" afforded some supply for our brethren in distress in our neighboring "Colonyes", and desire our Windsor brethren to improve what they have gathered of the good people there and that the remainder be distributed to Springfield and those upper towns, "according to the good discretion of Deacon Jn^{o} Moore, John Loomys, Jonath: Gillet, Sen^{r} and Jacob Drake."

1. Jonathan [1] Gillett (*probably son of Rev. William Gillett*), of England, Dorchester, Mass., and Windsor, Conn., born probably in co. Somerset, England, in 160–, died in Windsor 23 Aug. 1677. He married in Colyton, co. Devon, England, 29 March 1634, Mary Dolbiar or Dolbere, bapt. in Colyton 7 June 1607, died in Windsor 5 Jan. 1685–6.

Children:

2. i. Jonathan,^{2} b. in Dorchester about 1634–5.
3. ii. Cornelius, b. in Dorchester probably about July 1636.
iii. Mary, b. in Dorchester almost surely in 1638; d. in Windsor 27 Aug. 1719; m. in Windsor, 15 July 1658, Peter Browne, b. about 1632, d. in Windsor 9 March 1691–2, aged 60, perhaps son of Peter. 12 children.
iv. Anna, b. in Windsor 29 Dec. 1639; d. there 18 Nov. 1711; m. in Windsor, 29 Oct. 1663, Samuel Filley of Windsor, b. there 24 Sept. 1643, d. 4 Jan. 1711–12, son of William. 10 children.
4. v. Joseph, bapt. in Windsor 25 July 1641.
5. vi. Samuel, bapt. in Windsor 22 Jan. 1642–3.
6. vii. John, b. in Windsor 5 Oct. 1644.
viii. Abigail, bapt. in Windsor 28 June 1646; d. in Windsor in 1648.
ix. Jeremiah, of Windsor, b. in Windsor 12 Feb. 1647–8; d. in Windsor 1 March 1692–3; m. there, 15 Oct. 1685, Deborah Bartlett of Windsor, b. in Windsor 3 April 1666.
Children, b. in Windsor:
  1. *Deborah,*^{3} b. 6 Aug. 1686; d. in Windsor 22 April 1693.
  2. *Abigail,* b. 21 Feb. 1687–8; d. in Windsor 16 Feb. 1689.
  3. *Jeremiah,* d. in Windsor 21 April 1692.
7. x. Josiah, bapt. in Windsor 14 July 1650.

2. Jonathan^{2} Gillett (*Jonathan*^{1}), of Windsor, Conn., according to the family Bible (1599) almost surely born in January 1634–5 or a few days earlier in December 1634, died 27 Feb. 1697–8 (Connecticut Probate Records, Manwaring, vol. 1, p. 557). He married first, in Windsor, 23 April 1661 Anna Kelsey, born about 1634, died in Windsor 18 April 1676, daughter of William Kelsey of Hartford, Conn.; and secondly, in Windsor, 14 Dec. 1676, Miriam Dibble of Windsor, born there 19 Feb. 1644–5 and baptized there 7 Dec. 1645, died after May 1703 (according to Connecticut Probate Records, Manwaring, vol. 2, pp. 140, 156 Miriam Gillett was living in May 1700 and later), daughter of Thomas Dibble. In two modern Gillett records there have been errors about the dates of death of Jonathan Gillett and his second wife.

The will of Jonathan^{2} Gillett was dated 25 August 1694, and reads in part:

"I Jonathan Gillett of Windsor . . . I give to my son William all my Houseing & Lands lying in the Township of Simsbury, except 5 acres of Marsh lying under the Mountains. I give to my sd son William half my Marsh lying in the Township of Windsor at Wash Brooke which adjoins Simon Drake. I give him 10 acres of Woodland which my Father gave me that abutts south on the land of Thomas Barbour. I give him a Gunn and a Sword. I give to my wife Miriam the benefit of all my Houseing and Lands in Windsor (except what is before given to my son William) until my son Jonathan is 21 years of age, and then ½ of my Houseing and Lands during her natural life. And if she see Cause to marry again I give her £3—10 per annum to be paid her by my son Jonathan, and ⅓ of my Moveable Estate. I give to my son Jonathan all my Houseing and Lands at Windsor (except those given to son William), and also the Land I bought and to have of Father Dibble, he to enter upon ½ of sd houseing and Lands at 21 years of age, and the other half after the decease of my wife. I give to my daughter Mary 10 shillings besides what I have already given her. I give to my daughters Hannah & Miriam, to each of them, ⅓ part of my moveable Estate except 10 shillings to be taken out of their part. Appoint my wife Miriam to be sole Executrix." Witnesses were Henry Wolcott sen. Nathaniel Gillett. Will proven 5 April 1698. Inventory taken by Capt. Timothy Phelps & James Enno. Amount, £360–13–00 Jonathan^{1} Gillett, Sr. 1677 inventory, £273–10–00

Probate Records, v. II, p. 140, 17 May 1700: Miriam Gillett, the Relict of Jonathan Gillett request this Court that ½ acre of Land not disposed of by the Will be allotted to her to aid in the Payment of Debts. There being no provision in the Will for the payment of Debts, she, being Executrix, is necessitated to pay them out of her own particular Legacy, (The Court gave her the Land.)

Pobate Records, vol. II, p. 56: Thomas Dibble, Sen., Windsor. Inventory £60–14–01 taken 1 Nov. 1700. Will dated 17 Feb. 1699–1700. "I give to my daughter Miriam Gillett that two acres of meadow she now posseth. Item: To my said daughter Miriam I give, for the use of her son, my best broadcloth coat, hatt and breeches. All the rest of my apparrel to be divided, two parts to my sons Samuel and Thomas, the other part to be to my grandsons Josiah Dibble and Wakefield Dibble. I appoint Mr. John Eliot and son-in-law Samuel Gibbs to be executors."

Children by first wife, born in Windsor:

i. Mary,^{3} b. 5 April 1665; d. by 1667.
ii. Mary, b. 21 Oct. 1667; d. in Windsor 19 August 1734; m. (1) by 1689 Jacob Bissell; m. (2) 30 June 1698 Sergt. Peter Buell of Simsbury, Conn.
iii. Jonathan, b. 18 Feb. 1670; d. in Windsor 1 Sept. 1683.
iv. William, of Windsor and Simsbury, b. 4 Dec. 1673; d. in Simsbury 27 Jan. 1718–19; m. in Simsbury, 14 Sept. 1699, Mary Saxton (Sexton) of Simsbury, b. in Simsbury 4 May 1673. She m. (2) in Simsbury, 22 June 1721, Jonathan Holcomb of Simsbury.
Children, b. in Simsbury:
  1. *William,*^{4} b. 1 Sept. 1700; d. 16 July 1736 or 1737 (Simsbury record).
  2. *Jonathan,* b. 1 Oct. 1701; d. in Simsbury 7 Jan. 1719.
  3. *Mary,* b. 29 Feb. 1702–3; d. in Simsbury 23 Nov. 1760, aged 58; m. in Simsbury, 20 Oct. 1726, David Eno, b. in 1702, d. in 1745, son of James Eno.
  4. *Richard,* b. in 1705; d. in Simsbury 3 Jan. 1719.
  5. *Eunice,* d. in Simsbury 24 May 1740; m. there, 3 Dec. 1728, David Gaines. 7 children.

Children by second wife, born in Windsor:

v. Thomas, b. 31 May 1678; d. 11 June 1678.
vi. Ebenezer, b. 28 Oct. 1679; d. 17 Dec. 1680.
vii. Samuel, b. 18 Dec. 1680; d. young (not mentioned in his father's will or in the settlement of the estate).
viii. Hannah, b. 18 Sept. 1682; m. in Hartford, Conn., 23 April 1702, John Andrews of Hartford, son of John Andrews.
8. ix. Jonathan, b. 15 Oct. 1685.
x. Miriam, b. 14 March 1688.

3. Cornelius^{2} Gillett (*Jonathan*^{1}), of Windsor, Conn., born in Dorchester, Mass., probably about July 1636, died in Windsor 26 June 1711. He married, before 1658, Priscilla Kelsey, who died in Windsor 7 Jan. 1722–3, sister of Jonathan^{2} Gillett's first wife, Mary Kelsey, and daughter of William Kelsey of Hartford, Conn.

In the Connecticut Probate Records, Manwaring, vol. II, page 205: Cornelius Gillett Sen., Windsor. Inventory £44–07–06. Taken 27 July 1711, by Samuel Moore and John Palmer. The children, Priscilla, Abigail, Cornelius, Mary, Hester, Sarah, Joanna and Daniel. Will

dated 2nd June 1711. "I, Cornelius Gillett, Sen., of Windsor, do make . . . My will is that after my debts and funeral expenses be paid, all my personal or moveable estate shall be and remain to my wife Priscilla for her use and to her own dispose as she shall see cause, which I do give her as her own. Whereas, I have made over my lands by deed of gift, excepting 4 acres at Wash Brook and 2 acres now in possession of John Grimes, my will is that whereas my son-in-law Joseph Phelps is become surety for my son Cornelius for a debt which he owes to Capt. Timothy Thrall, that the sd 4 acres of marsh at Wash Brook shall be and remain to my son Joseph Phelps and to his heirs and assigns forever. And I do hereby give to him, my sd. son Joseph Phelps, also, the 2 acres of land in John Grimes possession. And I appoint my wife executrix. (Signed) Cornelius Gillett, Sen. Witnesses: John Moore, Sarah Enno. Will proven 3 Sept. 1711."

Children, born in Windsor:

i. Priscilla,^{3} b. 22 Jan. 1659; d. by 1661.
ii. Priscilla, b. 30 March 1661; d. after 6 Oct. 1719 (probate record); m. by June 1711 John Grimes (Graham one spelling in 1719).
iii. Abigail, b. 20 Sept. 1663; d. after 17 Jan. 1733, according to the will of her second husband; m. (1) in 1687–8, as his second wife, Daniel Birge of Windsor, d. 26 Jan. 1697–8, son of Richard Birge; m. (2) 11 Feb. 1702–3 Joseph Loomis of East Windsor, son of Joseph Loomis. 3 children by first husband and 2 children by second husband.
9. iv. Cornelius, b. 15 Dec. 1665.
v. Mary, b. 12 Aug. 1668; d. after June 1711.
vi. Hester, b. 24 May 1671. (She may have been the Esther Gillett who m. in Windsor, 3 Aug. 1705, John Loomis (Loomis Genealogy).)
vii. Sarah, b. in 1673; m. in Windsor, 22 Feb. 1709–10, as his second wife, Joseph Phelps, d. in 1716.
viii. Joanna, b. 22 April 1676; m. (1) by 1703 Thomas Allyn of Windsor; m. (2) 23 Feb. 1709–10 Samuel Bancroft.
10. ix. Daniel, b. 30 June 1678.

THE BROTHERS JONATHAN AND NATHAN GILLETT AND SOME OF THEIR DESCENDANTS

Compiled by Alice Lucinda Priest, B.L., of Brookline, Mass.

4. Joseph^2 Gillett (*Jonathan*^{1}), of Windsor, Conn., and Deerfield, Mass., baptized in Windsor 25 July 1641, died in Deerfield, in the tragic warfare at Bloody Brook, 18 Sept. 1675. He married, probably in Hadley, Mass., in 1663 or 1664, Elizabeth Hawkes, baptized in Windsor 10 Jan. 1646/7, died almost surely 1681, daughter of John and Elizabeth Hawkes. Elizabeth (Hawkes) Gillett married secondly, 16 Dec. 1680, as his second wife, Nathaniel Dickinson of Hatfield, Mass.

Joseph Gillett was made a freeman in Windwor 8 Oct. 1668 * and is again so listed there 11 Oct. 1669. The births of his seven children are recorded there and the deaths of two.

These records indicate the error of statements that Joseph^2 was of Simsbury, Conn., and had nine children; the probable ground for the latter error to be indicated later by a 1686 probate record. While the Windsor birth records of all seven children suggest that the young family did not move to new-town Deerfield until the spring of 1675, Joseph was financially interested in the projective settlement by 1673.

Another erroneous statement is the Joseph Gillett and Elizabeth Hawkes marriage date, and probably the place: "at Windsor 24 Nov. 1664." There is no known Windsor record of the marriage, and Windsor would not have recorded the birth of Joseph's first child, 2 Nov. 1664 [or even 20 Nov. 1664, as one statement has it] if the parents were then not married. Hence the birth record seems to guarantee the marriage by 1664 before 2 Nov.; and it may have been in 1663, but probably not earlier.

Stiles states that John Hawkes' widow sold Windsor lands to their son-in-law Joseph Gillett in 1666, "who probably resided on the Hawkes lands until about 1673 when he removed to Deerfield". Another Windsor record is: "Joseph Gillett, adult, church member 16 (   )".

In 1669 the first house was built in Deerfield; the second house in 1670; and house lots were drawn 14 May 1671. In 1673 at least twenty families were there and at a 7 Nov. 1673 plantation meeting a few over twenty men were present, Joseph Gillet one of them; also Robert Hinsdell (later Hinsdale) and his five sons; and Robert had married (2) Widow Elizabeth Hawkes, and his son had married her daughter Mary Hawkes in 1672 and gone at once to Deerfield with her. Lots No. 31 and 32, drawn 1671 by Robert Hinsdale and Nathaniel Colburne, in 1673 were owned by "Joseph Gillett, son of Jonathan (1), born 1641", and he "built on No. 32 — the Dr. Willard lot; was killed with Capt. Lothrop, Sept. 18, 1675" (Sheldon, "History of Deerfield"). When the lots were sold in 1694 by Joseph Gillett's son, they are described as "Sometime two town lots, 16½ by 72 rods, with a house on it."

In two or three days after Bloody Brook battle, the garrison and inhabitants of Deerfield abandoned the place, and a third village in Hampshire County was given up to desolation. The surviving inhabitants retired to Hatfield and other places.

In 1680 measures were taken for the reoccupation of their lands by the Proprietors of Deerfield, and the spring of 1682 is considered as the date of the permanent settlement. And by the spring of 1682 Joseph Gillett's widow Elizabeth

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*Windwor should be Windsor.

(Hawkes) was also dead, after having married (2) 16 Dec. 1680, as his second wife, Nathaniel Dickinson of Hatfield, Mass.; and at that date her seven children were all living.

Hampshire County, Mass., Probate Records in Northampton give the following records of the estate of Joseph Gillett: Card Index — Joseph Gillett, Deerfield. Adm., vol. 1, p. 172, year 1676. Inventory, adms., p. 222, year 1682. Ad., Inv., & Dist., p. 257, year 1686.

Page 172, year 1676:

John Hawks presented to this Corte ye Inventory of ye Estate of Joseph Gillit deceased to wch he mad Oath wch Inventory is on ffile with the Recorder of this Corte & Power of administration upon ye Estate of Joseph Gillit Deceased is by this Corte Granted to Elizabeth Gillit the Relict.

Here followeth a copy of ye Inventory of ye Estate of Joseph Gillitt deceased [Inventory difficult to read in the opening part of list of stock, tools, etc. It includes: cow, yearling, young mare: and "due from Eldr Strong 20 due from Caaleb Pomery"]

Above Inventory taken by Quimtan Stockwell
Samll Billing

Sum total 010 — 09 — 00

There is Likewise belonging to this Estate, Land at Deerfield viz two homelotts & Land in ye meadows vallued at 8 Comons.

Debts due from ye Estate 02 — 12 — 00

Page 222, Adms. on Jos. Gillett Estate, April 18, 1682. Nathaniel Dickinson of Hatfield (appearing before magistrates Pynchon & [?] both Assistants of this Jurisdiction & a clerk present — desiring power of administration upon ye Estate of Joseph Gillitt sometyme of deerfield deceased whose Widdow or Relict sd Dickinson had married & in her Right was administrator to sd Estate, wch ceased at sd Widdow's death, and it being needful to conserve same for his Children sd Dickinson desiring of it. — Granted.

Page 257 — Settlement Estate Joseph Gillett 1686.

Dist. — March 30, 1686 — Additional inventory, of clothes etc. presented by Nathaniel Dickinson, who stated after her marriage to him, the widow of Joseph Gillett "soon after died" . . "the sd Nathaniel Dickinson shewing himself faithful to his trust & also to settled sd children in some comfortable way and there being 4 sons and two daughters" . . eldest son Joseph Gillett, to have a double part, and to have the land for his use till his brothers came of age. Court orders Nathaniel Dickinson, Joseph Barnard & Thomas Wells to make the division.

As Windsor death records show, the youngest child, Hannah,^{3} had died 11 Aug. 1683; and Jonathan,^{3} second of the four sons referred to in the above probate record, died the following 3rd of June 1686. But there is nowhere suggestion of the deaths of the two older sisters, Elizabeth^3 and Mary,^{3} and they were doubtless the "two daughters" of their stepfather's statement; not any imaginary and almost impossible two daughters younger than the Hannah^3 for whom Barbour's Collection gives the birth records of June 30, 1674 and Jan. 30, 1674 (1674–5). There are three records for Joseph's birth, one making it Nov. 2 and two making it Nov. 20; and two different records for sister Mary, one Sept. 1 and the other Sept. 10, 1667.

Children, born in Windsor:

11. i. Joseph,^{3} b. 2 Nov. 1664.
ii. Elizabeth, b. 12 June 1666; living 30 March 1686.
iii. Mary, b. 10 Sept. 1667; living 30 March 1686.
iv. Jonathan, b. 11 Aug. 1669; d. in Windsor 3 June 1686.
12. v. John, b. 10 June 1671.
13. vi. Nathaniel, b. 4 May 1673.
vii. Hannah, b. 30 Jan. 1675; d. in Windsor 11 Aug. 1683.

5. Samuel^2 Gillett (*Jonathan*^{1}), of Windsor, Conn., and Hatfield, Mass., baptized in Windsor 22 Jan. 1642/3, slain in the Turners Falls, Mass., fight 19 May 1676. He married in Hadley, Mass., 23 Sept. 1668, Hannah Dickinson of Wethersfield, Conn., and Hadley, Mass., born in Wethersfield 6 Dec. 1648, died after 1687, daughter of Sergt. John Dickinson. She married secondly, in Hatfield, 15 May 1677, Stephen Jennings of Hatfield.

On 19 Sept. 1677 Hannah (Dickinson) Gillett Jennings was captured with two of her Gillett children and fourteen others by Indians. She was taken to Canada, rescued by the heroic work of her husband and others and reached home again about June 1678 with her two Gillett children and her new born daughter of March 1678, Captivity Jennings.

Children, born in Hatfield:

Hannah,^{3} b. 20 Sept. 1669; burned to death in February 1671.
ii. Mary, b. 20 Dec. 1671.
14. iii. Samuel, b. 14 May 1673.
iv. Hannah, b. 5 Sept. 1674; d. after 1742; m. in Hadley or Hatfield, 9 Feb. 1694, John Taylor of Hatfield and South Hadley, son of John Taylor.

("Genealogies of Hadley Families Embracing the Early Settlers of the Towns of Hatfield, South Hadley, Amherst and Granby", by L. M. Boltwood, 1862. The 1863 Hadley History; 1910 Hatfield History.)

6. John^2 Gillett (*Jonathan*^{1}), of Windsor, Conn., born there 5 Oct. 1644, died in 1682, shortly before the Dec. 5th inventory of his estate. He married in Windsor, 8 July 1669, Mercy Barber, baptized there 12 Oct. 1651, died in Suffield, Conn., 29 March 1725. Mercy (Barber) Gillett married secondly, in Windsor, 14 June 1683, Capt. George Norton of Suffield.

Children, born in Windsor:

i. Thomas,^{3} b. 7 Jan. 1671; d. by 1676.
ii. John, b. 6 Aug. 1673; d. unm. in Windsor 4 July 1699.
15. iii. Thomas, b. 18 July 1676.
16. iv. Samuel, b. 16 Feb. 1677/8.
v. Nathaniel, b. 3 Oct. 1680 and bapt. in Hartford, Conn., 30 Oct. 1681 (last record of his name).
17. vi. Benjamin, b. in 1680 [?]; named in 5 Dec. 1682 probate as John's son, aged two years.

No Nathaniel was included among John's children in the 1682 probate. Was there a change or error in names and Benjamin became the permanent name; or twins and Nathaniel died?

vii. Mercy, b. 30 Jan. 1682; m. in Suffield, 24 Dec. 1702, Sergt. Jacob Adams of Suffield, son of Jacob Adams.

("Robert Adams Genealogy", by Adams, 1900. "Connecticut Probate Records", Manwaring, vol. 1, p. 307: Gillett, John, Windsor. Inventory £140 — 14 — 06. Taken 5 Dec. 1682 by John Loomis sen. & John Moore. Legatees: The Widow, Mercy Gillett, John age 9 years, Thomas 6, Samuel 5, Benjamin 2, Mercy born 30 January last. Court Record, p. 69: 4 April 1683. Adms. to the Widow, Mercy Gillett, with Jonathan Gillett, Peter Browne, John Barber, & Samuel Barber to be Overseers.)

7. **Josiah^2 Gillett** (*Jonathan^1*), of Windsor and Colchester, Conn., born in Windsor and baptized there 14 July 1650, died in Colchester 29 Oct. 1736. He married in Windsor, 30 June 1676, Joanna Taintor, born in April 1657, died in Colchester 23 Jan. 1735, daughter of Michael Taintor of Branford, Conn.

He moved to Colchester in 1702, being one of the first settlers.

Children, born in Windsor:

18. i. Josiah,^{3} b. 24 Nov. 1678.
ii. Joanna, b. 28 Oct. 1680; m. in Windsor, 5 Jan. 1698, Josiah Strong of Windsor. They moved to Colchester in 1703. 13 children. (Strong Genealogy, 1871.)
iii. Elizabeth, b. 16 Jan. 1682; d. 10 May 1756.
19. iv. Gen. Jonathan, b. 28 June 1685.
v. Mary, b. 8 March 1687; m. 13 June 1706 Dea. Nathaniel Skinner.
vi. Dorothy, b. 15 April 1689; m. ——— Roberts.
20. vii. Samuel, b. 1 Oct. 1690.
viii. Joseph, b. 8 March 1695.
ix. Mindwell, b. 4 Feb. 1696/7; d. 8 May 1784; m. ——— Clark.
x. Aaron of Colchester, b. 8 March 1699; d. in Boston 30 Nov. 1730; m. in Colchester, 10 July 1728, Hannah Clark. Hannah (Clark) Gillett m. (2) in Simsbury, Conn., 15 July 1738, Joseph Chamberlain, Jr.
  Child:
  1. *Hannah*,^{4} "daughter and only heir of Aaron Gillett" (probate record), b. in 1729; d. in Colchester 29 June 1759, aged 30; m. in Colchester, 11 June 1749, Lemuel Storrs. 5 children, b. in Colchester. (Storrs Genealogy, 1866.)
xi. Noah, merchant, b. 5 Dec. 1701; m. by 1734 Abigail ———, d. 2 March. 1739.
  Children:
  1. *Abigail*,^{4} bapt. 15 Oct. 1734.
  2. *Noah*, d. 2 March 1739.

8. **Jonathan^3 Gillett** (*Jonathan,^{2} Jonathan^1*), of Windsor, Conn., born there 15 Oct. 1685, died after 21 Oct. 1735. He married, 18 Nov. 1707 (Windsor record), Ruth Searle, of Northampton, Mass., born there 17 Dec. 1681, daughter of John Searle.

Children, born in Windsor:

i. Jonathan,^{4} b. 26 July 1708; d. 5 Sept. 1708.
ii. David (twin), b. 5 July 1711; d. 14 Aug. 1711.
21. iii. Jonathan (twin), b. 5 July 1711.

9. **Cornelius^3 Gillett** (*Cornelius,^{2} Jonathan^1*), of Windsor, Conn., except for brief periods in Lebanon and Windham, Conn., born in Windsor 15 Dec. 1665, died there 5 Sept. 1746. He married first, by 1693, perhaps Elizabeth ———, who died after the birth of her second child 11 March 1695/6; and secondly, probably by 1701/2, Deborah Rowell, born in Simsbury, Conn., 5 Jan. 1683, died in Windsor 29 Sept. 1746, "aged about 74" (Wintonbury Parish record), daughter of Thomas Rowell of Simsbury and Windsor.

He was connected also with the important parish in the town of Windsor established in 1736 and named Wintonbury Parish that ultimately became the town of Bloomfield. The church was organized in February 1738 with 67 members, Cornelius Gillet (fifth name) and wife among them.

Conn. Probate Records, Manwaring, vol. III, p. 554: Cornelius Gillett, Windsor. Invt. £616 — 17 — 05, taken by Robert Barnet, John Loomis, Nathaniel Cole. Will dated 23 August 1746: "I, Cornelius Gillet of Windsor do make this my last will and testament: I give to my son Benjamin Gillet all my real estate. I give to my son Cornelius Gillet 10 shillings old tenor." [Followed by eight duplicate sentences in words and bequest except for the names of the five other living sons and of the three living daughters. The names, in order, are, sons: Daniel, Samuel, Thomas, Jonathan, David. Daughters: Elizabeth Matson, Deborah Talcott, Phebe Gillet.] The will continues: "And the rest of the moveable estate I leave to the disposal of my loving wife and my son Benjamin Gillet. I appoint my son Jonathan Gillet and my son Benjamin Gillet to be executors." (Sgd.) Cornelius Gillet. Witness: Samuel Rowell, Daniel Rowell, Robert Barnet. Court Record. 3 March 1746–7 The last will . . of Cornelius Gillet, late of Windsor . . exhibited by Benjamin Gillet . . proven. Page 125. 3 April 1750: Deborah Gillet, the widow and relict of Cornelius Gillet, now moves . . her right of dower to be set out to her. Court appoints Lt. Solomon Park, Alexander Hoskins and Stephen Goodwin, in Wintonbury Parish, to set out 1 –3 of the land and buildings of the sd decd for her improvement during life.

Children by first wife:

i. Cornelius,^{4} b. in Windsor in 1693; d. 23 Oct. 1758, aged about 67 (Wintonbury Parish record).
22. ii. Daniel, b. in Windsor 11 March 1695/6.

Children by second wife:

iii. Samuel, b. in Windsor 19 March 1702/3.
iv. Thomas, b. in Windsor 1 Aug. 1705.
v. Elizabeth, b. in Windsor 31 May 1707; m. ——— Matson.
vi. Deborah, b. in Windsor 28 Feb. 1708/9; d. in Bolton, Conn., 19 March 1795, in 81st year; m. in Bolton, 1 Dec. 1737, Benjamin Talcott.
vii. Phebe (probably), her father's will the only known record.
viii. Stephen, b. in Windsor 30 June 1713; d. in February 1746, a soldier in the Louisburg expedition; m. 21 Sept. 1738 Anne Loomis (Wintonbury Parish record). Anne (Loomis) Gillett m. (2) in Wintonbury, 11 Sept. 1750, Isaac Fosbury of Sheffield
  Children, b. in Windsor (Wintonbury Parish record):
  1. *Stephen*,^{5} b. 1 Nov. 1738; d. 23 Oct. 1741.
  2. *Asaph*, bapt. 15 Feb. 1741; d. in October 1741.
  3. *Stephen*, bapt. 24 Oct. 1742; d. 14 July 1745.
  4. *Anne*, bapt. 4 Aug. 1745.

6a. Henry, b. 21 Jan. 1682; m. in [illegible] 14 Dec. 1700, Sarah [illegible] Adams of Suffield, dau. of Jacob Adams.

("Robert Adams Genealogy", by Adams, 1900. "Connecticut Probate Records", Manwaring, vol. I, p. 407: Gillet, John, Windsor. Inventory [illegible]. Taken 7 Dec. 1682 by John Loomis sen. & John Moore. [illegible] the Widow, [illegible] Gillet, [illegible] Samuel & Benjamin [illegible] Mary [illegible] Gillet [illegible] 1683 [illegible] with Jonathan Gillet, Peter Brown, John [illegible], & Samuel Barber as Administrators.)

7. Josiah Gillett (Jonathan), of Windsor and Colchester, Conn., born in Windsor and baptized there 14 July 1650, died in Colchester 29 Oct. 1736. He married in Windsor 30 June 1676, Joanna Taintor, born in April 1657, died in Colchester 23 Jan. 1735, daughter of Michael Taintor of Branford, Conn.

He moved to Colchester in 1702, being one of the first settlers.

Children, born in Windsor:

16. i. Josiah, b. 24 Nov. 1678.
ii. Joanna, b. 22 Oct. 1680; m. in Windsor 1 Dec. 1698, Jonathan Strong of Windsor. They moved to Colchester in 1702. 12 children. (Strong Genealogy, 1871.)
iii. [illegible], b. 19 Jan. 1682/3; d. 10 May 1716.
iv. [illegible], b. 28 June 1685.
v. [illegible], b. [illegible] March 1687; m. [illegible]
vi. [illegible], b. 12 Sept. 1691; m. —— [illegible]
vii. [illegible], b. 1 Dec. 1693.
viii. [illegible], b. 8 March 1695.
ix. [illegible], b. 4 Dec. 1697; d. [illegible]; m. —— Clark.
x. [illegible] of Colchester, b. 1 March 1699; d. [illegible] 29 Nov. 1780; m. in Colchester, 10 July 1724, Hannah Clark. Hannah (Clark) Gillett m. (2) [illegible] Conn. 18 July 1739, [illegible]
Child:
1. [illegible] was only son of Aaron Gillett (probate records), b. ca 1726, d. in Colchester 30 June 1791, aged 65; m. in Colchester 19 June 1749, [illegible] 8 children, b. in Colchester. [illegible]
xi. [illegible], b. 5 Dec. 1701; m. by 1724 [illegible] ——, d. 2 March 1730.
Children:
1. [illegible] 16 Oct. 1725.
2. [illegible], b. 2 March 1728.

8. Jonathan Gillett (Jonathan, Jonathan), of Windsor, Conn., born there 14 Oct. 1665, died after 22 Oct. 1711. He married, 18 Nov. 1697 (Windsor record), Ruth [illegible], of Northampton, Mass., born there 27 Dec. 1681, daughter of John Searle.

Children, born in Windsor:

i. [illegible], b. 24 July 1698; d. 4 Sept. 1698.
ii. [illegible], b. 5 Sept. 1700; d. 18 Aug. 1711.
19. iii. [illegible], b. 5 Nov. 1705.

9. Cornelius Gillett (Cornelius, Jonathan), of Windsor, Conn., except for brief periods in Lebanon and Windham, Conn., born in Windsor 15 Dec. 1665, died there 2 Sept. 1746. He married first, by 1693, perhaps Elizabeth ——, who died after the birth of her second child 11 March 1695/6; and secondly, probably by 1701/2, Deborah Bissell, born in Simsbury, Conn., 3 Jan. 1681, died in Windsor 29 Sept. 1746, "aged about 74" (Wintonbury Parish record), daughter of Thomas Bissell of Simsbury and Windsor.

He was connected also with the organizing parish in the town of Windsor established in 1736 and named Wintonbury Parish that ultimately became the town of Bloomfield. The church was organized in February 1738 with 47 members, Cornelius Gillett, [illegible] and wife among them.

(Conn. Probate Records, Manwaring, vol. III, p. 593: Cornelius Gillett, Windsor, Invt. [illegible], taken by Robert [illegible], John [illegible], Nathaniel Cook. Will dated 22 August 1745: "I Cornelius Gillett of Windsor do make this my last will and testament [illegible]

Children by first wife:

i. Elizabeth, b. in Windsor ca 1693; d. 20 Jan. 1776, aged about 83 (Wintonbury Parish record).
22. ii. Daniel, b. in Windsor 11 March 1695/6.

Children by second wife:

23. iii. [illegible], b. in Windsor 14 March 1701/2.
iv. [illegible], b. in Windsor 1 Aug. 1704.
v. [illegible], b. in Windsor 17 May 1707; m. —— [illegible]
vi. Deborah, b. in Windsor 25 Oct. 1709; d. [illegible], Conn. 19 March 1791; m. [illegible] 1 Dec. 1737, [illegible] Taylor.
vii. [illegible] (probably), her father's will the only known record.
viii. [illegible], b. in Windsor 27 June 1717; d. [illegible] 1783, a soldier in the [illegible]; m. [illegible] 1744 [illegible] (Wintonbury Parish record) [illegible]
Children, b. in Windsor (Wintonbury Parish records):
1. [illegible], b. 7 Nov. 1745; d. 22 Oct. 1746.
2. [illegible], bapt. 12 Feb. 1747; d. in Oct. 1751.
3. [illegible], bapt. 18 Oct. 1749; d. 14 July 1754.
4. [illegible], bapt. 4 Aug. 1751.

23. ix. Jonathan, b. in Lebanon 5 July 1716. Town records in Barbour Collection.
x. David, b. in Lebanon 1 March 1720.
24. xi. Benjamin, b. in Windham 25 July 1722.
xii. Mary, b. in Windham 22 Jan. 1726/7; d. 27 Feb. 1726/7.

10. Daniel^3 Gillett (*Cornelius*,^{2} *Jonathan*^{1}), of Windsor, Conn., born there 30 June 1678, died 16 Aug. 1753, aged 75. He married in Windsor, 28 Jan. 1702/3, Mary Eno, born in Windsor 12 Oct. 1682, died there 7 Dec. 1773, aged 91 (Windsor gravestone records), daughter of John Eno.

Children, born in Windsor:

i. Daniel,^{4} b. 17 Nov. 1703; d. 12 Nov. 1769, aged 66 (Windsor gravestone); m. 6 Jan. 1726 Anna Filley, born in Windsor 23 Sept. 1708, d. 11 Dec. 1795, aged 88 (Windsor gravestone), daughter of Jonathan Filley.
  Children, b. in Windsor:
  1. *Anna*,^{5} b. 13 Dec. 1726; m. in Windsor, 9 Nov. 1744, Gideon Barber, son of John Barber.
  2. *Daniel*, b. 26 Jan. 1728/9; d. 25 April 1743, in 15th year.
  3. *Shuball*, b. in 1731/2; d. 19 July 1744, in 13th year.
ii. Mary, b. 9 July 1705; m. 23 Dec. 1725 Anthony Hoskins, Jr., of Windsor.
25. iii. John, b. 11 Sept. 1707.
iv. Ann, b. 12 March 1710/11; m. Samuel Barber.
v. Eunice, b. 21 Feb. 1716/17; m. in Harwinton, Conn., 7 Feb. 1737/8, Isaac Bull, "ancestor of Dr. Isaac Bull of Hartford" (Torrington, Conn., History, 1878).
vi. Hannah, b. 21 Dec. 1719; m. Thomas Moore.
vii. Margaret, b. 31 Dec. 1723; m. 24 April 1746 Timothy Phelps of Windsor.
viii. Dorothy, b. 15 May 1726; m. 25 Nov. 1747 Samuel Cook of Windsor.

THE BROTHERS JONATHAN AND NATHAN GILLETT AND SOME OF THEIR DESCENDANTS

Compiled by Alice Lucinda Priest, B.L., of Brookline, Mass.

11. Lieut. Joseph^3 Gillett (*Joseph*,^{2} *Jonathan*^{1}), of Deerfield, Mass., and Hartford, Conn., West Division, born in Windsor, Conn., 2 Nov. 1664, died shortly before the Hartford 4th March 1745/6 inventory of his estate. He married first in Hatfield, Mass., 3 Nov. 1687, the day after he was 23, Esther Gull, born in Hadley, Mass., 21 Nov. 1665, the third of the four daughters of William and Elizabeth (Smith) (Foote) Gull of Hatfield (the bride's father was the half brother of the bridegroom's stepfather, Nathaniel Dickinson, on their mother's side); and secondly, in Hartford, 17 May 1692, Mary Griswold, born in Windsor, Conn., 16 March 1671, died in Hartford 19 Dec. 1719, daughter of Joseph and Mary (Gaylord) Griswold and granddaughter of Dea. Edward Griswold. The only known record of Joseph^3 Gillett's third marriage is in his 9 July 1743 will that begins: "I give to Elizabeth, my wife, all that estate that she brought with her when she became my wife, and", etc., which suggests that she may have been a widow. There is no known reference to her in the settlement of the estate.

Henry R. Stiles in his 1892 Ancient Windsor, Conn., History and Genealogies (vol. 2, pp. 297–9), gave two compact pages to an account of a Revolutionary War patriot who suffered imprisonment in New York City, Jonathan Gillett. But stated: "Jonathan of West Hartford is one whom we have failed to connect with the main line; but he evidently belonged to the Windsor Gillettes, and is worthy of commemoration in these pages. We therefore reproduce here the substance of what has been told about him in a little privately printed volume entitled 'Letters from the Prisons and Prison-Ships of the Revolution', by Henry R. Stiles, M.D., issued in 1865, in a limited edition of 80 copies."

The mainspring for this present Gillett record was the line of the above Lieut. Joseph^3 Gillett, who is now proved to have been the grandfather (through his second son, Jonathan^4) of the Revolutionary War Jonathan Gillett. And since this is the first printed record of the line, and, partly, of the descendants of two other sons of Joseph^2 and Elizabeth (Hawkes) Gillett, the detailed proof of the record is important.

It is doubtful whether Joseph^3 got back to Deerfield with the permanent settlement of the spring of 1682, since he was

then only 17½ years old. Notice that it was 30 March 1686, the spring after he reached 21, that the probating of his father's estate was concluded. The court then directed that the "eldest son, Joseph Gillett," should have a double part and have the land for his use till his brothers came of age. In line with new settlement methods, Deerfield Proprietors made the following grants to Joseph, as heir of his father: in 1686, 50 acres at Boggy Meadow: 5 Feb. 1686–7, 19 rods, 4 ft., 6 in. in the Common Field (probably the customary "wanting land" to rectify deficiencies in lot areas): 20 April 1688, wood land, lot No. 30: wood lot on the Mountain, No. 45. 1685 — 90 grants of home lots at a new street at Wapping were made to a harmonious group of young men, Joseph^3 Gillett one of them. (Sheldon's Deerfield History.)

Springfield, Mass., Hall of Records: Deeds, vol. H. page 491: — 20 December 1690, John Stebbins and Benoni Stebbins deed to Joseph Gillet, all three of "Dearfield," the following property there; partly "in exchange for other Land in Dearfield already passed over to sd John and Benoni" and "discharge sd Gillet from any further payment." "One House lot Situate within Township of Dearfield" "A butting on the Town Street Westerly & on an highway Easterly. Bounded by an Houselot formerly Sam^{ll} Hinsdells Deceas^d, Northerly and on another Lot of sd Hinsdells Southerly containing by Estimation Four acres and a half." The body of the deed also asserted that John Stebbins' wife Dorothy fully assented, but the signatures were only those of John Stebbins and Benoni Stebbins. Witnesses: Joseph Goddard, Edward Goddard. The two signatures were acknowledged April 1st 169(probably 2). And the Deed was "Rec^d Jan^y 15th 1735/6 and Recorded from the Originall."

In England in January 1630, Anna^1, widow of Williama * Gull, Sr., married secondly Nathaniel^1 Dickinson, Sr., when her son was probably less than two years old. This Dickinson family came to New England about 1634; were prominently of Wethersfield, Conn., until 1659, by which time there were nine Dickinson sons and two daughters. They moved with a religious group to Hadley, Mass., where prominent Deacon Nathaniel^1 Dickinson died 16 June 1676. He made his will 29 May 1676, and in it states: "To my son William Gull (Son of his wife by her first husband) I give that Three Pounds which he oweth me for a barrell of pork." He gave part of a certain meadow to all his sons and two daughters, to be shared equally; and adds in the will: "The desire of ye testator is yt ye share given unto Frances Dickinson (younger daughter), may, if she see meet, be given to Samuel Gillett's children." The mother of Samuel^2 Gillett's children, Hannah^3 Dickinson, was the oldest child of Frances^2 Dickinson's oldest brother, Sergeant John^2 Dickinson, who also died at the 19 May 1676 Turners Falls battle. (Northampton, Hampshire Co. Probate Records)

William^2 Gull made his will 12 April 1701 (Northampton, vol. 3, pp. 83–4). Bequest: "I give & bequeath to my Loveing Grandchild Elizabeth the daughter of my Loving daughter Hesther deceased sometyme wife to Joseph Gillet my Lot in ye Meadow commonly called the great meadows in Hatfield cont by estm. Five [Sixe?] acres." Boundaries on John Wells; Hope Atherton, dec'd; highway east; pond west. Also 3 acres after decease of his wife, Elizabeth. Executors: "my Loveing Kinsman Sam^{ll} Partrigg" Sen (?) or (S ?) & his wife. 18 Dec. 1701(vol. 3, p. 85) concerns the settlement of William Gull's estate. It includes a notice of a 4 July 1690 agreement of William Gull's children "about mother Gulls' est." "July 4, 1690 agree. Gull ch. Sgd." by the following, one name below another, in this order: Robert R Bardwell his Marck, Mary X Bardwell her Marck, Jonathan Root, Anna L Root her Marck, Joseph Gillett, Hester X Gillit her Marcke, Mercy X Gull her marcke. Witness: Daniel White Sam'll Partrigg. There is also a notation: "Nath^{ll} Foote of Weathersfield Exonerates his ffather W Gull of Hatfield 19 Jan. 1686." Inventory lists: "this given to Elizabeth Gillit."

Hampshire Co. Mass. Deeds, Springfield: vol. C, p. 582. Date 25 Aug. 1714. Ebenezer Marsh of Hatfield, Weaver, deeds to Henry Dwight of Hatfield for 25 pounds — "A certain Parcell of land In Hatfield aforesd In the Great Meadow Containing 5 acres (which was formerly William Gull's land)." Boundaries: North, Samuel Dickinson; South, John Well; East on the Great River; West on ye Great Pond. . . . & Elizabeth Marsh, wife, . . . joins. (Sgd.) Ebenezer Marsh Elizabeth X Marsh her mark. 25 Aug. 1714 ackn. by both. Recorded 16 April 1720.

The last known record of Esther^3 (Gull) Gillett is her signature to the probate paper of 4 July 1690. And her father in his will of 10½ years later names only one living child as hers. She died either in the latter part of 1690 or in 1691; almost surely in a home on Town Street, Deerfield, where her husband bought lot 41 in 1690.* Wapping settlement was broken up by "the rough hand of war." Also Joseph^3 Gillett and his brother John^3, and probably young soldier brother Nathaniel^3, became connected with Deerfield garrison. In 1696 Joseph was corporal in that garrison; and was participant in the 16 July 1698 Indian pursuit, usually styled the Promroy Pursuit, as "Corporal gillit" of the 16 Garrison Soldiers at Deerfield, to whom the Mass. General Court granted each an extra £1. (Sheldon, and Mass. Archives). Sept. 16, 1696 brother John^3 Gillett had been captured by the Indians there in Deerfield, and taken to Canada and finally sent to France; and after peace was declared, reached home by 17 June 1698. In 1691, as will be shown in a 17 June 1722 deed, Joseph Gillett sold 20 acres in Deerfield Boggy meadow to John and Benoni Stebbins of Deerfield.

The oldest child of Joseph^3 and Mary (Griswold) Gillett is on the Windsor birth records; but not the next child, and considering the record of Joseph's purchases of land in Hartford it seems probable he was born there. The General Index, Land Records of Hartford, Conn., 1639–1839, pub. 1873, gives the following: Joseph Gillet as Grantee, pages 203–4: From Samuel Sedgwick, 1694 Dec. 10 (vol. 1, p. 134).

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*Williama should be William.

*Lot 41, Daniel Fisher. John Stebbins bought it about 1688. His sons John and Benoni Stebbins sell to Joseph Gillett in 1690. Timothy Nash held it after 1699.

From S. Hopkins, 1695 April 24. From Samuel Sedgwick, warrantee, 1701 May 9. Also 1705 Feb. 20. Also 1721 Dec. 19. Joseph Gillett, distribution, 1754 Feb. 18 (vol. 8, p. 6).

1892 History Second Church of Hartford, Conn., founded 1670, by Parker: p. 294, Dec. 8, 1700, No. 177, Joseph Gillet rec'd. Baptisms of children of Joseph Gillet: Mary, 1699 Dec. 31, "daughter Goodm. Gillet." Esther, 1701 April 27 "ye daughter Joseph Gillet." Hannah, 1702 Oct. 18. Sarai, 1704 Oct. 4. Abigail, 1705 Sept. 30. Dorothy, 1710 Jan. 21.

Third Church of Hartford founded 1713, in that part of town that in 1854 was incorporated as West Hartford, and Joseph Gillett was one of the original members. In 1717 Joseph Gillet, Jr. and wife joined. In 1735 Jonathan Gillet and his sister "Mrs." Dorotha Gillet. In 1755 Jonathan Gillet: in 1759 Asa Gillet: in 1761 Mrs. Asa Gillet: in 1776 Mrs. Jonah Gillet.

The Register, vol. xiii., year 1859, p. 239: Hartford, Conn. Records — Births, Marriages, Deaths: From Book lettered "Records of Town of Hartford, 1685–1709, No. 1" Transcribed by Lucius M. Boltwood of Amherst. Cor. Member of the N. E. H. G. Society. The records arranged under A — B — C etc. Evidently condition of old book such that much could not be deciphered with accuracy; and so left blank. Under G at lower part of page 240 was a double column, the one on the right side as follows:

Joseph Gillet
    born May 17
Jona was born
Mary was born
Ester was born Ma(
Hanah was born Nov
Sarah was born Sept 30
Abigail was born Aug. 9
    [top of page 241]
Matthew was born March 4th   Dorothy was born Jan. 1710

Taking the above in connection with the 1743 will of Joseph Gillett of Hartford, and the baptisms of his and Mary's six daughters, it is apparent that here is a record of the order of births of the three sons and six daughters of Joseph and Mary (Griswold) Gillett, entered on a Hartford town book. Why the son Matthew, born between his sisters Abigail and Dorothy, has no baptismal record can only be surmised as perhaps due to infant ill health, or that the baptismal record was overlooked or not clear. The town record must have been together, in one place, and so seemingly reported for record at one time; and if so, after the birth of Dorothy in 1710. This could account for a most probably error in the month of Hannah's birth, "Nov.", since she was bapt. Oct. 18. And if the son Joseph was born May 17 (date of the parents' marriage) then the son Joseph born Feb. 16, 1692 (1692/3) in Windsor to Joseph Gillett (almost surely Joseph³) must have died young. A confusion of family dates seems more probable. The son Matthew was doubtless named for his mother's brother, Matthew Griswold. Joseph² Griswold made his will 6 Sept. 1716, inventory taken 29 Nov. (Manwaring, vol. II.), and bequeaths to his three sons and " To my daughters, Mary, the wife of Joseph Gillette, and Abigail, the wife of Josiah Phelps, 25 pounds apiece out of moveables. I give to my grandchild Sarah Gillette 5 pounds out of my moveables."

Colonial Records of Connecticut, by Charles J. Hoadley, Librarian State Library, pub. 1870, vol. 5, p. 432; date 1714 May. "This Assembly do establish and confirm Mr. Joseph Gillet of Hartford to be Ensign of the company or trainband at the west division in the town of Hartford, aforesaid, and that he be commissioned accordingly." Vol. 6, p. 184, date 1720 May. "This Assembly do establish and confirm Mr. Joseph Gillet of Hartford to be Lieutenant of the compny or trainband at the West Division in the town of Hartford aforesaid and order he be commissioned accordingly." Vol. 7, p. 381, date 1732 May. "Upon the memorial of Samuel Sedgwick, Joseph Gillett and William Gaylord, of Hartford, committee for the west society in Hartford, praying that a tract of land in Farmington . . . may be annesed to the said society. Resolved by the Assembly, that the inhabitants . . . shall be assessed to the suport of the gospel in the said west parish in Hartford."

In connection with the military services of Joseph,³ John,³ and Nathaniel³ Gillett, note that their mother's oldest brother, who helped about her husband's estate, was Sergeant John² Hawks of Deerfield; and a nephew was Colonel John³ Hawks, "the Hero of Fort Massachusetts".

Hampshire County, Mass., Deeds, Springfield, Court House, vol. D, p. 151, Joseph Gillett grantor. Joseph Gillett of Hartford, Connecticut, yeoman (Did in the year: 1691) for many good causes; Especially in Consideration of a homelott Scituate in Deerfield Sell & Convey unto John & Benoni Stebbins both of Deerfield . . . A certain parcel of land Scituate In the Township of Deerfield — in a Place Commonly Called Boggy meadow, or boggy meadow plaine Containing Twenty acres in Equal halves Between ye sd John & Benoni Stebbins, John Stebbins to have ye North Side & Benoni Stebbins the South, as it is bounded on land of Peter Evans North and land formerly the sd Joseph Gilletts; South butting on ye Common field fence west, on the long hill East, and whereas ye Deed of Conveyance of sd land to sd John & Benoni Stebbins Cannot be found the above Joseph Gillett hath by these presence (Sgd) ye Seaventh Day of June 1722 — Joseph Gillett & Seale [Notice no wife joins]. Wit.: Jonathan Wells, Warham Williams. Hampshire Deerfield June 7, 1722 Joseph Gillett ye Sub. personally appe — & ackn. — before Jonathan Wells J. P. Rec'd 28 Aug. 1722.

Vol. B, page 30. Indexed: Joseph Gillett as Grantee, year 1700 July 16. To all Christian People: - - Samuel Carter of the towne of Deerfield, in the County of West Hampshire - - in consideration of a valuable sum of money, & Estate to me, paid & Delivered by Joseph Jillet of the Towne of Hartford In the County of Hartford within the Colony of Connecticut - - to Joseph Gillet, Have Sold - Two Certain peices, or parcels of land Scituate In the Township of Deerfield. That is to say One parcel of upland which was sometime Two Homelotts, Containing, and being by Estimation — Seven ackers, and One Rood — & is abutting Northward on land of Thomas Allisem Southward on land belonging to Thomas French, Eastward on a hill, on Common land, and Westward on a highway and also one other peice or parcel of land lying In the great Meadow Containing by Estimation ten acres - - & is abutting Northward on land belonging to John Catlin, Southward on land belonging to Mahuma Hinsdell, Eastward on an highway & Westward on the River there, and also all and singular the Messuages houses, buildings — edifices Easements profits, privileges, and appointments whatsoever, with the fruits & advantages - -

Provided: That if the sd Sam^{ll} Carter pay to said Joseph Jillet his heirs or assynes att the dwelling house of the said Joseph Jillet In Hartford - - twenty pounds of Currant silver money of New England on or before the last day of Sep^{t} next Ensuing the day of the date hereof without fraud. That then above Conveyance shall be void Sam^{ll} Carter set my hand in Hartford the Sixteenth day of July 1700

his
Sam^{ll} X Carter
mark

Wit.: Joseph Allin John Smith
Francis Whitmore Caleb Stanley Junr

Personally ackn at Hartford 16 July 1700 — Before me, John Haynes, J. P.
On the 27th day of Nov^{r} 1700 This Deed was Received Into the Registers Office, and was here Registered from the Original P John Pynchon

Conn. Probate Records, Manwaring, vol. III, pp. 554–6: Gillet, Joseph, Gentleman, Hartford. Inventory £2246 plus. Taken 4 March 1745/6, by David Ensign, Jonathan Sedgwick, Moses Nash.

Also some real estate at Deerfield, in the county of Hampshire and Province of Massachusetts Bay £100. Taken 1 April 1746, by Elijah Williams, Benjamin Mun and John Catlin. Will dated 9 July 1743.

I, Joseph Gillet of Hartford do make this my last will and testament: I give to Elizabeth, my wife, all that estate that she brought with her when she became my wife, and one cow, to be at her dispose forever. Further, I give to my wife, during the time she remains my widow, the free use of ½ of the house I now live in, and also the use of 5 acres of land in my west division lott on the east side of the highway, and the use of half of my land on the west side of the highway, and the use of an iron pott and brass kettle, during the term that she remains my widow. I give to my son Joseph Gillet the dwelling house he now lives in and all that part of my west division lott that lyes on the east side of the highway, and also the one moity or half my sd. lott on the west side of sd. highway, being the north side, to be laid out as not to interfere on my tan houses and fats, which I reserve for the heirs of my son Jonathan dec'd, he doing the duties hereafter enjoyned him to do. And provided my sd. son should die before me, or survive me and not make a will, then what I have hereby given to him I do hereby give and bequeath to his two sons Stephen Gillet and Asa Gillet, they doing the duties hereafter enjoyned to my son Joseph Gillet to do. I give to my beloved grandchildren, the children of my son Jonathan Gillet decd, viz: Jonathan Gillet, Mehetabel Gillet and Mary Gillet, the house I now live in, my tan yard and tan houses, and 20 acres of land joining to sd. house and tan yard, to be divided as followeth: my grandson Jonathan to have the ½, and the other half to be divided equally to my sd. granddaughters. I give to my grandson Jonathan Gillet the remaining part of my land in the lot I now live on that is not before disposed of, he paying when he arrives at the age of 22 years, the following legacies, viz. to my daughter Sarah Goodwin £10, and to the heirs of my daughter Abigail Smith deceased £10, and to my daughter Dorothy Bewell £10. Further my will is that my son Matthew Gillet shall take the whole care to improve what is above given to my grandchildren Jonathan Gillet and Mary and Mehetabell Gillet, for their best advantage until they arrive at lawfull age to receive the same, he being paid out of the income for his care and trouble. I give to my beloved son Matthew Gillet, over and above what I have done by deed of gift, my lott of land in New Hartford lately purchased of Eliakim Merrell, containing 56¾ acres, and also a yoke of cattle that he has now in his hands or keeping of mine, and also my cane and my long hunting gunn not to be disposed of out of my line of heirs., all which I give to him, he paying to my granddafter Rhoda Andrews £10 old tenor when she arrives at the age of 18 years or marry. I give to my beloved daughters Elizabeth Marsh, Mary Andrews, Esther Bancroft, Hannah Burr, Sarah Goodwin, the heirs of Abigail Smith decd., and Dorothy Bewell, all my moveable estate after my debts are paid, to be equally divided amongst them, the heirs of my daughter Abigail Smith to have but 1/7 part and that to be equally divided amongst them. I give to my 7 daughters, in equal proportion, all my land in Deerfield. I appoint my sons Joseph Gillet and Matthew Gillet to be executors. (Sgd.) Joseph Gillet LS
Witness: John Ensign, Jacob Ensign, Moses Nash

Court Record. Page 6. 4 March 1746: The last will and testament of Joseph Gillet of Hartford decd was exhibited in Court by Joseph and Matthew Gillet, executors. Proven.

Conn. Probate Records, Manwaring, vol. III, p. 271: Gillett, Jonathan, Hartford, Inventory £452 - 06 -01, taken 6 June 1741, and £303 -02 -08 taken 4 May 1741 by Isaac Kellogg, Moses Nash and John Ensign. Court Record p. 79: 6 January 1740/1; Adms. to Joseph Gillett of Hartford. Page 103, 1st December 1741; This Court appoint Moses Dickinson of Hartford to be guardian of Mehetabell Gillett, age 8 years, May age 6, and Jonathan, age 4 years, children of Jonathan Gillett, late deceased. Recog. £300. Vol. XIV. p. 17: 7 February 1742/3, Caleb Andrews and Joseph Gillett, Adms. Adms. exhibited account of their adms. Paid in debts and charges the sum of £160 -02 -09; received £18 -06 -00. Which account is accepted. Vol. XVI. p. 5: 13 Nov. 1750, Mary Gillett, a minor daughter, now 15 years of age, chose Stephen Goodwin of Simsbury to be her guardian. Recog. £500. Page 54. 11 February 1752, Jonathan Gillett, a minor, age 14 years, son of Jonathan Gillett, made choice of his uncle Joseph Gillett to be his guardian. Recog £600. Page 58. 7 April 1752, Joseph Gillett, adms., having made up his account of adms., now moves that distribution be made of the estate, viz., To Jonathan Gillett, only son, a double share; and to Mehetabell and Mary Gillett, to each of them a single share; and also to distribute to the sd. children of Jonathan Gillett what was given to them in and by the last will and testament of their grandfather Joseph Gillett of sd. Hartford deceased, and appoint Capt. Daniel Webster, Moses Nash and Abraham Merrell of Hartford, distributors. Vol. XVIII, p. 6, 1st Nov. 1753 Report of distributors.

Hampshire County, Mass., Springfield. Deeds, vol. 5, p. 531: We Elizabeth Marsh of Sunderland . . . Widow and Caleb Andros and Mary his wife, Nathaniel Bancroft and Esther his wife of Windsor, Noadiah Burr of Farmington and Hannah his wife, Stephen Goodwin of Simsbury and Sarah his wife all in the County of Hartford & Colony of Connecticut, Abiel Smith and Ebenezer Buel and Dorothy his wife all of Litchfield, County Litchfield, Connecticut In consid. of the Sum of Twelve pounds Six Shillings & Six pence — pd by Elijah Williams of Deerfield, Esq. — deed one lot or parcel of Land in Deerfield aforesaid Containing Sixty Seven Acres and thirty four rods and is the lot Number forty five in the Mountain Division so called being Nineteen rods in breadth, bound East on Conn River West on land of Ebenezer Wells in part South on land of Sam^{ll} Hindsdale, & North on land Recorded to Joshua Carter said lot was drawn by & Recorded to Joseph Gillet. 8th March 1753. Signed Sealed & Delivered by Elizabeth Marsh In Presence of Josiah Burnham Enos Marsh Noah Bissell Wm Woolcott Benjamin Dickinson Solomon Marsh Gideon Thomson David Thomson Abigail Gillett Rebeckah Owen Sarah Rot Elizur Goodrich
[The deed signatures that follow are in one column.]

his her
Elizabeth Marsh Nath^{ll} X Bancraft Esther X Bancraft Abiel Smith
mark mark
her
Eben^{r} Buel Dorothy X Buel Stephen Goodwin Sarah Goodwin
mark

her
Noahdia Burr Hannah Burr Caleb Andrus Mary X Andrus
mark

Hampshire ss. Deerfield March 12 1753: Then Elizabeth Marsh subscriber personally appeared. . . . Before William Williams, J. P. Hartford Co. ss. March 14, 1753, Nathe^{l} Bancraft & Esther Bancrof his wife. . . . Before Wm. Woolcott, J. P. Litchfield Co., March ye 29, 1753 Abiel Smith. . . . Before Ebenr Marsh, J. P. Goshen, Litchfield Co. . . . March the 30, 1753 Ebenezer Buel & Dorothy Buel. . . . Before Gideon Thomson, J. P. Hartford Co., Simsbury, April 3rd 1753 Stephen Goodwin & Sarah his wife — Noadiah Burr & Hannah his wife. Hartford Co. Wethersfield, April ye 23, 1753 Caleb Andrus and wife Mary. . . . Before Elizard Goodwin, J. P.

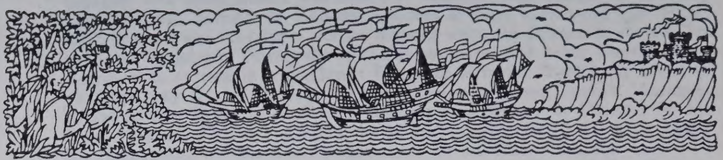
(Deed) Rec'd August 30, 1764 Recorded from original — (Sgd.) Edw. Pynchon

Child by first wife:

i. Elizabeth,^{4} b. in Deerfield in 1689; d. after 8 March 1753 deed; m. in 1707 Ebenezer^{3} Marsh (Samuel,^{2} John^{1}), then of Hatfield, later of Sunderland, Mass. 11 children.

Children by second wife, seven youngest born in Hartford:

26. ii. Joseph, b. in Windsor 16 Feb. 1692/3.
27. iii. Jonathan, born probably in Hartford in 1694 – 1698.
iv. Mary, b. 2 Nov. 1699 and bapt. 31 Dec. 1699; d. in Newington, Conn., 1 Jan. 1786; m. in Wethersfield, Conn., 15 Feb. 1721/2, Caleb^{3} Andrews (Joseph,^{2} John^{1}) (Andros, Andrus). 9 children.
v. Esther, b. in March 1701 and bapt. 27 April 1701; d. after 8 March 1753 deed; m. Nathaniel Bancroft of Windsor.
vi. Hannah, b. in 1702 and bapt. 18 Oct. 1702; d. after 8 March 1753 deed; m. in the Third Church, Hartford, Noadiah^{4} Burr (John,^{3} Samuel,^{2} Benjamin^{1}) of Farmington, Conn. 2 children.
vii. Sarah, b. 30 Sept. 1704 and bapt. 8 Oct. 1704; d. in Simsbury, Conn., 24 Oct. 1792, aged 88; m. in Hartford, 27 June 1727 (also a Simsbury record), Stephen^{4} Goodwin (Nathaniel,^{3} William,^{2} Ozias^{1}) of Simsbury. 5 children.
viii. Abigail, b. 9 Aug. 1705 and bapt. 30 Sept. 1705; d. in Litchfield, Conn., 12 July 1738, "in the 33rd y. of her age"; m. in Litchfield, 24 Sept. 1729, Abiel Smith. 6 children.
28. ix. Matthew, b. 4 March 1707 or 1708.
x. Dorothy, b. in January 1710 and bapt. 21 Jan. 1710; d. in Litchfield, Conn., 24 June 1767; m. in the Third Church, Hartford, 19 Oct. 1736, Ebenezer^{4} Buell (John,^{3} Samuel,^{2} William^{1}). 11 children.



THE BROTHERS JONATHAN AND NATHAN GILLETT AND SOME OF THEIR DESCENDANTS

Compiled by Alice Lucinda Priest, B.L., of Brookline, Mass.

12. John^{3} Gillett (*Joseph*,^{2} *Jonathan*^{1}), of Deerfield, Mass., and Lebanon, Conn., born in Windsor, Conn., 10 June 1671, died in 1755 (Abridged Compendium of American Genealogy, by Virkus, 1925, vol. 1, p. 342). He married in Lebanon, 3 Jan. 1699/1700, Experience^{3} Dewey, born in Westfield, Mass., 9 April 1682, daughter of Josiah^{2} and Hepzibah (Lyman) Dewey.

His remarkable experience in the last decade of the 17th century is of high interest to his descendants; and the European part of it was probably duplicated by few New England contemporaries.

As Sheldon's Deerfield History (vol. I. p. 254) states of the year 1696: "From beginning to end this proved another troublesome year to the town. The Court also provided a garrison; and scouting was continued on the frontiers. Although this dangerous service was performed with boldness and fidelity, sudden inroads of the enemy could not always be averted. Like a whirlwind they came and went, leaving destruction in their track." The detailed story of what happened that year to soldier John^{3} Gillett is told in the Stephen Williams manuscript, beginning: "7ber 16, (1696,) John Smead & John Gillett being in the woods, looking or tracking Bees, were besett by a company of French Mohawks. J. G. was taken prisoner & J. S. escaped — the indians fearing a discovery by S. 16 of them hastened away toward the town, and three were left with J. G. It being lecture day the people were got out of ye meadows, that so yr might attend ye lecture, so that ye enemy came as far as Mr. Danl Beldings house that was within gun shot of ye fort. . . . [Mr. Belding, son Nathaniel, ae. 22, dau. Esther, 13, taken prisoners: wife, 2 sons, 1 dau. killed: 1 son badly wounded: 2 daus. escaped. Other hostilities at fort, in meadow, etc.] . . . the enemy went up Green River & came to their companions that they had left wth Gillett. John Smead came into

the Town soon after Mr. Belding's family were well off. Ye 1st night ye enemy lodgd in a round hole near the river, above ye rock, at Nfd st., where ye fires were fresh, thence set away for Canada by ye way of Otter Creek, leaving Connecticut river &c. When they came near Otter creek, they came upon some tracks of Albany indians that were going to Canada, (for in those times ye indians from Albany were wont to go a-scalping, as they call it, to Canada) they sent out their scouts & were upon the look-out, and at length discovered yr smoak; and then they flung down their packs & painted themselves & tyd their English captives to trees & left two men to guard them; & proceeded to yr business, & having dividd themselves into two companies, they sett upon the secure company (wch consistd of six men) & killd two of ym, took two & 2 escapd. Among ye slain was one Uroen an indian known among ye english (& suspectd to be a bloody fellow & sometimes mischievous to ye english). Of their own men one was woundd in ye fleshy part of the thigh (as one had been before at D'f'd). the prisoners were one a Scatocook indian & ye other a young Albany Mohawk. When the skirmish was over, the English were brot up & so they proceedd on their journey. Mr. B. asked the Scatacook Indian, (now his fellow prisoner) what he thought the enemy would do with them, who replyd that they would not kill ye english prisoners, but give some of them to ye french & keep some of them themselves; but he expected to be burnt himself, but when they came to ye lake, one rainy night, they made no fire, and some of them lodgd under ye canoes, from whom this Scatacook made his escape having loosed himself by some means from his cords &c., and altho he was psud the enemy could not recover him &c. As to the young Albany Mohawk, he was kept alive, being of their own nation (the french mohawks went from yr nation over to Canada for ye sak of ye romish religion). Wn Mr. B. & company came to the fort calld Oso, the males were obliged to run the Gauntlet near it. Mr. B being a very nimble or lightfooted man, received but few blows, save at first setting out, but the other men were much abusd by clubs, firebrands, &c;

"They arivd at Canada 8ber 9. Now they found what the Scatacook indian had said, to be true, for the indians kept Mr. B. himself & his daughter with them, & gave J. G. & N. B. to the french. J. G. worked as a servt to ye Nuns at their Farm. N. B. worked for the Holy Sisters. On ye 9th of July following, Mr. B was sold to ye french & lived as a servt with the jesuits at the seminary; his business was to wait upon them & cutt wood, make fires & tend the garden &c. He accounted himself favorably dealt with. In ye winter following Coll Abrm Schyler with some others came to Canada & brought with them a copy of ye Articles of peace between England and France & returnd home wth some Dutch Captives. In Aprill following Coll peter Schyler & Coll A. Schyler & the Dutch Domine, wth some others, came to Canada & the French governor gave liberty to all captives, English & Dutch, to return home, yea alowed them to oblige all under 16 years of age to return wth them, those above yt age were to be at their liberty &c. These Dutch Gentlemen gatherd up wt captives both English & Dutch they could & returned june 8 & took Mr. B and his xdren and Martin Smith with abt 20 more English with them, & arrived at Albany in about 15 days, where ye Dutch showed to him a great deal of kindness, offered to send him home directly to Deerfd Coll Schyler clothd him & his xdren at the desire of his brother Mr. John Belding of Norwalk who paid him for the clothes &c. after about three weeks' stay at Albany, Mr. B and his children went down the River to N. York where his Br had provided a place for his entertainment & from York he went in a vessill to Stamford & from there went to Norwalk to his friends & after some stay there, returnd to D'f'd. J. G. got home a little before him by the way of France & so to England, having received great kindness in England."

Colonel Partridge in a message to the Massachusetts General Court told the story of John Gillett compactly, as follows: "Wheras John Gillet who hath been a very active and willing souldr within the County

of Hampshire & Being on the 16th day of Sept 1696 out upon service & together wth some others was that day taken by the Enemy & suffering hardship was carried to Canada Captive & there Remaynd till Septer Last & then was sent from thence Prisonr unto old ffrance & thence (by the later Articles of Peace) the sd Gillet together with other Captives was Released & carried into England: Since his Arrivall there hath Lived & obtained pay for his Passage by the Charitie of some English Marchets there; & now being arrived here Destetute of Money or Cloaths for his P'sent Reliefe Humbly propose it to ye Honoble Genll Corte to allow him something wt this Corte judge meet for his P'sent Reliefe.

Samuel Patrigg —

June 17 1698 — In the House of Representatives — Ordered that there be allowed and paid out of the Publick Treasury the sum of six pounds to the above named John Gillet for the consideration above mentioned (Sgd) Nathl Byfield, Speaker."

Original Simsbury, Conn., joined Windsor on the west. In 1845 citizen Noah A. Phelps published a significant History of Simsbury, Granby and Canton (two towns set off from original Simsbury) in which he stated that in 1675 the New England Colonies became much alarmed by Indian movements and that it was soon manifest that war was inevitable. In October the legislature ordered the evacuation of Simsbury; and again in March 1676, and on the 26th the "settlement was ravaged," "the ruin complete," town deserted for about a year; and the settlement at a stand still, or nearly so, for about ten years. And "For more than thirty years after Philip's war, in 1675, the inhabitants lived in almost daily apprehension of attacks from the Indians." Consideration of this condition may well have decided their location in safer Lebanon, Conn., to such men as Sergeant Josiah Dewey of Westfield and Northampton, Mass., and Deerfield-experienced John^3 Gillett.

The Lebanon tract was sold by Indians in 1692 to four proprietors, and settlement began in 1695. In 1700 the proprietors deeded the land to 51 persons who had taken lots, and formal organization began. Among the 51 named grantees were Josiah Dewey, Sr. and Jr., John and Nathaniel; and John Gillett. An 1810 meeting of grantee descendants included Isaac Gillet. Josiah Dewey, Sr., assisted the four proprietors in distributing the home lots and in making the first division of the common undivided land. That same year he and William Clark of Saybrook bought land adjoining Lebanon on the north and northwest.

The ancestry record of Experience (Dewey) Gillett is pertinent and interesting from the standpoints of provable accuracy; and one unique genealogical sentence rarely duplicated. Sergeant and Deacon Josiah^2 Dewey (Thomas^1) was born in Windsor, Conn., 1641; as a young man went to Northampton, Mass., where on 6 Nov. 1662 he married Hepsibah^3 Lyman, daughter of Richard^2 and Hepzibah^2 (Ford) Lyman. And according to a 35-page 1928 Ford Genealogy by J. Montgomery Seaver, American Historical-Genealogical Society, Philadelphia (page 23): "Richard Ly-

man was a descendant (24 generations removed) of Alfred the Great, King of England; also a descendant (21 generations removed) of Henry I., King of France, and a descendant (21 generations removed) of Donal-Bane, King of Scots."

The very able large 1898 "Life of George Dewey, Rear Admiral; and Dewey Family History," published by the Dewey Publishing Company, Westfield, Mass., gives a very detailed valuable account of this Josiah Dewey family, ancestor of Admiral George Dewey. It shows that he moved to Westfield, Mass., 1670, where he was Sergeant of the Guard during Philip's War, and was Deacon of the Church. And its records correct the error of an 1875 Dewey Genealogy that stated that Josiah's wife Hepzibah (Lyman) died about 1670/1; and he married second, Experience. The final conclusive proof of this error was its picture of the Lebanon tombstones of Josiah and his wife, with inscriptions as follows:

> "Here lies ye Body of Dn Josiah Dewey He was born in Windsor 1640 Joined ye Church of Christ in Westfield and ordained Deacon Removed to Lebanon In its beginning where he did much Sarvis for God & Man he lived a holy & a Religious & Lived to a great age & he slept in Jesus Septem 7 1732 in ye 92 year of his age.
> "Here lies ye Body of ye Worth Mrs Hephzibah ye Wife of Don Josiah Dewey She was the Daughter of Mr Richard Lyman of Hartford She was one that feared ye Lord & Slept in Jesus June ye 4 1732 in ye 89 year of her age."

But this 1898 Dewey Genealogy omitted the record of the youngest known child of Josiah and Hepzibah Dewey, given in later Westfield publications. In 1945 the Westfield, Mass., Athenaeum published family records from the town files at City Hall. And by January 1937 was published the baptismal records of Westfield Church of Christ from 1679 to 1836, which included, page 8: year 1686, 10 mo. 19 d. Mindewell, daughter Josiah & Hephzibah Dewy.

The list of 22 Lebanon homelots laid out on the east side, south to north, of the highway, includes No. 7 to John Dewey, 9 to Dea. Josiah, 10 to Nathaniel, 18 to Josiah Jr.; 19 to John Gilet. The statement is made (p. 390, 1898 Dewey Gen.) that "all had signed in Dec. 1697 except Thomas Root, whose lot went to John Woodward." If "in" means "by" 1697, it demonstrates John Gillett's precaptivity connection with the settlement. Sheldon's Deerfield History states (p. 173) that after John's Sept. 1696 capture, "Oct. 23, administration was granted on his estate . . . he being killed or captured by the Indians, therefore as to his personal residence in Deerfield is dead." Neither Northampton nor Springfield probate records include this item; perhaps because fire destroyed some in Springfield. 17 Jan. 1728/9 "Josiah Dewey second yeoman" of Lebanon deeded to his son John, two parcels in Lebanon, "one of which is my homelot on which I now live with land adjoining bounded northeastwardly on the main street of Lebanon, northwestwardly on the lot of Dr. Ebenezer Gray and on the southwest by a highway on southeast by land of John Gillett abt 40 acres; the other parcel 18 ac of Timber Hill to the rear of Ebenezer Hunts farm." Recorded Lib. 8 fol 158–9. (p. 393, 1898 Dewey Gen.)

Children, born in Lebanon:

i. Experience,[4] b. 18 Aug. 1701.
29. ii. John, b. 7 Oct. 1702.
30. iii. Ebenezer, b. in June 1705.
iv. Gershom, b. 26 June 1711.

13. Nathaniel[3] Gillett (*Joseph,*[2] *Jonathan*[1]), of Deerfield, Mass., and Lebanon, Conn., born in Windsor, Conn., 4 May 1673, died in Lebanon 10 July 1714, as the vital records of both towns show. He married Sarah ———. The History of Enfield, Conn., by Allen, 1900, vol. 2, gives the following: "Sarah Gillett widow of Nathll Gillett of Lebbanon; died here in this town ye 6th January 1716/17 in ye 37th yeare of her age." She was therefore born in or near 1680.

The Lebanon records give the births of his five children, and the death of one of them, their ages at the time of his death and that his wife's name was Sarah.

Children, born in Lebanon:

31. i. Nathaniel,[4] b. 18 Nov. 1702.
32. ii. Joseph, b. 11 Oct. 1704.
iii. Elijah, b. 31 July 1706.
Joseph and Elijah Gillett were soldiers from Enfield, Conn., 2 May 1724, when they were billeted in Hatfield, Mass., at Dr. Thomas Hastings'.
iv. Jonathan, b. 5 May 1708; living when his father died.
v. Joshua, b. 26 Dec. 1710; d. 13 March 1711.

THE BROTHERS JONATHAN AND NATHAN GILLETT AND SOME OF THEIR DESCENDANTS

Compiled by Alice Lucinda Priest, B.L., of Brookline, Mass.

captive

14. **Samuel^3 Gillett** (*Samuel,^{2} Jonathan^1*), of Hatfield, Mass., born in Hatfield 14 May 1672 [*sic*], died very shortly before the 6 June 1769 probating of his will. Hence he was aged almost exactly 97 years, oldest among the recorded Gilletts. If there was no younger unrecorded child, he and his just four year old sister Hannah were almost surely the two Samuel^2 Gillett children taken captive with their mother in the Indian attack on Hatfield homes that "began suddenly at 11 A.M. with a blood-curdling yell" 19 Sept. 1677, 17 captives taken; Obadiah^2 Dickinson, uncle of Mrs. (Gillett) Jennings, one of them. 12 left dead, and 4 wounded. In the evening an attack in Deerfield, where one was killed and 4 taken prisoners. After months of negotiations, on 2 May 1678, the living captives set out from Sorel, Canada, with an escort of French soldiers, on their return home and reached Albany 22 May. Captivity Jennings, half sister of the Gillett children, was born 16 (or 14?) March. Historians Sheldon and Boltwood specifically include Samuel^3 as one of the captive children.

By 1697 Samuel^3 married **Hannah^3 Hastings**, born in Hatfield 19 Jan. 1677, daughter of Dr. Thomas^2 (Thomas^1) and Anna^2 (Hawkes) Hastings of Hatfield, and niece of Elizabeth^2 (Hawkes) Gillett, wife of Joseph^2 Gillett, uncle of Samuel^3. Doubtless she died before her husband, since no wife is mentioned in his will. Samuel Gillit of Hatfield and Hannah his wife deeded the following land to Nathaniel Dickinson, 20 Feb. 1703/4, consideration 25 pounds: "a certain part of his house lot in Hatfield ½ of The Breadth Thereof Running from the Town Street to the River Containing Two Acres and a half", "abutting on the Town Street west & on the River East, Bounded by the house lot of Sergt Stephen Belding North and the other Part of ye said Jilletts houselott South." Wit.: Samuel Partridge, Henry Dwight. Sgd., Samuel Gillet, Hannah L Gillet [her mark] (Springfield, Mass., Hall of Records, vol. B, p. 151).

15 Oct. 1719 William Randall of Enfield, Conn., gave a warranty deed to 71 acres to Henry Dwight of Hatfield, Mass., and the witnesses were Samuel Gillett, Joseph Jennings, maternal half brothers almost surely. (History Enfield, Conn., vol. I, p. 2100, Public Documents.)

23 Sept. 1720 will of Stephen Belding of Hatfield, Mass.; witnesses, Thomas Hastings, Scribe, John Belding, Sam'll Gillett, John Hastings. 29 Oct. 1720 all 4, named in order above, personally appeared (1898, Belden Gen., p. 88). "Hatfield men, who were of that troop which rode up the dark valley, on the morning of Feb. 29, 1704" after the previous day Deerfield massacre, included Samuel Gillett. (1910, Wells Hist. Hatfield, Mass.) 1922 "Index, Society of Colonial Wars", lists Samuel^2 Gillett, Sr., and "Samuel Gillett, Jr. 1672–1769, Hatfield, Mass. Soldier at Battle of Deerfield Meadow 1703." (1703/4?) "In 1735 Samuel Hunt petitioned 'ye Court' for a grant of land to the survivors of the Falls fight. In 1736 a grant of six miles square was made. It was located on the north bounds of Deerfield and called Falls Fight Town, finally Bernardston." Mass. Archives, vol. 114: Samuel Jellet, of Hatfield, June 1736, grantee of Bernardston, soldier in the Falls Fight (pp. 598–605). P. 606: Samuel Jellet, jr. of Hatfield, grantee Bernardston, 1736. Vol. 116, p. 190: May 8, 1752 Saml Gillet, propr. Falltown (Bernardston). — When and by whom was this land later deeded away? Wells Hist. Hatfield, p. 126: "In 1708 Samuel Gillett had 1500 trees boxed for tar and turpentine."

15. **Thomas^3 Gillett** (*John,^{2} Jonathan^1*), of Windsor, Conn., was born there 18 July 1676 and baptized the 23rd. He was doubtless named for his maternal grandfather, Thomas^1 Barber of Windsor and Simsbury or for that deceased grandparent's energetic namesake son, "Lieutenant Thomas Barber" of Simsbury (1845 Phelps Hist. Simsbury, etc., p. 153). Wintonbury Parish records give the date of his death, 28 Feb. 1761 "in 87th year"; doubtless because his three sons lived in that part of Windsor, and he probably lived with them. Descendants of the family became noteworthy there.

The Parish was the Fifth Society in Windsor, located in the southwest part of the town; the first petition of May 1734 by 27 residents asking only for "local winter church privileges" (November–March), since they were "six miles from Windsor North Society house of worship." In October 1736 the Province Assembly granted a larger petition for "parish privileges" by establishing a parish nearly four miles square, about seven-tenths lay in Windsor, one-tenth in Farmington, two-tenths in Simsbury and so named Win-ton-bury. There were 65 families, 325 persons, and the church organized and located in February 1738 had 67 members; four Gillett families among them. In 45 years over 1147 children were baptized there. In 1845 the parish became the town of Bloomfield.

Thomas^3 married first, in Windsor, and both of Windsor, **Martha Mills**, who died within a very few years with no

record of children born, and and secondly in Windsor, 26 Feb. 1704/5, HANNAH^3 CLARK (*John,^{2} Hon. Daniel^1*), born in Simsbury 15 Aug. 1686, died in Windsor 20 Feb. 1708/9, leaving three sons. Stiles in Ancient Windsor states of her grandfather: "Hon. Daniel Clark, an attorney at law, a first settler and man of much influence and position at Windsor; held many public offices; was Secretary of the Colony, 1658–64; & 1665–6." "Married (1) Mary^2 Newberry (Thomas^1)." There is no *known* record of a third marriage, though one seems probable. The following 1726 probate record proves that Thomas^3 was then alive, and might suggest a third marriage about 1716.

Mercy Barber Gillet
(John^2 Norton

Northampton, Mass., Probate Records: Book 4, p. 154. Receipt of Thomas Gillet of Windsor. dated 13 April 1726. I Thomas Gillet of Windsor have Rec'd of my Hon^d Mother Mercy Norton late of Suffield Dec'd in her life time ye following particulars as part of my portion or share of her estate viz
Thre Pounds ten shillings in Money By ye hands of John Gillet in ye year 1724 And also keeping of my child, providing it with all necessares from ye age of three months until it was seven years old — 6 yr. 9 mo. @ 2s, 6 p per week — as part of his double portion of mother est. this 13 Apr. 1726

Children, born in Windsor:

33. i. ABEL,^{4} b. 18 Oct. 1705.
34. ii. JOEL, b. 1 May 1707.
35. iii. JONAH, b. 18 Oct. 1708.

16. SAMUEL^3 GILLETT (*John,^{2} Jonathan^1*), of Suffield, Conn., and Granville, Mass., born in Windsor, Conn., 16 Feb. 1677/8. He was five years old when his mother married secondly, Captain George Norton of Suffield, the town that became the boy's home for most of his life. In the later years of his life he lived in Granville, across the line in southwest Mass., and died there "in 1739, aged 60", but was buried in Suffield. (Northampton Probate Records give administration of estate 1934.) He married in Suffield, 22 Jan. 1701/2 (int. 20 Dec. 1701), REBECCA^3 BANCROFT (*Thomas,^{2} John^1*), born in Springfield, Mass. (part later Enfield, Conn.), 23 Feb. 1680, a family name that connects with both the Jonathan and Nathan Gillett lines, and the Windsor Stiles family. The immigrant ancestor John^1 Bancroft reached Lynn, Mass., in 1632 and died so soon that to his London poet brother Thomas it seemed no landing, and he wrote the lines:

"You sold your land the lighter hence to go
To foreign coasts, yet (Fate would have it so)
Did ne'er New England reach, but went with them
That journey toward New Jerusalem."

Widow Jane Bancroft received 100 acres in Lynn in 1638. Her daughter Anna^2 married 13 May 1647 Sergt. John Griffin, settled in Simsbury, Conn., had ten children and one of them, Sarah^2 Griffin, married Elias^2 Gillett (Nathan^1). Son Thomas^2 Bancroft of the Springfield, Mass. region, residence at the "lower wharf," now Enfield, Conn., was a selectman of Westfield; 8 Dec. 1653 married Margaret^2 Wright (Samuel^1) and their daughter Ruth^3 Bancroft married John Stiles and had many children; and daughter Rebecca^3 married Samuel^3 Gillett; and son Nathaniel^3 had descendants in Granville, Mass. (and Ohio) and it was probably this connection that took Samuel^3 Gillett from Suffield to Granville.

Rev. Ezra^5 Stiles, President of Yale from 1772 to 1795, was the son of Rev. Isaac^4 and the grandson of John^3 and Ruth^3 (Bancroft) Stiles, and he wrote of his grandmother's family: "The Family of Bancroft are of a brisk, smart, quick, sensible & lively cast. Grandmother communicated her family spirit to all (her) children", etc. (Stiles Gens. 1892 & 1895).

Children, born in Suffield:

36. i. SAMUEL,^{4} b. 13 Sept. 1702.
ii. JOHN, b. 16 Jan. 1704/5. Perhaps the 1724 John Gillet of his uncle Thomas^3 Gillett's 1726 probate record?
iii. NATHANIEL, b. 10 May 1707; m. Phebe ———.
  Children:
  1. *Rebecca*,^{5} b. in Brookfield, Mass. 26 Feb. 1732/3 and bapt. in Suffield.
  2. *Phebe*, bapt. in Suffield 18 May 1735.
iv. HANNAH, b. 19 June 1709; d. in Suffield 2 Nov. 1746, ae. 37; m. there, 26 Feb. 1728/9 (int. Jan. 10) Joseph^4 Kent (1898 Kent Gen.).
37. v. THOMAS, b. 16 April 1711.
38. vi. GARDNER, b. 23 June 1715.
vii. REBECCA, b. 21 Sept. 1718.

17. BENJAMIN^3 GILLETT (*John,^{2} Jonathan^1*), of Suffield, Conn., probably a twin and born in Windsor, Conn., 3 Oct. 1680 and brought up in Suffield after his mother's second marriage. He married there, 6 Sept. 1705, ELIZABETH^3 AUSTIN, born there 20 April 1684, dau. of Captain Anthony^2 and Esther Austin. Her gravestone in West Suffield cemetery records her death 7 Oct. 1752, in 68th year. ✓

Children, born in Suffield:

i. ELIZABETH,^{4} b. 20 Aug. 1706; m. in Suffield, 9 Dec. 1730, JAMES ANDROS of Farmington.
39. ii. BENJAMIN, b. 2 Nov. 1708.
iii. MERCY, b. 16 Dec. 1710; m. in Suffield, 7 Sept. 1736, JOSEPH HALE.
-40. iv. JOSEPH,^{4} b. 15 March 1712/13. m. Elizabeth Hayes
41. v. DANIEL, b. 19 Sept. 1715.
42. vi. NOAH, b. 22 Jan. 1717/18.
vii. JOHN, b. 29 March 1720.
viii. ISAAC, b. 7 April 1723.
ix. CHARLES, b. 19 June 1726.

18. JOSIAH^3 GILETT (*Josiah,^{2} Jonathan^1*) was born 24 Nov. 1678. [For Josiah^3 and succeeding generations see vol. 47, p. 169, *The Register*.]

Samuel^3's probated will is dated March 30, 1769, when he lacked only a month and a half of being 97; and it was signed only by his mark, though formerly he had signed his name. But there is proof that some, perhaps most of it, was written before 1760; half proof, before 1754; and the probability is

that it was begun soon after the death of his only son, Samuel,^{4} whose estate was in court for administration 14 Aug. 1750. His son Samuel^4's record helps the dating of the father's will.

Samuel^4 Gillett had three daughters: Sarah, Martha, who married 16 May 1754 Capt. Perez Graves; Hannah who married 10 Nov. 1757 Oliver Morton. Northampton, Mass., Probate Records for 1750, Book 7, p. 263: Adms. Estate Samuel Gillitt Juner of Hatfield Aug. 14, 1750 to John Billing of Hatfield. Page 276: Invt. by Timothy Cowls, Reuben Wait, John Dickinson Junr. Book 8, p. 18: Feb. 14, 1753 Eleazer Cowl of Hatfield chosen by above 14 year old Hannah Gillit, daughter of Samuel. — This proves that the youngest of the three daughters was born by Feb. 14, 1739, probably a trifle earlier. — Adms., Invt., Settlement Est. Samuel^3 Gillett of Hatfield, 1769: v. 11, p. 77, will, dated 30 March 1769; To my three granddaughters, Sarah Gillet, Martha Gillet & Hannah, daus. of my son Samuel Gillit Dec'd — land in Hatfield — but if any decease before 21, to go to survivors. Remainder to his three daughters, Hannah, Margaret Belding & Mary Evets & to their heirs — to my daughter Elizabeth Bardwell 1 shilling (because of previous gifts) — my son in law Joseph Belding executor. Sgd. Samuel Gillet [his mark]. Wit.: David Wilds, Isr^1 Williams. Probated 1st Tuesday in June 1769 by Israel Williams Esq. Judge of Court.

By Feb. 14, 1760 the youngest granddaughter of Samuel^3 would have been 21; and if the will was written after 16 May 1754 would not granddaughter Martha have been called Martha Graves; and if after 10 Nov. 1757, granddaughter Hannah have been Hannah Morton? The impression is of a grief-absorbed father concentrating impulsively on the three young daughters of his recently deceased only son.

Another important query connected with Samuel^3's will concerns his oldest child, Hannah,^{4} born 9 Jan. 1697/8. Does the fact that her father's will, written perhaps in 1750, names her only as Hannah, prove that she had never married? No, there are similar proved cases. Her mother's older sister, Margaret^3 Hastings, born in Hatfield in 1674, in 1707 married Nathaniel Evetts. The Guilford, Conn., vital records, Barbour collection, record the marriage in Hatfield, Mass., by Rev. William Williams, May 9, 1722, of Hannah Gillet of Hatfield to Jonathan Evarts of Guilford, Conn. The oldest of their two sons and five daughters, Jonathan, was born 16 Nov. 1723; and the youngest, 7 May 1741. The dates preclude the idea that the bride was Hannah's sister Mary, who was only ten years old at the time of the marriage, though their father's will named her as Mary Evets. The Boltwood genealogies state that Hannah married — Benton of Guilford, Conn., and Mary an Evetts of Killingsworth, Conn.;

and another suggestion is that Mary married a Benton. Proof may come later.

Children, born in Hatfield:

i. **Hannah**,^{4} b. 9 Jan. 1697/8. No known absolute proof of her further record, but the compiler believes that it was as follows: d. in Guilford or East Guilford 13 Feb. 1774; m. in Hatfield, 9 May 1722, **Jonathan^4 Evarts** (James,^{3} James,^{2} John^1) of Guilford, d. there 27 March 1779, in 80th year. 7 children.

ii. **Margaret**, b. 1 May 1699; d. in Whately, Mass., in March 1785; m. in Hatfield, 13 July 1727, **Joseph^4 Belding** (John,^{3} Samuel,^{2} Richard^1) of Hatfield, 1696–1778. His mother, Sarah Waite, was the daughter of the noteworthy Sgt. Benjamin Waite. 4 children.

iii. **Samuel**, b. 26 Dec. 1703; d. in Hatfield before the 14 Aug. 1750 administration of his estate; m. in Hatfield, 8 April 1730, **Sarah^4 Billings** (Richard,^{3} Samuel,^{2} Richard^1) of Hatfield, b. 9 Jan. 1704. Her mother was Hannah^3 Marsh (Dea. & Rep. Samuel^2, John^1 whose wife was Anne,^{2} daughter of Gov. John^1 Webster).

Children, born in Hatfield:

1. *Sarah*,^{5} b. in 173?; d. unm.
2. *Martha*, b. in 173?; d. 28 Oct. 1793; m. in Hatfield, 16 May 1754, Capt. Perez^5 Graves (Elnathan,^{4} John,^{3} Isaac,^{2} Thomas^1), captain in the Revolution, b. 26 April 1730, d. in Hatfield 17 Dec. 1809. 8 sons and 1 daughter (1896 Graves Gen.).
3. *Hannah*, b. by 14 Feb. 1739; d. after 8 Dec. 1768; m. in Hatfield, 10 Nov. 1757, Oliver^3 Morton (Ebenezer,^{2} Richard^1), d. in Whately, Mass., 16 Sept. 1789, aged 69. The first of eight children was named Samuel Gillett, followed by five other children up to Sarah, b. 7 Dec. 1768; all six children of first wife Hannah. There was a second wife, widow Eleanor (Lyman) Pomeroy, and the sons Oliver and Stephen, born in 1777 and 1779 were hers (1872 Whately Gen.).

iv. **Elizabeth**, b. 29 Dec. 1705; m. in 1731 **Lieut. Ebenezer^3 Bardwell** (Ebenezer,^{2} Robert^1), b. in Hatfield 10 Sept. 1707; d. in Whately 14 Nov. 1789. His immigrant ancestor Sgt. Robert^1 Bardwell, from London, married in 1676 Mary^3 Gull, daughter of William^2 and Elizabeth (Smith) (Foote) Gull of Hatfield and their son Ebenezer^2 Bardwell married Mary Field. 5 children.

v. **Mary**, b. 31 July 1711; m. ———**Evetts**

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Page 43

Hatfield "original old book", page 70, marriage of Joseph^{2} Gillit and * Eliza Hawkes, Nov. 24, 166(3 or 4?). The date is clear except for the last figure in the year, which last figure is a combination of a perhaps underlying 3 and overlying double 4; the 3 fainter than the double 4, which suggests that it was earlier. Mr. Walter E. Corbin writes, "probably should be 1663". And the Hadley-Hatfield and Windsor, Conn., records and situations make that year practically the only possible one, as a detailed long recording could demonstrate.

Mr. Corbin wrote later: "I have found another record entry which will clear up the marriage date 1663 mixed with two 4s. In the old Register Book of William Pynchon of Springfield kept at the Pynchon Building of the Connecticut Valley Historical Society at Springfield, in the Hadley marriages is this, 'Joseph Gillett & Elizabeth Hawkes were marryed Nov. 4 1663.' So the year really is 1663. From the looks of this Pynchon Book

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*Page 40, this volume.

I assume that William liked to have copies of records on hand, as he had copied the births, marriages and deaths to about 1693 of Northampton, Hadley, Hatfield and Springfield, and a few other early towns."

Page 105, Hatfield, Dec. 16, 1680, the marriage of Nathaniel Dickensen [his second] and Elizabeth Gillitt. [Later town copy gave the year as 1679, a proved error.] Page 110½, Elizabeth wife of Nathaniel Dickinson died Oct. 11, 1681. On page 111 is the death of Nathaniel Dickinson sen., Oct. 11, 1710.

Page 46 (Page 43, this volume.)

Page 70, marriage of Samll Gillit and Hannah Dickenson, Sept. 23, 1668. Their four recorded children born as follows: daughter Hannah born Sept. 20, 1669: page 96, daughter Mary born Dec. 20, 1670: son Samll born May 24, 1672: daughter Hannah born Sept. 5, 1673. Page 110, Samuel Gillet died May 19, 1676 lost at ye Falls fight. Hannah Dickenson married 2d May 15, 1677 to Stephen Gennings. [Notice the correct birth dates of daughter Mary and son Samuel. Also that the record of the widow's marriage chanced to use her maiden name; but refers to it as a 2nd marriage.]

With page 100 also begins the record of the births of the five children of "Samuel and Hannah Gillit" (Samuel^{3} and wife Hannah Hastings): Hannah, Jan. 9, 1697/8: Margaret, May 1 (not 3), 1699: page 100½, Samuel, Dec. 26, 1703: page 101, Elizabeth, Dec. 29, 1705: page 102½, Mary, July 31, 1711.

Northampton, Mass., Probate Index, 1677, vol. 1, page 190: Samuel Gillett, adms., invt., settlement. Hanah Gillett ye Relict of Samll Gillett Deceased Exhibited to this Court An Inventory of her late Husbands Estate who dyed, wch inventory was filed with ye Records of this Corte Power of administration upon ye Estate aforesd is granted unto ye sd Hanah Gillitt Widdow. And for ye settlement of ye sd Estate — this Corte does order yt ye whole Estate be at ye dispose of ye Widdow for her own maintenance & ye maintenance till they come to be of age, and ye sd land to be divided amongst ye Children according to Law Except ye home lott wch is disposed to ye Widdow as her own foe Ever

Here followeth a Coppy of ye Inventory of ye Estate of Samll Gillit of Hatfield who dyed May 18th 1676 —

The inventory was taken by Phillip Smith, Samll Church, Samll Partregg; included 11 items, ("land at Hatfield, Sword, Cowes, hogges, calf" etc.), and the "Sum totall" was 331 –00– 20.

The only date noticed for this probate record was the initial 1677. Mr. Corbin is expert authority for its May 18th date for Samuel^{2} Gillett's death. Wells' 1910 Hatfield History states that the soldiers in the early morning May 19, 1676 Falls Fight set out from Hatfield after sunset on Thursday May 18. That is doubtless authority for the date 18 in the probate record. Wells' further states, that when the expedition reached Hatfield again, 45 men were missing, and two were mortally wounded. Two others reached the settlement that night, two on Sunday, two on Monday, and the total loss was 42. "William Allis, John Colefax and Samuel Gillett were killed." (Hatfield men.) Samuel Gillett signed a May 3, 1667 Hadley "west side" petition; and one or more later ones.

Query. Did Samuel^{2} and Hannah Gillett have a younger son who became the John Gillett of Wethersfield, Connecticut? An Illinois descendant of said John believes it probable. Proof seems to lie in the chance of discovery of the division of Samuel's land "amongst ye Children."

Page 47 (Page 44, this volume.)

Mindwell^{3} Gillett (Josiah,^{2} Jonathan^{1}) (*Register*, Jan. 1947, p. 47.): Born Windsor, Conn., 4 Feb. 1696/7; died Colchester, Conn., 9 (not 8) May 1784; mar. Lyme, Conn., 3 March 1719/20 (Lyme Land Records, v. 3, p. 338) to John Clark, son of Nathaniel (almost surely John,^{2} Thomas^{1}) and Sarah (Lay) (De Wolf) Clark of Lyme, Conn. 6 Children. [Data furnished by Mr. John Insley Coddington.]

VOLUME 101

Page 160 (Page 54, this volume.)

Page 100, Elizabeth, daughter of Joseph^{3} and Esther Gillet, born April 12, 1689. (Does this necessarily imply that the home of Joseph and Esther was then in Hatfield or is it possible that the child was born at the Hatfield home of her maternal grandfather, William Gull? But it certainly eliminates the statement that she was born in Deerfield.)

Page 237 (Page 55, this volume.)

12. John^{3} Gillett (Joseph,^{2} Jonathan^{1}) 1671–1755. Sheldon's Deerfield, Mass., Hist., p. 173: After his September 1696 capture by the Indians, on Oct. 23 administration was granted on his estate, "he being killed or captured by the Indians, therefore as to his personal residence in Deerfield is dead."

Page 241 (Page 59, this volume.)

13. Nathaniel^{3} Gillett (Joseph,^{2} Jonathan^{1}) 1673–1714. Sheldon's Deerfield, Mass., Hist., v. 1. p. 261: Year 1698. Two men were sent to Albany. They were guarded by Benj. Wright, William King, Benj. Stebbins, Jona. Taylor and Nath'l Gillet. H. W. Brainard's manuscript Gillett Family, p. 4: Nathaniel Gillett of Lebanon, intestate. Bond signed, Sept. 14, 1714, by Sarah Gillett and Edward Colver. Widow Sarah, Adm. Inventory £142–14 – 04. On inventory is: "the names & ages of ye Children: Nathaniel 12 yrs.; Joseph, 10 yrs.; Elihaj, 8 yrs.; Jonathan, 6 yrs." May this signature of Lebanon's Edward Colver, one of its original proprietors, suggest that he was a possible family connection of the widow? In 1723 his family moved to Litchfield, Conn., and both young Nathaniel^{4} and Joseph^{4} Gillett lived there also.

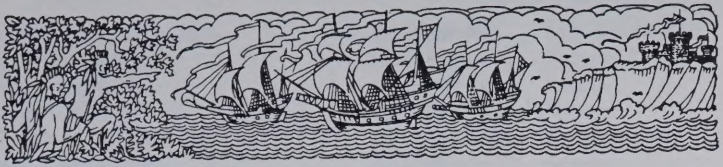
Correction: On page 286, data beginning with last paragraph, "Samuel^{3}"s probated will" etc., through pages 287 and 288, to end of genealogy, should precede "15. Thomas^{3} Gillett", middle of page 284. *

*(Pages 63, 64, 65, 61, this volume.)

JONATHAN AND NATHAN GILLETT DESCENDANTS: CORRECTION:—In October 1947 REGISTER, page 288, last line, read 24, 1663, *not* 4 1663. *

Brookline, Mass. MISS ALICE LUCINDA PRIEST.

*Page 65, this volume.



Jonathan and Nathan Gillett Descendants: Corrections and Additions: — An apology is due for my too hasty and inefficient examination of the Northampton, Mass., 1769 probate record of the will of Samuel^3 Gillett (Samuel,^{2} Jonathan^1), reported in the October 1947 Register.

Genealogist Walter E. Corbin of Florence, Mass., explains the old method of county probate recording and indexing. "There are two indexes. One for the book or volume the probate papers are entered in; and the other for the files of original papers. Often the book entries are just a brief notice or abstract, or summary of the original papers brought in for probating. The wills are usually copied in the books, entire, although the copyists sometimes have taken liberties with the spelling. Some estates (early) have more in the books than in the files; probably they copied off what they wanted and gave the papers back to the person. And some estates are in the books only; no originals. There are many peculiarities found in the different books. Samuel Gillit's will was from the original.

"In the Samuel Gillit will at the end it says, 'Recorded Lib. G. page 78.' That was the old number, and now it is book 11 and page 78. Those old books are numbered only on the top of the right hand page, and the page on the back, or left side when turned over was not numbered. This was a folio, and the back side really was the same number also. This will was on the back side of page 77, but being the left page in the book and opposite page 78, the one who indexed the book called it 78. One would ordinarily call it page 77a or 77½, to indicate which side of the page it was on. The date on the index card for Samuel Gillit was the probation date; in fact all those dates on the card are the date of probating the estate."

Will of Samuel Gillit Probate at Northampton, Mass., Box 60 No. 41

"In the name of God Amen, I Samuel Gillit of Hatfield in the County of Hampshire being advanced in Years but of Sound mind and memory, blessed be God — and expecting soon to leave this World do make & ordain this my last Will & Testament —

In the first place I recomend my Soul to God, and my Body to the earth to be buried in decent Christian burial, at ye discretion of my Executors — and as touching such Worldly Estate as I now have, after my Just debts & funeral Expences are paid I give & dispose thereof in the following manner viz —

Impr I give & bequeath to my Three Grand daughters Sarah Gillit, Martha Gillit & Hannah Gillit daughters of my son Saml Gillit decd. The on half of my Lot in the upper hollow in the Great Meadow, viz that half that lies next to Coles lot, sd moity being about 4¼ acres. ALSO the one half of my Lot in the West farm in Hatfd and the whole of my Lot in ye fourth division of Comons and the whole of my share Interest right & proportion in Hatfield Equivalent so called lying west of Hunstown in this County to be to them & their heirs forever — Nevertheless in case either of them shall decease before they come to be of ye age of twenty one Years, Then I give the whole of ye above bequeathd lands to the Survivors or Survivor of them —

It. — The remainder of my Estate lying & being in the Town Ship of Hatfield I give to my Three daughters Hannah Evets, Margaret Belding & Mary Evets, and to their heirs to be equally divided between them —

It. — I give my Daughter Elizabeth Bardwell One shilling lawful money which with what I have already given her is her full part of my Estate —

It. — I constitute & appoint my Son-in-Law Joseph Belding Executor of this my last will & Testament hereby annulling & making void all other former wills —

In Witness where of I have hereunto set my hand & seal this 30th day of March

his
Anno Domini 1753 (Sgd.) Samuel G Gillet
mark

Witnesses —
Joshua Dickinson
David Wiles
Jos Williams

Recorded — Lib. G. page 78
Probated — at a court at Hatfield June 6 1769"

This will with its important correction of date of making as 1753 instead of 1769, and completion of daughter Hannah's name as Hannah Evets, practically proves her 1722 marriage to Jonathan Evarts of Guilford, Conn., even though it is a Guilford and not an old Hatfield town record: and proves that daughter Mary was then also a Mrs. "Evets."

Mr. Corbin gives also the Northampton, Mass., Probate record, Box 60, No. 40, of the Estate of Samuel Gillit Jr. of Hatfield, Mass. Aug. 14, 1750 John Billing of Hatfield was made administrator and signed a $500 bond; sureties, Samuel Clark of Northampton, Benjamin Pierce of Hadley. And three appraisers appointed: Timothy Cowles, Reuben Wait, John Dickinson; who gave the inventory Nov. 12, 1750. The earliest record was the following:

"We the Subscribers do hereby declare that we decline taking administration on the Estate of our Kinsman Saml Gillet Junr late of Hatfield in the County of Hampshire Decd & desire it may be Granted to John Billing of sd Hatfield Brother in Law to sd. Decd. Signed May 9th 1750, Elesebeth Bardwell (and below)

his
Samuel S Gillit"
mark

Also October 1947 Register, page 285:

16. Samuel^3 Gillett (John,^{2} Jonathan^1), of Suffield, Conn., and Granville, Mass., in connection with the note "(Northampton Probate Records give administration of estate 1734.)" Mr. Corbin adds the following: Deeds at Springfield, Mass., Vol. H, page 229: Dated, Feb. 25, 1734/5 John Gillett formerly of Suffield, Hampshire Co. Mass. but now of Nowarck in Providence of East Jarsey in America, Dish Turner, conveys to Nathll Copley of Windsor, Hartford Co. Conn. Ship write. land in Suffield & Bedford, Hampshire Co. that came to me from my father Samuel Gillet formerly of Suffield but late of Bedford deceased. Mr. Corbin adds: "Bedford later became Granville, Mass." Northampton, Mass., Probate record, B. 5, page 179, year 1734, gives the following: "Power of adms. on estate of Samuel Gillit Sometime of Suffield who Decd at a Place called Bedford in Co. Hampshire Granted to Samuel Gillit the eldest Son of sd Dec'd & bond taken Nov. 20, 1734." May 2nd 1736 "Widow Rebeckah Gillet" was received by the Suffield, Conn. Church. (Records Cong. Church in Suffield, published 1941 by Conn. Hist. Society, page 11.)

October 1947 Register, page 288, last two lines: *

Pynchon Register Book record: "Joseph ^{2}Gillett & Elizabeth Hawkes were marryed Nov. 24 1663."

Brookline, Mass. Alice Lucinda Priest.

*Page 65, this volume.

Winthrop fleet
JE. 1630 flagship

Phillips, Rev. George
Phillips, Samuel
Phillips, Abigail
Phillips, Elizabeth
(Children of George)
Pynchon, William
Pynchon, Agnes (His wife)
Pynchon, John
Pynchon, Anne
Pynchon, Mary
Pynchon, Margaret
(Children of William)

Saltonstall, Sir Richard
Saltonstall, Richard, Jr.
Saltonstall, Samuel
Saltonstall, Robert
Saltonstall, Rosamond
Saltonstall, Grace
(Children of Sir Richard)
The Saltonstall maid
Winthrop, John (Governor)
Winthrop, Stephen
Winthrop, Samuel
(Sons of the Governor)

Conjectural Passengers

Child, Ephraim
Child, Elizabeth (His wife)
Clarke, John
Clarke, William
Clarke, Clara Elizabeth
(Wife of William)
Coddington, William R.I. gov.
Coddington, Mary (His wife)
Colby, Anthony
Colby, Susanna (His wife)
Dudley, Thomas (Steward to the Earl of Lincoln)
Dudley, Dorothy (His wife)
Dudley, Samuel
Dudley, Patience
Dudley, Sarah
Dudley, Mercy
Dudley, Thomas, Jr.
(Children of Thomas)
Finch, Abraham
Finch, Abraham, Jr.
Finch, Daniel
Finch, John
(Sons of Abraham)
Finnes, Abraham, Jr.
Finnes, Daniel
Finnes, John
(Sons of Charles)

Gager, Dr. William (Physician on board)
Gridley, Richard
Gridley, Grace (His wife)
Gridley, Joseph
Gridley, Abraham
(Sons of Richard)
Kidby, Lewis
Kidby, — (Wife of Lewis)
Kidby, —
Kidby, Edward
(Sons of Lewis)
Legge, John
Pond, John
Vassall, William
Vassall, Anne (His wife)
Vassall, Judith
Vassall, Frances
Vassall, John
Vassall, Anne
(Their children)
Wright, Richard
Wright, Margaret (His wife)
Wright, Eleanor (Daughter of Richard)

Maude Pinney Kuhns. *The "Mary and John"; a Story of the Founding of Dorchester, Massachusetts, 1630.* Rutland, Vt.: Tuttle Publishing Co., 1943. 254 pages [Lancour No. 41].

SHIP PASSENGER LISTS 1600-1825
ed. Carl Boyer.

Fed
Cente

"Time of the Arrival in New England of the Following Ministers," *The New England Historical and Genealogical Register*, 1 (1847), 289 [Lancour No. 42].

1630.

Dorch Rev. John Maverick.
Dorche Wind Rev. John Warham.
Boston Rev. John Wilson.
Rev. George Phillips.

1631.

Dort Rev. John Eliot.

1632.

Rev. Thomas Weld.
Rev. Thomas James.
Rev. Stephen Bachiler.

1633.

Rev. John Cotton. Boston
Newtown & Hartford Rev. Thomas Hooker.
Rev. Samuel Stone.
Rev. William Leveredge?

1634.

Rev. John Lathrop.
Rev. John Miller?
Rev. James Noyes.
Rev. Thomas Parker.
ck this Rev. Zechariah Symmes.
Rev. Nathaniel Ward.

1635.

Rev. Peter Bulkley.
Rev. John Avery.
Rev. George Burdet?
Rev. Henry Flint.
Rev. Peter Hobart.
Rev. John Reyner?
Rev. Richard Mather.
Rev. Hugh Peters. Salem?
Rev. John Norton.
Rev. Thomas Shepard.
Rev. William Walton.
Rev. John Jones.

1636.

Rev. Ralph Partridge.
Rev. Samuel Whiting.
Rev. Nathaniel Rogers.
Att. bro-in-law Rev. John Wheelwright.
Rev. Thomas Jenner.
Rev. Samuel Newman.

1637.

Rev. John Allin.
Rev. Edmund Brown.
Rev. Thomas Cobbet.
Rev. Timothy Dalton?
Rev. John Davenport.
Rev. John Fiske.
Rev. John Harvard.
Rev. George Moxon.
Rev. William Thompson.
Rev. John Prudden.
Rev. Samuel Eaton.

1638.

Rev. Ezekiel Rogers.
Rev. Robert Peck.
Rev. Edward Norris.
Rev. Charles Chauncy.
Rev. Thomas Allen.
Rev. Henry Phillips?
Rev. Marmaduke Matthews.

1639.

Rev. John Knowles.
Rev. Henry Whitfield.
Rev. Richard Denton?
Rev. Jonathan Burr.
Rev. Ephraim Hewett.
Rev. Henry Smith.
Rev. John Ward.
Rev. William Worcester.
Rev. Abraham Pierson?

1640.

Rev. Henry Dunster.

1641.

Rev. Richard Blinman?

John Farmer. *A Genealogical Register of the First Settlers of New England; Containing an Alphabetical List of the Governours, Deputy-Governours, Assistants or Counsellors, and Ministers of the Gospel in the Several Colonies, from 1620 to 1692; Representatives of the General Court of Massachusetts, from 1634 to 1692; Graduates of Harvard College to 1662; Freemen Admitted to the Massachusetts Colony from 1630 to 1662; with Many Other of the Early Inhabitants of New-England and Long-Island, N. Y., from 1620 to the Year 1675....* (additions and corrections by Samuel G. Drake). Baltimore, 1969. 355 [Lancour No. 43].

This fine work has been superseded by larger works of James Savage and others.

Samuel G. Drake. *Result of Some Researches among the British Archives for Information Relative to The Founders of New England: Made in the Years 1858, 1859, and 1860. Originally Collected for and Published in the New England Historical and Genealogical Register, and Now Corrected and Enlarged.* Baltimore, 1969. 131 [Lancour No. 44].

This material has been treated subsequently by Charles Edward Banks in Lancour No. 35.

? 2 different voyage

"Passengers of the *Mary and John*, 1634," *The New England Historical and Genealogical Register*, 9 (1855), 265-268 [Lancour No. 45].

S. G. Drake, Esq. Boston, May 31st, 1855.

Dear Sir:—I communicate to you the following highly interesting documents for the Register, received through Mr. Cleveland of Salem. They will supply a gap, long bewailed, in the early history of Newbury, by giving us the name of the vessel, in which her first settlers came to this country, in 1634.... It will be seen by the Order in Council, that the emigrants were at first "made staye of, untill further order from their Lordshipps;" who eventually let them go, under certain conditions, some of which seemed harder to them, perhaps, than they would now be considered. I understand the certificate of Mr. Whitehouse, at the end, to include the whole,—the Order in Council, the interesting abstract of the charter of Charles I, and the list of passengers.

The name of the master of the *Mary and John*, is not very clear in my copy. It might be Swyers or Savyers,—and this latter might be a corrupt way of spelling the French name Savory or Savary. This is rendered less likely, however, by the fact, that this name is found in the list of passengers, spelled in a manner not departing very far from the modern mode. ...[I]t has seemed to me most likely that Sayres was right.... Especially I am inclined to this opinion, since there occur evident mistakes in one or two other names; amongst these, Hibbens is converted into Fribbens, the first being the name of one of our "Assistants," and whose widow, as I regret to learn, by a note from one of our most eminent and excellent citizens and antiquarians, "was hanged for having more wit than benignity." Respectfully, your obedient servant, G. L.

....

New England—At Whitehall the last of February 1633. Present.

Lop. Arch Bp. of Cant—	Lo. Cottington
Lo. Keep^{r}	M^{r} V. Chamb^{r}line
Lo. Privie Seal	M^{r} Compt^{r}
Lo. high Chamb^{r}line	M^{r} Secretary Wyndibank
Earle of Kelly	

Whereas by a Warr^{t} bearing date 22nd of this Present the sev^{r}all ships following bound for New England & now lying in the River of Thames were made staye of untill further order from their L'opps Viz^{t} the *Clement & Job*, *The Reformation*, *The True Love*, *The Elizabeth Bonaventure*, *The Sea Flower*, *The Mary & John*, *The Planter*, *The Elizabeth & Dorcas*, *The Hercules*, & the *Neptune*.

For as much as the Masters of the said ships were this day called before the Board & several Particulars given them in charge to be performed in their said Voyage, amongst which the said Masters were to enter into several Bonds of One Hundred Pounds a piece to His Maj^{s}tys use before the Clarke of the Councell attendant to observe & cause to be observed & putt in Execuc'on these Articles following viz^{t}

1. That all & every Person aboard their Ships now bound for New England as aforesaid, that shall blaspheme or profane the Holy name of God be severely punish't.
2. That they cause the Prayers contained in the Book of Common Prayers establisht in the Church of England to be said daily at the usual hours for Morning & Evening Prayers & that they cause all Persons aboard their said Ships to be present at the same.
3. That they do not receive aboard or transport any Person that hath not Certificate from the Officers of the Port where he is to imbarke that he hath taken both the Oathes of Alleigeance & Supremacy.
4. That upon their return into this Kingdom they Certify to the Board the names of all such Persons as they shall transport together with their Proceedings in the Execuc'on of the aforesaid Articles—Whereunto the said M^{rs} have conformed themselves—It was therefore & for diverse other Reasons best known to their LoPPS thought fitt that for this time they should be permitted to proceed on their Voyage, and it was thereupon Ordered that Gabriel Marsh Esq^{r}. Marshalle of the Admiralty & all other His Maj'tys Officers to whom their said Warr^{t} was directed should be required upon Sight hereof to discharge all & every the said Ships & Suffer them to de-

part on their intended Voyage to New England.
Ex^{t}. John Meantys.

[There followed an abstract of the charter incorporating the Company of the Mattachusetts Bay in New England.]

The names of such Passengers as took the Oathes of Supremacy, & Alleigeance to pass for New England in the *Mary & John* of London Robert Sayres master.

24th Mar 1633
William Trace
John Marshe
John Luff
Henry Traske
William Moudey
Robert Sever
Thomas Avery
Henry Travers
Thomas Sweete
John Woodbridge
Thomas West
Thomas Savery
Christopher Osgood
Phillip Fowler
Richard Jacob
Daniel Ladd
Robert Kingsman
John Bartlett
Robert Coker

William Savery
John Anthony, Left behind
Stephen Jurden
John Godfrey
George Browne
Nicholas Noyce
Richard Browne
Richard Reynolds
Richard Littlehall
William White
Matthew Hewlett *Hercules*
John Whelyer
William Clarke
Robert Neuman
Adrian Vincent

The 26th day of March.
Nicholas Easton
Richard Kent

Abraham Mussey
William Ballard
Matthew Gillett
William Franklin
John Mussey
Thomas Cole
Thomas Parker
James Noyce
John Spencer
William Spencer
Henry Shorte
William Hibbens
Richard Kent
Joseph Myles
John Newman
William Newbey
Henry Lunt
Joseph Pope
Thomas Newman
John Newman

For which we gave certificate, together, with five others wh^{ch} are said to be left behind to oversee the Chattle to pass in the *Hercules* viz^{t}

The names of the Passengers in the *Hercules* of London, John Kiddey Ma^{r}: for New England—

These six Passengers took their Oathes of Supremacy & Alleigeance the 24th of March and were left behind the *Mary & John* as intended to pass in y^{e} *Hercules*—Viz^{t}.

John Anthony
Robert Early
William Latcome
Thomas Foster
William Foster
Matthew Hewlett

Cert. the six first to Mt'er Sayers as intended Secondh to M^{r} Kiddey to pass in the *Hercules*—

16th April 1634—Nathaniel Davyes
George Kinge
Thomas Rider
William Elliott
William Fifeilde
—Henry Phelps—

These Proceedings were Copyed out of an Olde Book of Orders belonging to the Port of South'ton but now remaining at the Custom House in Portsmouth the 6th Day of December 1735—
p^{r} Thomas Whitehouse.

Eben Putnam, "Two Early Passenger Lists, 1635-1637," *The New England Historical and Genealogical Register*, 75 (1921), 217-226 (with corrections from Elizabeth French Bartlett, "Two Early Passenger Lists: Additions and Corrections," *NEHGR*, 79 (1925), 107-109, incorporated into the text below) [Lancour No. 46].

The two passenger lists given in this article were copied from the records of Sandwich, co. Kent, England, Yearbooks C and D, 1608-1642, by J. A. Jacobs, Esq., of Sandwich, alderman of that town, honorary curator of its archives, and well known as a local antiquary, and through his courtesy the contributor of this article is enabled to present them to the readers of the *Register* [with corrections by Elizabeth French Bartlett]....

A list of all such persons as imbarqued themselves in the good shipp called the *Hercules* of Sandwich of the burthen of 200 tonnes or thereabouts whereof next under God John Witherley was master and therein transported from this town & port of Sandwich to the plantačon called New England in America together with a breif note of the certificates from the ministers where they have dwelt of their conversačon and Conformity to the orders and discipline of the Church, and that they had taken the oath of Allegeance and Supremacy according to an order of the Lds of his Mat^{s} Most Noble privie counsell of the last of December 1634 Videlt

[Here the arrangement of the article is in columns, four of them headed Certificates, M^{rs} of families, Children, and Servants. This format is modified below.]

ffrom Mr Gee Vicar of Tenterden and from Jno Austen Mayor of Tenterden & ffregift Stace Jurat there dated 4 Mch 1634 / Nathaniel Tilden of Tenterden in Kent yeoman & Lidia his Wief / Joseph, Thomas, Stephen, Marie, Sara, Judeth, Lidia / Thos Lapham, Geo Sutton, Edwd fford, Edwd Jeakins, Sara Couchman, Marie Perien, James Bennet.

ffrom the same 2 Mch 1634, 4 Mch 1634 / Jonas Austen of Tenterden & Constance his Wief / Jonas Austen, Lidia Robinson, [Mary] Austen a litle childe.

ffrom Saml Marshall Mayor of Maidstone Thos Swinnok Jurat Edwd Duke & Robt Barrell Ministers there 14 Mch 1634 / Robt Brooke of Maidstone in Kent Mercer & Anne his Wief / Thos Brooke, Sam: Brooke, John Brooke, Eliz: Brook, Dorothie Brooke, Abra: Gallant, James Gallant.

Family Group Record

FamilySearch® Ancestral File™ v4.19

Husband's Name

Jacques De GYLET (AFN:G2Q6-KM) Pedigree

Born:	1549	**Place:**	Bergerac, Guyennc, France
Died:	Deceased	**Place:**	
Married:	Abt 1572	**Place:**	French Church, Crispin, London, England

Father:
Mother:

Wife's Name

Jeanne MESTRE (AFN:G2Q6-LS) Pedigree

Born:	1552	**Place:**	French Church, Crispin, London, England
Died:	Deceased	**Place:**	, , , Eng.
Married:	Abt 1572	**Place:**	French Church, Crispin, London, England

Father:
Mother:

Children

1. Sex Name
M Richard GYLETT (AFN:G2Q6-M0) Pedigree

Born:	Abt 1576	**Place:**	Of Devonshire, , England

2. Sex Name
M William GYLETTE (AFN:FN60-44) Pedigree

Born:	1574	**Place:**	Of Chaffcombe, Somerset, , England
Christened:	25 Jan 1579	**Place:**	N Petherton, Somerset, Eng
Died:	16 Apr 1641	**Place:**	Chaffcombe, Somerset, England
Buried:	16 Apr 1641	**Place:**	Chaffcombe, Devon, Eng

* **3. Sex Name**
M Reverend William GYLETTE (AFN:10Z7-QK9) Pedigree

Born:	Abt 1574	**Place:**	, Devonshire, , England
Christened:	25 Jan 1579	**Place:**	North Petherton, Somerset, , England
Died:	Bef 16 1641 Apr	**Place:**	Chaffcombe, Somerset, , England
Buried:	16 Apr 1641	**Place:**	

4. Sex Name
M Richard GYLETTE (AFN:10Z7-QLH) Pedigree

Born:	1576	**Place:**	, Devonshire, , England

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Privacy Policy. Last updated: 3/22/1999

* Father of my progenitor JONATHAN GILLET
m. MARY DOLBERE

AAA type. ribbon
5440 Marshall
421-5744

~~Edgewater~~

Dorothy P. Pearson
548 So. 9th E. #7
Salt Lake City, Ut.
84102

Hoyl.

Family Group Record

FamilySearch® Ancestral File™ v4.19

Husband's Name
John GILLETT (AFN:8THM-K3) Pedigree

Born: 5 Oct 1644 **Place:** Dorchester, Suffolk, Massachusetts
Christened: **Place:** Or, Windsor, Hartford, Connecticut
Died: 27 Feb 1698 **Place:** Windsor, Hartford, Connecticut
Buried: **Place:** Simsbury
Married: 8 Jul 1669 **Place:** Windsor, Hartford, Connecticut

Father: Jonathan GYLETTE (AFN:FXG8-PJ) Family
Mother: Mary (Dolbiar) DOLBERE (AFN:930R-6P)

Wife's Name
Mary BARBER (AFN:94KR-LL) Pedigree

Born: 12 Oct 1651 **Place:** Windsor, Hartford, Connecticut
Christened: 12 Oct 1651 **Place:** Salem, Essex, Massachusetts
Died: 31 Dec 1725 **Place:** Windsor, Hartford, Connecticut
Buried: 31 Dec 1725 **Place:**
Married: 8 Jul 1669 **Place:** Windsor, Hartford, Connecticut

Father: Thomas BARBER (AFN:C466-5X) Family
Mother: Jane Or Joan COGGINS (AFN:C466-64)

Children

1. Sex Name
F Mercy Mary GILLETT (AFN:1VRM-1J9) Pedigree

Born: 31 Jan 1683 **Place:** , Windsor, Hartford, Connecticut
Died: 28 Oct 1756 **Place:** Windsor, Hartford, Connecticut

---

2. Sex Name
M John GILLETT (AFN:BWT2-BR) Pedigree

Born: 6 Aug 1673 **Place:** Windsor, Hartford, Conn
Died: 4 Jul 1699 **Place:** Windsor, Hartford, Conn.

---

3. Sex Name
F Mary GILLET (AFN:46V9-NW) Pedigree

Born: 30 Jan 1682 **Place:** Windsor, Hartford, Connecticut
Died: 28 Oct 1756 **Place:** Suffield, Hartford, Connecticut

---

4. Sex Name
M Thomas GILLETT (AFN:FKXF-MK) Pedigree

Born: 7 Jan 1671 **Place:** Windsor, Hartford, Connecticut
Christened: 14 Jan 1671 **Place:** Windsor, Hartford, Connecticut
Died: 1675/1676 **Place:** Windsor, Hartford, Connecticut

---

5. Sex Name
M Nathaniel GILLETT (AFN:FKXF-Q3) aka Benjamin (twin?) Pedigree

Born: 3 Oct 1680 **Place:** Windsor, Hartford, Connecticut
Christened: 30 Oct 1681 **Place:** Windsor, Hartford, Connecticut
Died: Deceased **Place:**

---

6. Sex Name 3
M Benjamin GILLET (AFN:FKXF-R8) Pedigree

Born: 3 Oct 1680 **Place:** Windsor, Hartford, Connecticut
Christened: 13 Oct 1680 **Place:** Windsor, Hartford, Connecticut
Died: Deceased **Place:** Suffield, Hartford, Connecticut

---

7. Sex Name
M Samuel GILLETT (AFN:44HD-TW) Pedigree

Born: 16 Feb 1678 **Place:** Windsor, Hartford, Connecticut
Died: 1738/1739 **Place:** Granville, Hampden, Massachusetts
Buried: 1734 **Place:** Suffield, Hartford, Connecticut

---

8. Sex Name
M Thomas GILLETT (AFN:CTHR-WG) Pedigree

Born: 18 Jul 1676 **Place:** Windsor, Hartford, Connecticut
Christened: 23 Aug 1676 **Place:** Windsor, Hartford, Connecticut
Died: 11 Jun 1708 **Place:** Suffield, Hartford, Connecticut

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1826 Auditors Tax List
of Dela Co Oh

GILLET

977.1535
R4m

No. 11 Marlborough Township being township No. 7 and the North half of township No. 6 in the ninettenth range of the United States Military Lands.

Lands and Houses, 1826

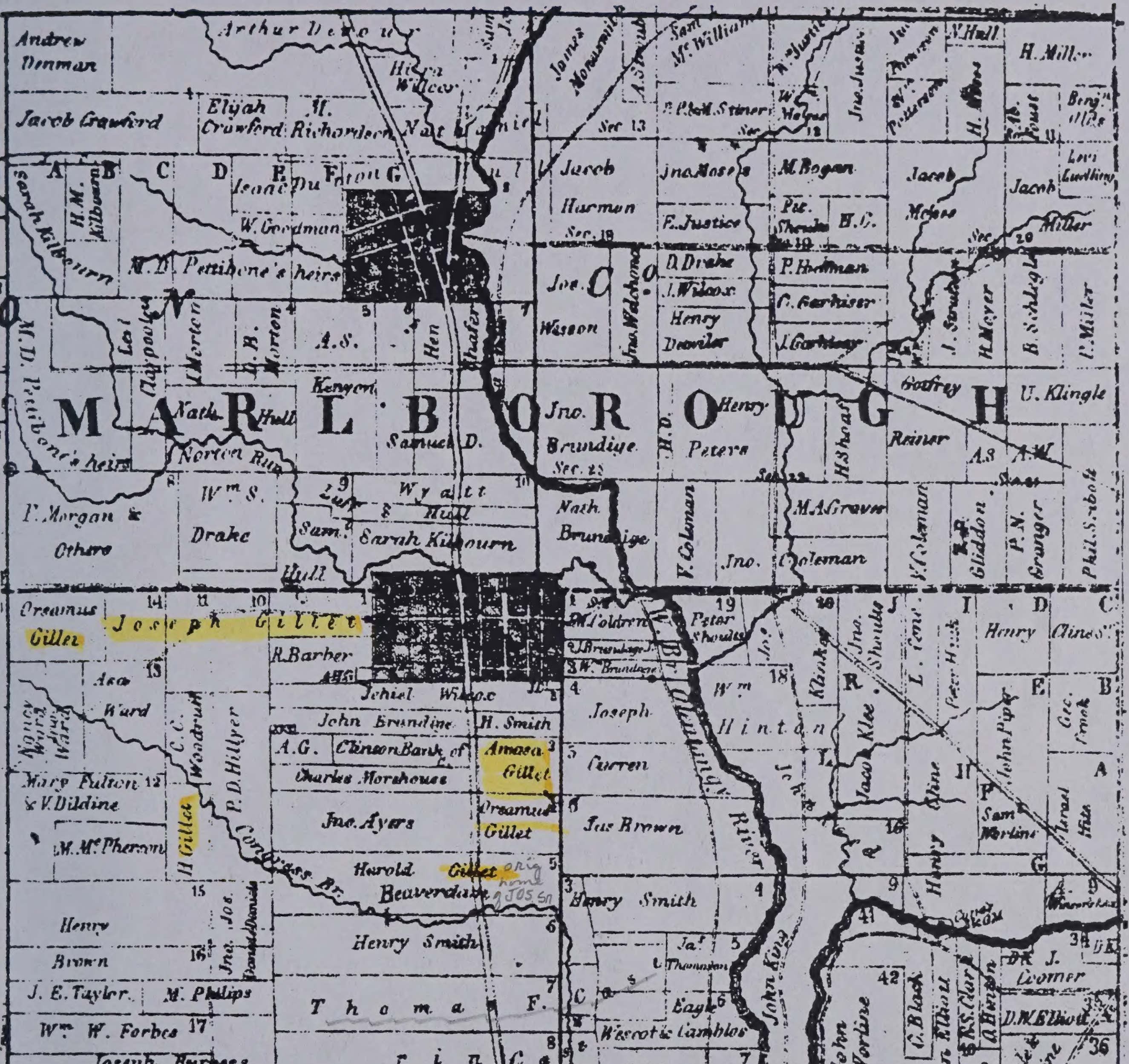
Owners Names	Range	Twp.	Acres	Value Inc. Houses
Aldrich Josiah	19	7	40	$ 55
Armstrong John Hrs.	19	7	46	36
Same	19	7	90	62
Same	19	7	84	58
Andrews Ebenezer T.	19	7	200	274
Same	19	7	60	82
Brundige William	19	7	155	425
Brundige Nathaniel	19	7	150	411
Same	19	7	47 2/3	147
Same	19	7	3	16
Brown Henry	19	7	296	406
Casey Robert	19	7	1000	3425
Clark Elihu	19	6	4	8
Case, Bestor, Barber & Ely	19	6	2000	1435
Campbell Robert	19	6	1176	2417
Campbell Samuel	19	6	1875	2569
Case John	19	6	50	68
Case Thomas F.	19	6	20	27
Same	19	6	30	21
Same	19	6	50	36
Case Farin	19	6	170	175
Same	19	6	21	29
Same	19	6	50	36
Coldren Nehemiah	19	7	160	164
Curran Joseph	19	7	80	110
Drake William S.	19	7	100	342
Same	19	7	49	33
Davis Silas	19	6	38	52
Dodds Andrew	19	7	100	103
Dunkleberger Fred^k	19	7	40	55
Ferrin Daniel	19	7	11	15
Gillett Joseph Jr.	19	6	243	167
Gillett Joseph	19	6	652	447
Gillett Amasa	19	6	202	138
Gillett Oreamus	19	6	100	68
Hull Nathaniel	19	7	93	255
Same	19	7	24	51
Same	19	7	35	96
Same	19	7	59	81
Harmar Jacob	19	7	94	129

650 A US Mil. Lands
1 Sept. 1817 - Deed Bk
E.

SLC
977.1535
E3p

Map of Dela Co, Oh.
Marlboro Twp

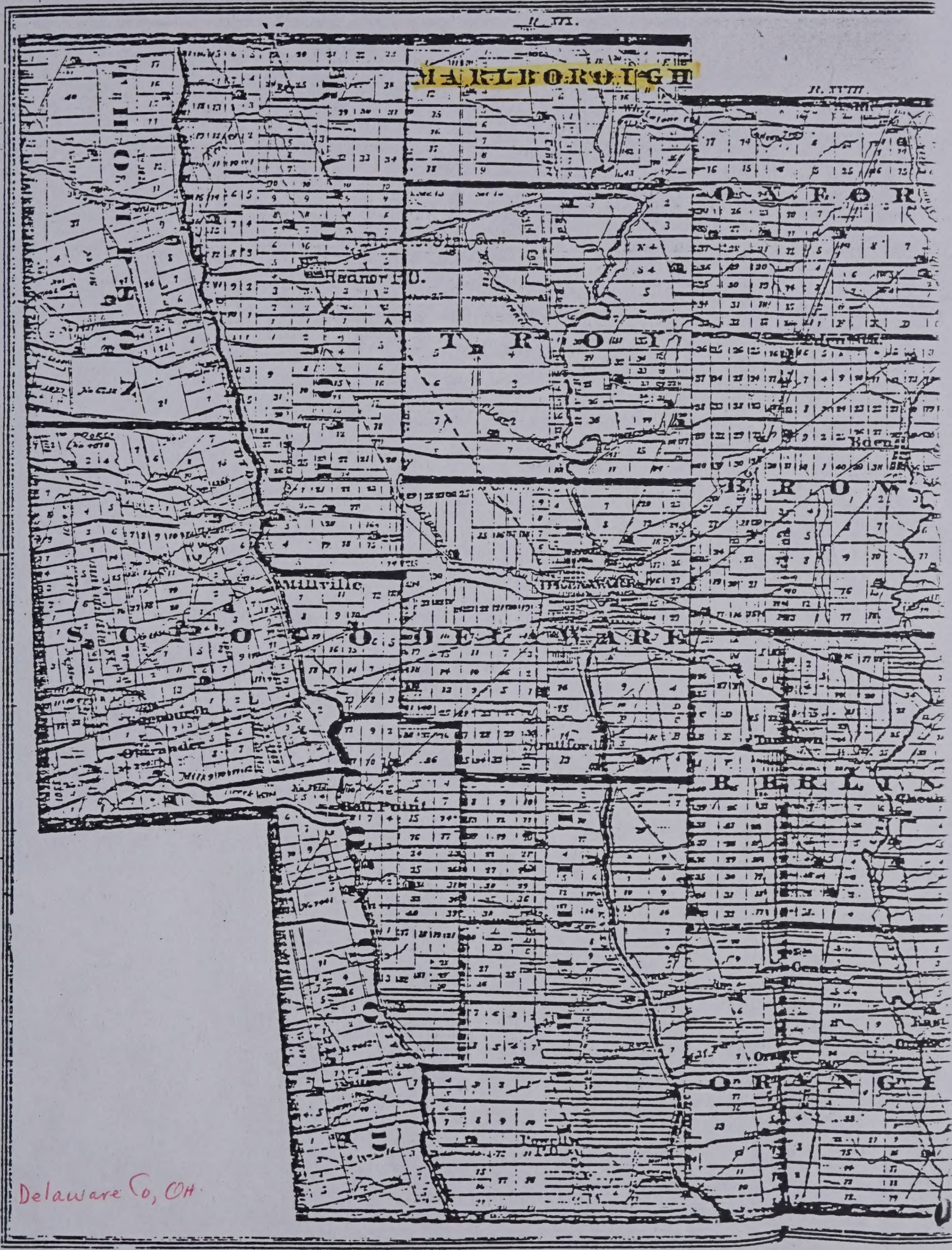
GILLET


MARLBOROUGH
Andrew Denman
Arthur Devour
Jacob Crawford
Elijah Crawford
M. Richardson
Nat Daniel
Sam McWilliam
H. Miller
James Monumenton
Jacob Harmon
Jno. Moses
M. Bogan
Jacob Moses
Jacob Miller
Levi Ludling
Sarah Kilbourn
H. M. Kilbourn
Isaac Dunton
W. Goodman
M. D. Pettibone's heirs
E. Justice
D. Drake
J. Wilcox
Henry Deviler
P. Hoffman
C. Garhiser
J. Garhiser
Joe. Wisson
J. Stoudt
H. Meyer
B. Schlegle
U. Miller
U. Klingle
Godfrey
M. D. Pettibone's heirs
J. Morton
L. B. Morton
A. S. Kenyon
Hen Shafer
Nath. Hull
Samuel D.
Jno. Brundige
Henry Peters
H. Shoaf
Rainer
Norton Run
Wm. S. Drake
Wyatt Hull
Sam. Hull
Sarah Kilbourn
Nath. Brundige
M. A. Graves
V. Coleman
Jno. Coleman
P. N. Granger
Phil. Schalk
F. Morgan & Others
Oreamus Gillet
Joseph Gillet
R. Barber
D. Cole
Peter Shoults
Henry Clines
Asa Ward
C. C. Woodruff
P. D. Hillyer
Jehiel Wilcox
John Brundige
H. Smith
A. G.
Clinton Bank of
Amasa Gillet
Joseph Curren
Wm. Hinton
Mary Fulton & V. Dildine
Charles Morehouse
Oreamus Gillet
Jno. Ayers
Jas Brown
M. McPherson
H. Gillet
Harold Gillet
orig home of JOS Sr
Beaverdam
Henry Smith
Henry Brown
Henry Smith
J. E. Taylor
M. Philips
Wm. W. Forbes
Thomas F.
Joseph Burgess
Wm. Campfield
Jo. Burgess
Revd. Hawkins
Ed Erwin
D. Bush
D. Bush
M. S. Case
Jas. J. Inskeep
Jno. Wagner
Eagle
Wescott & Gambler
John King
John Worline
Jacob Worline
Sam. Worline
John Piper
Geo. Crook
John Elliott
C. Black
D. W. Elliott
DR. J. Coomer
Hugh Cole
H. Worline
Olentangy River
Hugh Cole

SLC 977.1535 R22h

Delaware County, Ohio, Land Records Years 1831 - 1835

10/22/1831	Fumalot, John	Davis, John	W	10	362	Delaware						4 A By Agt
09/20/1835	Gage, Anderson F.	Rosencrons, Jacob III		13	240		16	5	2			
05/15/1832	Gale, William	Wilcox, Morris	W	10	566		18	3	2	19		Mtg D
11/07/1835	Gale, William	Pierce, Silas	W	13	304		16	4	3			
11/09/1835	Gale, William	Pierce, Silas	W	M-1	360		16	4	3			
07/13/1835	Galpin, Ebenezer	Osborn, David	W	13	141		16	4				
11/19/1834	Gardner, Marcus	Lowe, Michael	W	12	306		17	7		14		By Atty
07/23/1833	Gardner, Moses	Salter, Thomas	W	11	319		17	5		29		
01/12/1832	Gardner, Rhodes	Walton, Davis		10	464		19	3	4	29		
01/12/1832	Gardner, Rhodes	Walton, Davis		10	464		19	3		28		
04/22/1834	Gardner, Rhodes	Tyler, John		12	66		19	3	4	29		
11/24/1831	Garinger, David	Baker, Jacob	W	10	404		18	5		40		
05/28/1832	Garrard, Jephthah D.	Page, William		10	574		16	5	2			Mtg D
12/17/1831	Garringer, Jacob B.	Davis, John	W	10	432		18	5	3			By Agt
12/24/1832	Garringer, John	Etherton, Elizabeth	0	11	108		18	5		32		
05/23/1832	Garvin, John	Davis, John M.	0	10	571		16	5	3	4		By Agt
07/30/1832	Gast, Christian	Markel, Ephraim		10	616							Bond
06/02/1832	Gast, William	Russell, Daniel	W	10	579	Thompson				10		
05/21/1832	Gaston, John	Stanbery, Jonas	W	10	570		17	5		1,2		
06/12/1834	Gates, Irena	Hills, Lorrin	W	12	136		16	3	4	30		
06/20/1835	Gaylord, Eleazar	Michael, Ethan		13	87		17	7	4	8,9		
03/05/1833	Gaylord, James W.	Newberry, Benjamin		11	172	Sunbury					72	
03/05/1833	Gaylord, James W.	Armstrong, David	W	11	172		17	4	4	10		
05/14/1833	Gaylord, James W.	Orcutt, Sylvester	W	11	244	Sunbury					66	
08/27/1833	Gaylord, James W.	Armstrong, David	W	11	351		17	4	4	10		
03/20/1835	George, Elias	Linn, Robert A.		12	478		16	7		12		
11/27/1833	George, John	Dudley, Ambrose	W	11	440	Orange	18	3	1	2		
02/21/1834	Gill, Thomas	Byxbee, Moses		11	537		19	5	1			By Admr
01/15/1831	Gillet, Herreld	Gillet, Joseph	0	10	144		19	6	2	5		
03/05/1834	Gillet, Joseph	Case, Thomas	0	11	547		19	6	2	1		
03/05/1834	Gillet, Joseph Jr.	Ely, Benjamin		11	547		19	6	2	1		
03/21/1835	Gillet, Joseph Sr.	Case, Thomas F.	0	12	480	Marlboroug					1	4 Lts


MARLBOROUGH
OXFOR
TROY
BROW
DELAWARE
BERLIN
ORANG
Millville
Eden
Stratford
Tanktown

Delaware Co, OH

Magistrate John Quinby, An Eng. born Puritan, died in Westchester N.Y in 1709 at a time ~~when~~ growing liberalization in the Bay Col. finally allowed the Quakers to build a plain meeting house in Boston. John left many children, among them Josiah the Mamaroneck Quaker, who began a large clan of Quaker Quinby-Quimbys. This branch identified with that despised faith for generations to come — the plain people, the silent Quakers. The bears, muzzled.

Well, not all. Take Hannah Anna, an early 20th c suffragist and college professor who became the first Ohio female attorney to practice law before the U.S. Supreme Court. She was Presbyterian.

And Harriet, the Calif. orange grower and editor of Leslie's Weekly who became a national celebrity of the new sensational aeroplane. The first woman in Am. to obtain an aviator's license, she flew a monoplane in dense fog across the Eng. Channel - alone. Later that year she fell to her death during an aviation meet near Boston. The pagan god of luck charm always worn in flight failed Miss Quimby that July day in 1912 while soaring 1000 feet above Dorchester Bay.

William Cornell's wife, Mary Quimby, was the granddaughter of Josiah Quimby and Mary Molyneaux of provincial N.Y. This Quaker couple married soon after the Mamaroneck Monthly Meeting was organized in 1686, and set up plain housekeeping. "Plainness" applied to appearance and speech mostly, not to the accumulation of wealth per se, that is, land. True to the goals of his Eng. heritage, Josiah acquired 16, 000 acres of it. He built a manor house at Wampus Pond where slaves helped in its feudal operation, both in his flax fields and with his great flocks of sheep. Cloth from these sources were woven at his several mills.

When these affluent Quimbys visited Eng, which they frequently did, they always took along hogsheads of drinking water from their favorite home spring. For before this Quaker couple died in 1728, the concumption of alchol

They had 13 children born between 1690 and 1716, 10 of them sons insuring the Quimby name for generations to come. It is thought that Mary Quinby was born only two years after her grandparents' deaths at their manor house in 1730 to Josiah jr. and Hannah, also of Mamaroneck.

GW Apr 1995

Return this pg to ALL ANC. notebook – Quimby file

AMASA GILLET

GRANTEES (BUYER) IN DELAWARE COUNTY OHIO 1811-1820

GRANTEE		DATE	GRANTOR		VOL	PG	R	TWP	VM SURVEY
	OZERN	02/11/20	CASE	JOHN	5	71	18	4	
GARLAND	DAVID S	09/13/16	CLAIBORNE	STERLING	3	581			5135
GAYLORD	DAVID S	09/13/16	HAWKINS	BENJAMIN	3	578	8	9	
	ELEAZER	08/13/17	STRONG	AARON	3	884	17	4	
	ELIHU	09/02/14	MANVIL	NICHOLAS	3	129	17	4	
GIBSON	JOHN	12/20/17	BARNES	JOSEPH B	4	59	19	4	
		12/20/17	WEBSTER	LUCY	4	57	19	4	
GIDLEY	WILLIAM	02/25/19	STANBERY	JONAS	4	365	17	6	
GILL	ANDREW	04/26/15	SULLIVANT	LUCAS	3	265			2675
GILLET	AMASA	12/30/17	CASE	THOMAS	4	84	19	6	
	JOSEPH H	12/30/17	CASE	THOMAS	4	85	19	6	
GILLIS	JANE	03/08/19	CELLARS	THOMAS	4	380	19	3	
GILLSON	SAMUEL	10/09/19	GILLSON	JOHN	4	506	19	4	
GILMAN	BENJAMIN	01/22/11	SMITH	SOLOMON	1	400			
GILMOR	DAVID	11/13/16	CLARK	MUAGAH	3	632			
	NICHOLAS M	11/13/16	CLARK	MUAGAH	3	632			
GILSON	SAMUEL	12/19/12	COX	BENJAMIN	2	243	19	4	
GINN	JOHN	02/07/12	OREM	JOSHUA	2	81	16	4	
GODARD	MOSES	03/18/13	ANDREWS	JESSE	2	293	19	3	
GOLDSBURY	SYLVANUS	09/13/16	MUNN	STEPHEN B	3	585	17	3	
GOODE	PHILIP	09/17/16	WOODSAN	CHARLES JR	3	594	16	8	
GOODRICH	JOHN	04/15/13	NORTON	JEDEDIAH	A	480	18	1	
	JOHN JR	12/10/18	ROBERTS	DAVID	4	332			
	RHODA	03/06/20	GOODRICH	JOHN	5	92	18	3	
GOPARD	MOSES JR	03/18/13	PHELPS	NOAH A	2	292	19	3	
GORDEN	JOHN	01/05/15	SULLIVANT	LUCAS	3	179	18	3	
GORDON	ASA	06/06/20	SULLIVANT	LUCAS	5	177	18	3	
GORWOOD	JOHN	03/25/15	SLAUGHTER	PHIL	3	236			
GOULD	WILLIAM	03/25/18	MC LAUGHLIN	ALEXANDER	4	153	17	5	
GOULDSBARY	SYLEVENUS	04/22/16	DEUEL	POLLY	3	504	17	3	
GRAHAM	JOHN	12/26/17	GRAHAM	JOHN	4	76			3007
GRANT	ROBERT	01/07/14	U.S.A.		2	420			3016
		01/07/14	U.S.A.		M-1	26			3016
GRAVES	BARTHOLOMEW	03/10.19	DIETRICK	JACOB D	4	390	16	5	
GRAY	SARAH	09/11/13	GRAY	EBENEZER	2	386			
		09/11/13	GARY	EBENZER	M-1	3			
	THOMAS E	07/23/17	WILDER	JOHN	3	872			
GREGGS	EBEN	05/12/20	POVE	DAVID J	5	140	16	8	
GREGORY	JAMES	05/24/13	LUCE	WILLIAM	2	332			
GREY	EDWARD	02/11/11	JOYNES	LEVEN S	1	411			
GRIST	JOHN	02/28/12	BYXBE	MOSES	2	101	17	4	
	JOHN B	05/29/16	DRAKE	JACOB	3	528	7	4	
GRISWOLD	CHESTER	03/11/19	KILBOURN	HECTOR	4	383	19	4	
	EZRA	03/18/16	FRISBE	EDWARD JR	3	484	18	3	
GULLIFORD	JOHN	06/10/16	KEYS	ISAAC	3	547	20	4	
		02/26/16	PRICE	ABRAHAM	3	459	19	6	
		06/08/16	KEYS	ISAAC JR	3	546	20	4	
GULLIS	THOMASB	05/31/20	LAWRENCE	EPHRAIM	5	161			
GWELLYNE	MORGAN	12/23/19	BROWN	JOHN	5	13	16	5	
HACOBS	JONATHON	10/21/18	ELLIOTT	DAVID	4	308	18	7	
HAINS	JOHN	06/07/19	MATHER	JOSEPH	4	441			
HALL	JOHN	04/27/20	WHITE	JOHN	5	131	17	5	
	POLLY	04/21/17	CURTIS	JOHN	3	817	17	3	
	WILLIAM	04/21/17	ROBERTS	HEZEKIAH	3	818	17	3	
		04/21/17	CURTIS	JOHN	3	817	17	3	
GILLET, Elijah	7/24/27		CASE,	MARTIN		296	19	3 &	SE-04
GILLET, ORANMUS		6/20/25	Gillet	Joseph		573	17	6	SE-02

Dela Co Oh. Grantor + Grantee Index to 1800-1810 + 1820-30 Land Records

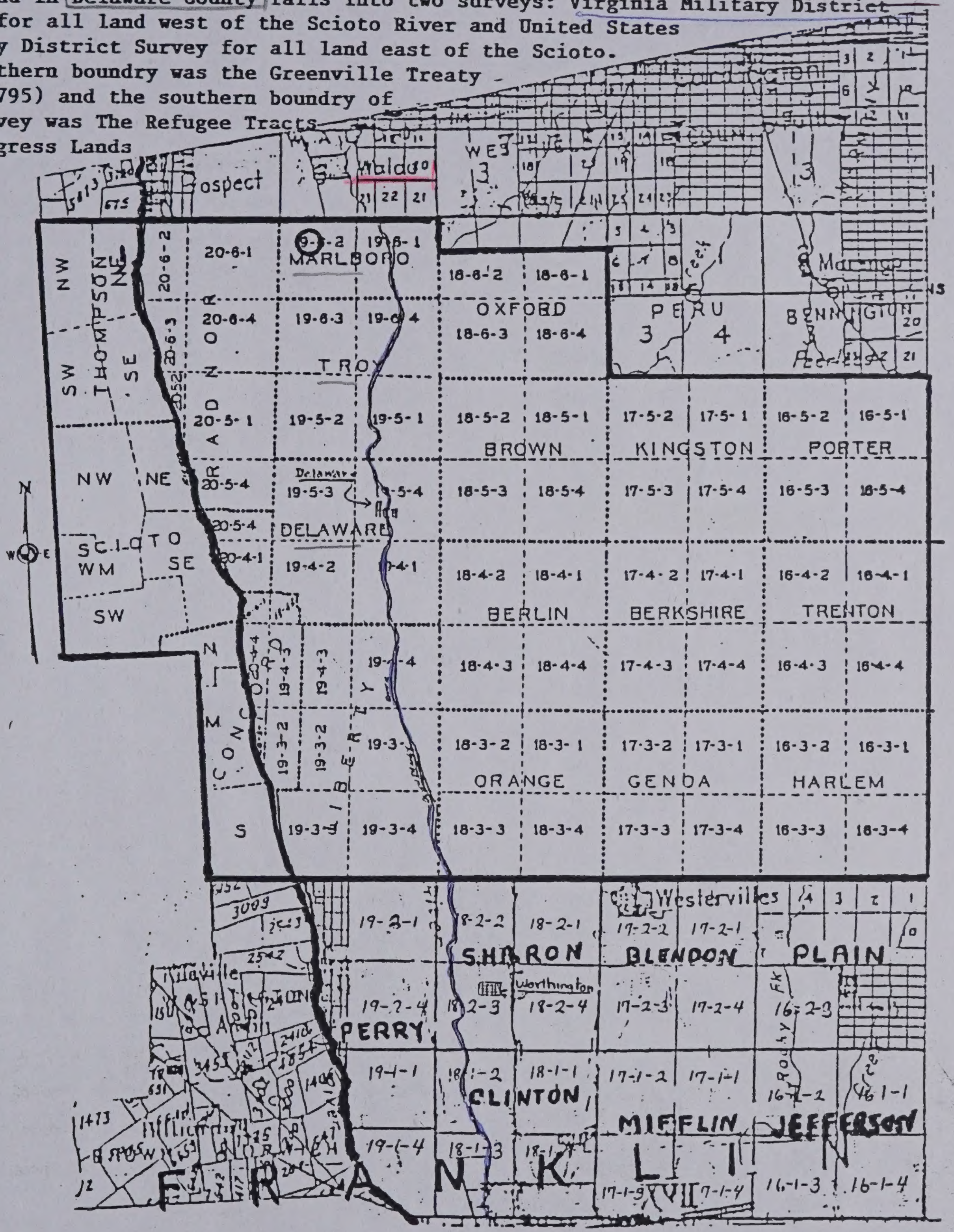
GILLET - THOMAS

OHIO.

977.1535
R22b

COMPOSITE MAP WITH AREA INCLUDED IN 1800 - 1810, OHIO

Land in Delaware County falls into two surveys: Virginia Military District Survey for all land west of the Scioto River and United States Military District Survey for all land east of the Scioto. The northern boundry was the Greenville Treaty line (1795) and the southern boundry of the survey was The Refugee Tracts and Congress Lands survey.


Prospect
Waldo
WEST
MARLBORO
THOMPSON
NW
NE
SW
SE
RADNOR
20-6-2
20-6-1
19-6-2
19-6-1
20-6-4
19-6-3
19-6-4
20-6-3
TROY
OXFORD
18-6-2
18-6-1
18-6-3
18-6-4
PERU
3
4
BENNINGTON
Marengo
20-5-1
19-5-2
19-5-1
18-5-2
18-5-1
17-5-2
17-5-1
16-5-2
16-5-1
BROWN
KINGSTON
PORTER
20-5-4
Delaware
19-5-3
19-5-4
18-5-3
18-5-4
17-5-3
17-5-4
16-5-3
16-5-4
N
W
E
SCIOTO
WM
DELAWARE
20-4-1
19-4-2
19-4-1
18-4-2
18-4-1
17-4-2
17-4-1
16-4-2
16-4-1
BERLIN
BERKSHIRE
TRENTON
CONCORD
LIBERTY
20-4-4
19-4-3
19-4-4
18-4-3
18-4-4
17-4-3
17-4-4
16-4-3
16-4-4
19-3-2
19-3-1
18-3-2
18-3-1
17-3-2
17-3-1
16-3-2
16-3-1
ORANGE
GENOA
HARLEM
19-3-3
19-3-4
18-3-3
18-3-4
17-3-3
17-3-4
16-3-3
16-3-4
3009
Westerville
19-2-1
18-2-2
18-2-1
17-2-2
17-2-1
SHARON
BLENDON
PLAIN
Worthington
19-2-4
18-2-3
18-2-4
17-2-3
17-2-4
16-2-3
PERRY
19-1-1
18-1-2
18-1-1
17-1-2
17-1-1
16-1-2
16-1-1
CLINTON
MIFFLIN
JEFFERSON
19-1-4
18-1-3
18-1-4
17-1-3
VII
17-1-4
16-1-3
16-1-4
FRANKLIN

This southern boundry was in Franklin County and is north of 5th Ave. in Columbus, today. A few of the land records in Delaware County are for townships that have always been in Franklin County. Delaware County's southern boundry was set in 1808 and has not changed. The other boundries had several changes until 1849. A reading of 19-3-4-15 means land in the 19th Range, 3rd township, 4th section, and 15th lot and is the U. S. Military District Survey. A number such as 3008 is in the V.M. Survey.

1808- DELA.CO created from FRANKLIN Co.

Some Records of Pioneers - Pabst.
of Dela Co, Oh. Vol 1.

977.1535
D2P.

JOSEPH ^{5} GILLET, SR
AMASA ^{6} GILLET

GILLETT

Official Roster III Soldiers of the American Revolution
who lived in the State of Ohio

1959 Ohio DAR

Page 143 - Joseph^5 Gillett ^{SR} 1753-1836
Born 1754, Conn.
Died 5-7-1836 in 82nd yr.
Buried Wyatt Graveyard, near Waldo.,O., Waldo
Twp., Marion Co, O.
58th NSDAR Report
Roster 1 page 157

General Index to Files 1850-1932
Delaware Co., O.
Volume 1

Amasa^6 Gillet 1787-1843	Estate s/o Jos. Sr Samuel Hull, Admr. No. of Case 208 Ad A p. 83
Persey Gillet, 2nd wife of Jos.^{5} SR.	Orsamus^6 Gillet, Gdn. 1803-after 1880 s/o Jos.^{5} Sr Case 224 Gdn A page 67
	Do Harold Gillet, Gdn Case 224 Gdn A page 67
Harold^6 Gillet 1808-1880	s/o Jos^5 Sr. Jacob A. Shaaf, Admr. Case 3135 Ad A page 86
Joseph^6 Gillet Jr. 1783-1856	s/o Jos^5 Sr Hugh Cole, Admr. Case 733 Ad A page 87
Charles H. Gillet	E. A. Vining, Gdn Case 734 Gd A page 62

pgs 113-117

13-117

Death Record Delaware Co., O. 1867-1882
Volume 1

page 136	Mr. Eheyn Gillet	1879 Apr. 25 2 yrs 8 mo 1 da place of death - Marlboro scarlet fever
	Mr. Harold Gillet 1808-1880 s/o Jos.^{5} Sr., & Persis (Percy) Andrus,	1879 Jan. 8 married ae 71 yrs 8 mo 21 da place of death - Marlboro farmer father & mother not named cause of death - kidneys
page 106	Bernice Gillets	d. 1878 Marlboro
	Clarence A. Gillet	d. 1878 Marlboro
page 142	William Gillette	d. 1879 Dec. 12 single ae 3 yrs 16 da Delaware
Volume 2	no Gillet listed	
Volume 3	Harvey Gillet listed	

Will Record Delaware Co., O.
Volume 1

No Gillet listed

Index Will Book 1 - Delaware Co., O.

No Gillet listed

Will Record, Delaware Co., O.
Volume 2

No Gillet listed

Case 733
Joseph/Gillett, JR. estate 1783 - 1856/7 S/o Jos.^{5} Sr.
Hugh Cole, Admr.

(these are the original papers used at time case was filed and settled. They are in heavy envelops in metal files stored on the third floor of our court house and I examined them personally)

Bond
Account
Inventory
Probate Court, Delaware County
May 5, 1857
(many small papers on inside of envelop)

A Bill of property sale of Hugh Cole, Admr., of estate of Joseph Gillet deceased at public vendue May 23, 1857

bedstid & bedding		3	5	5
• • •				
1 sickle	Adolphas Gillet	0	0	5
3 sacks	Elam Gillet son	0	8	0
1 bbl vinegar	Elizabeth Gillet wife	0	6	2 1/2
3 bbls	Harvey Gillet son	1	0	0
4 bbls	Elam Gillet son	0	3	7 1/2
1 drawing knife				
1 maddock, hoe & fork	Elam son	1	1	0
copper kettle, plow, carriage, bay mare, heiffers, oats, rye, wheat, saddle. . . .				
1 saw	John Gillet	10	0	0

Total sale $751.05

The deceased having left a widow & property settlement without appraising -

one bedstid, bed & bedding
one parlor stove
1 cow
2 sheep & wool
one table
6 chairs
6 knives & forks
6 plates
6 tea cups & saucers
1 sugar dish
1 milk pot
1 tea pot
2 spoons
clothes
ornaments of widow

John Worline - Asa Ward - William Henlon
Total appraising -- $522.75

AMASA GILLET

Case 733, cont'd:-

There are many small papers as receipts given by Hugh Cole
" " " " " " Tax receipts " " "
" " " " " " doctor bill

Bond of $1000
Hugh Cole, Principal
W. P. Reid & J. R. Ellmaker, sureties

Hugh Cole, Esq.
dated 5 May 1857
Admr. estate Joseph^{6} Gillet jr

Case 208
Probate Court Delaware Co., O.
Estate of Amasa^{6} Gillets 1787–1843 s/o Jos.^{5} Sr + Mary Rowe
Samuel Hull, Admr.
Jan. 31, 1844

Ahab Jinks
William G. Morris
Marshall S. Guffin, Esq.
Special Court held Jan. 31, 1844

Amasa Gillet late of Delaware Co., O., deceased
Samuel Hull, Admr.
Appraisers - Isaac Jones, John N. Methel, James M. Coldron

Blue paper: "In the matter of the final settlement of the estate of Amasa Gillett, the heirs of said Amasa Gillett to wit - ?Lukins Gillett & Elvira dau Gillett through their attorney filed exceptions to the account of Samuel Hull the Administrator. ... later withdrew all exceptions."

Signed
Charles__________? Attorney for deceased
Julius Gillet son
Samuel Hull

Blue paper:- Julius son Gillett & Elviry dau Gillett - two of heirs at law of Amasa Gillett, deceased, filed exceptions to account filed by samuel Hull

Filed June 20, 1853 rest illegible

Case No. 224
2 Cases - 1. Orsamus Gillet 2. Harold Gillet

Gdn Persey Gillet, aged 2nd w/o Jos.^{5} Sr. m. 29 Nov 1807
Bonds
Probate Court, Delaware Co., O.
June 29, 1853

Estate of Persy Gillet, Imbecile
Appointment of Orsamus Gillet, Gdn.
June 29, 1853

Know all me by these presents that we Orsamus^{6} Gillet, son Sr Joseph^{6} Gillet and Steven Curren are held in penal sum of $1000 ... dated 29 June 1853 ... Orsamus^{6} Gillet was appointed Guardian of person and property of Persy Gillet, aged over 70 years and infirm and imbecile person.

Signed - Joseph^{6} Gillet - Stephen Curren

To the Judge of the Court of Probate Delaware Co., O., Application to appoint Orsamus^{6} Gillet Gdn. of his mother (step) Parcy Gillet and aged and superannuated old lady who from age and imbecility is incapable of taking care of her own property or manage her own business affairs.
Amount of property uncertain being the prospect of a Pension amount not known say from 25 to 50 dollars per year during her life

James W. Crawford
Attorney for Guardian

June 28 A.D. 1853

May 12, 1856 - Appointment of Harold^{6} Gillet s/o Parcy + Jos.^{5} Sr. Gdn of Parcy Gillet, imbecile - Know all me by these presents that we Harvey Gillet, Harold^{6} Gillet & Orsamus Gillet are held under $2000 bond dated 12 May 1856

Harvey^{7} Gillet, s/o Jos.^{6} Jr. Gdn. Parcy Gillet

Parcy Gillet an aged Lady 74 years 26th 1856

Harvey^{7} Gillet Gdn $1600 1818-1890 s/o Jos.^{6} Jr.
Sureties: Harold^{6} Gillet, 1808-1880 s/o Jos.^{5} Sr.
Orsamus^{6} Gillet 1803-1880 s/o Jos^{5} Sr.

SLC
20th c. Hist of Del Co, Oh, Lytle.
977.1535 V.2.

GILLET

ALLEN V. GILLET, general farmer and representative citizen of Marlborough Township, where he owns an excellent farm of 175 acres, which is well adapted to the growing of all the grains of this climate, is a native of Marlborough Township, Delaware County, Ohio, where he was born February 6, 1857. He is a son of Harvey and Elizabeth (Baker) Gillet.

The late Harvey Gillet was one of Marlborough's most prominent and esteemed citizens. He was born in Ohio, while his parents were making the journey from Connecticut. His father, Joseph Gillet, was a pioneer settler in Marlborough Township, locating in this section before the native forest had been cleared off. Harvey Gillet was reared in the log cabin home and the few educational advantages he had in boyhood, were obtained in the district schools. His whole active life was passed in this township, which he served in many offices of responsibility, being a trustee and member of the School Board. He was also a liberal supporter of the church and was ever willing to further plans made for the public welfare. He was identified with the Methodist Episcopal Church at Norton and served as the superintendent of its Sunday school for a long period. His kindness and charity were known far and wide and there are many today who still can recall his helpfulness when they needed assistance. He was a member of the lodge of Odd Fellows at Westfield, Ohio. He married Elizabeth Baker, who was born in Ohio and who died April 9, 1895.

Allen V. Gillet was reared on his father's farm in Marlborough Township and he obtained his education in the common schools. He has resided on his present farm since 1904, although his whole life, with the exception of a short period passed in Waldo Township, has been spent in Marlborough Township. Like his father and also his brother, Harlos O. Gillet, who is a large farmer and stock-raiser at Norton Station, Allen V. Gillet is a stanch Republican, having supported the candidates of that party since coming to manhood.

On February 6, 1882, Mr. Gillet was married to Eva B. Smith, who is a daughter of the late Calvin Smith, of Oxford Township, and they have two children: Fay and Cloice A. For the past 20 years, Mr. Gillet has been a member of Lenape Lodge, No. 29, Knights of Pythias, at Delaware.

◆

MRS. EMMA CHAMBERLAIN-GRIFFITH, residing on her magnificent farm of over 500 acres, situated in Delaware Township, is one of the best-known and highly esteemed residents of this section. Mrs. Griffith was born in Rome Township, Lawrence County, Ohio, October 31, 1866, and is a daughter of John Q. and Sarah Naomi (Coulter) Miller.

Mrs. Griffith remained at home with her parents until her marriage, attending the township schools and becoming skilled in all housewifely arts. On July 21, 1887, she was married (first) to John Henry Chamberlain, who was born in Delaware County, in June, 1839, and who died March 7, 1896. He was a son of William and Mary (Gardner) Chamberlain, and a grandson of Justus Chamberlain, who was a captain in the War of 1812. In the same year, William Chamberlain was born in New England and was seven years of age when he accompanied his parents to Delaware County. The family settled on the farm that Mrs. Griffith now owns. It originally contained 135 acres, to which a quantity of land has been added through wise investments. John H. Chamberlain was the only child of his parents and inherited the home property, which he increased to 375 acres. He was an educated, well-read men, having been a student at the Ohio Western University. He left two children: William Miller, who was born November 29, 1888. He was a student in Delaware High School, but had to give up school when within two months of graduating on account of his eyes giving out; and Mary, born December 11, 1891, a student in the Delaware High School, class of 1909.

Mr. Chamberlain took a keen practical interest in agriculture, and was very successful, always giving much credit to his capable wife for her good judgment and executive

Hist of Dela Co Oh.

977.1535
H2h

GILLET

was the man who greeted Capt. Drake in such a cordial manner. He was born in Ireland, and was in the war of 1812. Capt. John Wilcox was a very old settler, and came to Marlborough before the war of 1812. He gained his title in the Revolutionary war, being present at the battles of Saratoga Springs and Stillwater. He was at the surrender of Gen. Burgoyne, and in the severe fighting that preceded that brilliant achievement of the continental arms. It was Capt. Wilcox, who, coming into Norton, soon after the news of Drake's defeat, and, seeing a pumpkin that some mischievous wag had placed on a pole, mistook the same for the head of the infant son of Nathaniel Brundige, and spreading that report gave additional wings to the flight of the women and children who were hurrying South.

Faron Case, another pioneer, came to the settlement from the State of Connecticut, and after a wearisome and tedious journey, with the usual accident of wagon breaking down, etc., arrived in 1810, and began putting up a cabin and clearing the property now known as the Grady farm, situated on the pike road which runs from Delaware to Marion, through Norton. Thomas Brown came to Norton, and built a cabin near Reed's, in 1808. It was also a sort of tavern, but, being of such meager dimensions, it can hardly be dignified by that name. Brown was a blacksmith, the first in the township. James Trindle came to Marlborough Township in 1811, from the State of Virginia, He was engaged by Capt. Drake to haul provisions for his command, and was in the "defeat." It is said that he was the only man that stood his ground, and that if it had not been for the plunging of his horse, he would have killed Drake, by shooting him with his rifle, having fired at him under the supposition that he was the Indian chief. He married Anna Brundige, and by her had two daughters, Elizabeth and Sarah. The former married Joseph C. Cole, and the latter married Hugh Cole. John Brundige, son of Nathaniel Brundige, was born September 10, 1813, on the very day that Commodore Perry gained his great victory on Lake Erie. When he was a babe, his mother having gone a short distance into the woods to do some clearing, he was left in a trough, and while the mother's back was turned an Indian squaw seized the child and started toward the river. The mother, seeing her with the child in her arms, gave chase, but she was unable to overtake the fleet child of the forest until she reached the bank of the river, when an old Indian took the child from the squaw and returned it to the mother with a gift of a quarter of venison, asking, in return, for some bread. The mother returned to the cabin and gave the bread, which they thanked her for, and then departed, having taken this strange course for the purpose of obtaining their object. John Brundige lives on the farm his father first settled upon, and the cabin in which he was born stands just northwest of his residence. Joseph and James Gillett came to this township in 1818 and 1819 respectively. They were brothers and emigrated together from Hartford County, Conn., but James remained one year in the State of Pennsylvania, while Joseph came direct to Marlborough Township and settled on a piece of land one mile south of Norton—the farm lately occupied by his son Herold. He was an old Revolutionary soldier, and died in 1836. When James came, he settled just west of Norton, on the farm now owned and occupied by his son Harvey. As soon as their cabins had been built, they began to clear their lands, using oxen to pull out stumps and drag logs. Wolves were very numerous, and the few hogs and sheep had to be shut up every night to be kept from them. Herold was once attacked by them while returning from a fishing excursion, and had to take refuge in an old deserted log cabin, where he remained until morning. They generally succeeded in clearing seven acres a year, after they got one year's deadening. Harvey Gillett cleared, for William Hinton, twenty acres at $3 per acre. He alone cut all the timber under eighteen inches, piled the brush and cut the logs for rolling in the short space of thirty-three days.

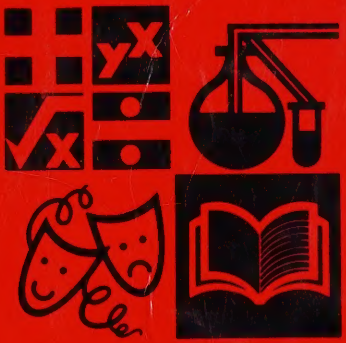
William Sharp was born, it is said, in Virginia, and from that State came to Ohio with his father, who settled at Marietta, in the beginning of the present century. A few years after, when Sharp had become of age, his father was very anxious that he should study medicine, and for that purpose he bought his son a large number of the medical works which were then authority, and, bringing them home, hoped to please his son, but William, to show his disgust for the science and his love for the woods, immediately shouldered his rifle and started for the Indian country. In the course of several months, in the mean time subsisting on the game he shot in the forest, he found himself near Norton; this was about the year 1809. He remained here for two or three years, and there joining the army went north to Sandusky. After the war, about 1814, he married Sarah Boyd, an adopted daughter of John Duncan.

GILLET

#1

Gillet

I. CONN
II. OHIO
III. KANS. (& Nebr Terr)



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3 SUBJECT NOTEBOOK

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Stiles Hist of Anc Windsor G974.62
W727st

GILLET [Gillette, GILLETT, GILLET] desc. of little GILES, GILLES, or GILLE. Giles – jʹīlz (Eng) desc. of Giles (shield bearer) variant of the Latin – Aegidius (shield or protection)

REWARD WILL BE OFFERED TO FINDER
IF THIS NOTEBOOK IS LOST & RETURNED

NOTIFY
GLADYS DODD
4494 W. 65TH AVE
[redacted] ARVADA, Co. 80003
PHONE 429-9376

Col. Chronology (See last few pag

Sept 16, 1620 - Pilg. (Sep). sail.
Nov 19, 1620 - " arr. Plymouth
Dec 26, 1620 - Jno Carver 1st gov; succeede
by Wm Bradford in apr.
1625 - Plymouth pop - 180
Va - " 1800
Sept. 6, 1628 - Jno Endecott with 50-60 col
est. col at Salem.
Je 27, 1629 - 420 more settlers join above
vanguard of Mass Bay Col.
Mar 10, 1629 - Chas I dissolves Parl; this plu
Bishop of London who leads
persecution of Pur. causes
emigration of an entire society
defiant of Br control.
Mar 14 - 1629 Mass Bay Col chartered.
Je 12 - 1630 1st of 11 ships from Eng lan
at Salem. Mass Bay Col est.
n. of Plym. under Gov Jno Winth
The first 1000 joined by 16000 ot
by 1642 - so called Great Migration
Becomes Bible Commonwealth,
ruling magistrates are kin. divine
Civil rts. restricted to church mem
1630-49 Jno Winthrop writes Journal.
1630-51 Gov Wm. Bradford writes history
1635-36 Roger Williams banished from Sale

16·36-37 Conn expedition against Pequots near Stonington, Conn (to avenge murder of New Eng trader).

1636-57 Comp ed.. Latin grammar sch est Boston (Conn in 1650).

Nov. 17, 1637 - Anne Hutchinson banished from Mass Bay Col. Excomm Mar 1638.

1639 - R. Williams org Bapt Ch in R.I.

1640 - 1st log cabins, introd by Swedes (common after 1700).

Bay Psalm Book - 1st book pr in col, becomes hymnal, without tunes,

1642-1651 - Eng Civil War under Cromwell

Oct. 1652 - Mass Bay Col. declares itself ind. of Parl.

1640-1700 Col. house - clapboard or shingle walls, saltbox roof, leaded casement windows

Dec. 1641 Criminal prov. of Mass Bay Col code a based on O.T. rather than on Eng common law

May 19, 1643 New Eng Conf. formed (Mass Bay, Plym, Conn & New Haven) for defense against Ind. & resist Dutch Threat

(1675-76) King Philip's War son of Massasoit of Wampanoags.

1663 Jno Eliot, Pur missionary, completes tr of Bible into Indians

1689-1697 King William's War. Anglo-Fr war on Hudson Bay & Iroquois-Fr. war in Mohawk Valley & St Lawrence R. New Eng settlements devastated by Fr & Ind.

1696 - Benj Harris pub New Eng Primer - only text used in col gr sch for 50 yrs.

1713 . . Conn. boundaries defined [had been Mass Bay].

1692-93. Mass witchcraft trials - 150 chg
SALEM
with devil poss; 19 m+f executed

1726-56 Gr Awakening

1734 J. Edwards. 38 Whitfield.

1745-53 Va settlers move into Ohio country; & Pa traders.
Fr occupied.

1767-68 D Boone N. Car. explores Ky-W Va. Wilderness Road-1775

1774 Lord Dunmore's War - re nav of Ohio R
& settlement of Ohio [Shawnees & Ottawas

Hist at A Glance

R/B.
Hard, Walter. The Connecticut. (Rivers of Am. Series).

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974.62
W7277 stik

Henry R. Stiles – Hist of Ancient Windsor. Vol I + II 1976.

[GILLET – OF WINDSOR

See
- ✓ Witches in Windsor p. 444ff
- ✓ Rev. Jonathan Edwards p. 533
- ✓ Matthew Grant's Old Church records p 885 Jon Jr & sr.
- ✓ King Philip's War 220–230

See Vol II on Gillette family p 289–300

See Vol II p. 444ff

Witches in Windsor – from Hartford Evening Post. Jl 29, 1885 repeats story of The Conn Post Aug 11 & 18, 1883. – a Mary Johnson, a resident of Windsor, was executed at Hartford about 1648. Rev Dr Trumbull in Hist of Conn – [no witch in Conn. Mary Johnson was from Wethersfield, not Windsor Was whipped for "familiarity with The Devill." – Col. Rec. of Conn. Vol VIII. p. 171. (prob. 1648). Winthrop's Journal, or Winthrop's Hist of New Eng, editions 1853, Vol. 4, p. 374, former ed. 307). "One — of Windsor arraigned & executed at Hartford, for a witch". No name, no date, – may be false as Margaret Jones of Charlestown Mass executed as 1st witch in colonies – June 1648. 1670 – Catharine Harrison of Wethersfield acc to Trumbull convicted of witchcraft but pd fine & did not go to prison but left town. Judge Savage says Margaret Jones was ~~2nd~~ hanged executed June 15, 1648 – earlier of Windsor. A Rev Samuel Johnson, b. at Guilford, Oct 14, 1696, d. Jan 6, 1772 [as a witch?]. Matthew Grant, 1st town clerk of Windsor, failed to show "such facts" – hence prob erroneous – in public records.

However, M. Grant above in his private diary mentions 1647 a Achsah Youngs was hanged for being a witch. There was a Jno Youngs who bought land in Windsor of Wm Hubbard in 1641 which he sold 1649 & disappears from record. He may have been husband or father of "Achsah" the witch; if so, it would be natural to leave Windsor

"Ye party above mentioned is found guilty of witchcraft by ye Jury" – [a woman name Lydia Gilbert, of Thos Gilbert family of Windsor] "dost give Entertainment to Sathan [an], the great Enemy of God, & mankinde, & by his helpe hast killed the body of Henry Styles, besides other witchcrafts, for which acc to law of God & Established law of this Commonwealth, thou deservest to dye".

"hee had don without scrupel of conscience" - 1668
apparently mr. warham began practice of bapt'g children Jan 31, 1857

EDWARDS

p. 533 A Rev Timothy Edwards and Rev. Jonathan Edwards were some of East Windsor's early settlers.

Matthew Grant's Old Church Record - the corner-stone of Windsor's early civil & Rel. hist. Records -

1. A list of members of the church from Dorchester who came with Mr. Warham, incl. "Gillett, sen. & Jonath. Gillett's wife" p. 872. Have been taken full communion - adm. Jona Gillet, Apl 6, 1662 [also Peter Brown, Je 22, 1662], Cornelius Gillet, Je 16, 1665 + Cornelius Gillet's wife Feb. 1671. p. 873

of Matthew Grant Samuel Filley's wife [this is Anna/Hannah Gillet, dau of Jonathan - Dec. 1670. - Samuel's own mother - Will Filley's wife [i.e. Margaret] also adm. July 17, 1651. p. 873

Samuel Filly taken into full communion Dec. 18, 1670 p. 874 with Wm. Filly adm. Mar 8, 1673. p. 874.

__Baptism__ - persons who "tendered themselves publikly to attayn baptism for their children from the time mr. warham first begann ... & have not put on for

p. 875 full communion, nor have not joyned themselves with the other company" [i.e. with the other church under Rev Mr Woodbridge]

Peter Brown's wife, Jl. 17, 1659. [Mary^{3} Gillet].

Here I set downe names & ages of menkind & women-kind that have been borne & baptized in windsor church & are yet unmarried... & live still under ye church's cognizance:

[Jeremiah^{2}] Jeremy Gillet feb. 20 47
[Josiah^{2}] Josias Gillet July 14 50
[prob Jonathan^{3}] Jonathan of Jonathan Gillet iunr baptized febury 19 70
[prob Samuel^{3}] Samuell of samuell Filly Aprel 3, 70
[prob John^{3}] John son of Samuel Filly bapt Feby 17, 1677.
[prob Anna^{3}] Hanna Fille July 3, 53
Mary Brown July 24, 59

Stiles - Hist of Anc Windsor | GILLET of WINDSOR

Children of Peter Brown & Mary^2 Gillet { Hanna Brown Sept 30 60
Abigayl Brown Aug 10 62
Hepziba Brown Nov 20 6

Anne of Sam Fille Sept 25, 64

[Mary^3] Mary of Jonathan Gillet Jun bapt Oct 27, 67.

Deaths

46 year, 6 persons incl. Nathan Gillett's child
48 year, 25 " " Abigayle Gillet
55 year, 17 " " Nathan Gillet, a son & dau.
47 to end of 61, the number of persons died are 121
62 year, 16 persons incl. Thomas Barber & wife
[parents of Mercy / Mary Barber, wife of John ② Gillet
68 year only one person
70 year, 7 persons, incl. Mr Warham & wife of Nathan Gillet.

[Jonathan^1] 77 Aug 23, 77 Jonathan Gillet sen died

[Thos^3] Thomas son of Jonathan Gillet died June 11, 78 a 11 days old. [1st b of Jon.^{2} & Miriam (Dibble) Gillet.]

Births: children b in Windsor from our beginning to Aug 17, 1677. Gillets listed are Jonathan sen, Jonathan Jr (b. Dorchester), Cornelius (b. Dorchester), John, Joseph, Nathan, [LIST CONTAINS MALE ONLY] numbering 141.

p. 883 Yet living Dec 21, 1677 that came from Dorchester in full communion: include The widow Gillet, Jonathan Gillet apl. 1662.

p. 885 former levies [church?] unpd.

Jonathan Gillet Jr.	£2
Cornelius "	£2
pd. in 75	
Jonathan Gillet sen	£4
Nathan "	£6

"The Lord make the next year a good year.

Records Windsor Church under Second Pastor,
2nd pastor - Rev. Samuel Mather.
Admitted to Church
1685 - a Michael Taintor, prob. father-in-law of
Josiah^{2} Gillet.
1686 - Hannah Gillett.

Stiles: p. 220ff King Philip's War. 1675-76 King Philip's father was Massasoit, first to welcome Pilgrims. By rash & unauthorized acts of some of his young men, Philip obliged in self defence to take up hatchet. River towns in continual st of dread & alarm (he came down only to Simsbury), esp Windsor slept on their arms. Dragoons in rapid marches. Only 15 dragoons & 5 troopers from Windsor at first. More later. Windsor to furnish 50 pounds of ~~flour~~ wheat ground for baked biscuit for troops. Toto, a friendly Indian at Windsor, revealed plot to burn. Windsor, town so scattered, difficult to keep military watch, recommend double walking watch. Conn furnished 300 men & 150 Ind allies - 5 cos. led by Maj. Treat. Deep snow. Ind palisade topped; in swamp, wigwams torched, musketry felled at Pettyquamscott. 6 capts, 80 soldiers k. or mortally w. & 150 w. Dec 19, 1675. - 5 from Windsor. St. Archives (War Doc's, Vol. 1) is a petition dated May 1735 signed by 11 persons who believe themselves to be the sole survivors of the Swamp Fight, praying for a grant of land
p. 225 for their services - among them Josiah Gillet & James Enos, prob of Windsor. [JOSIAH^{2} of JON.'

Burning of Simsbury, Mar 26, 1676 - settlers mostly natives of Windsor. Capt Dennison org volunteers - commenced guerilla warfare - in 10 mos. k. or capt 230 Ind, taken 50 muskets, 160 bu corn &

Stiles - Hist of Anc Windsor (GILLET of WINDSOR

completely cleared country of redskins
May 19 - Capt Turner with 150 choice soldiers routed large encampment of Indians at falls [now Turner Falls [Samuel ② Gillet fell here]. Aug King Philip k. near Mount Hope - with him d also hopes of Ind tribes. His only son & wife - last of the family of Massasoit - sold as slave & shipped to Bermudas; once powerful Narragansetts now a "lost tribe". Whites lost 12 or 13 towns, more than 600 men, 600 houses burned - 1 in 20 men k, 1-20 families burnt out in Mass & Plymouth. Conn did not suffer as much sending contrib to "brethren in distress in our neighbouring colonies" - Matthew Grant's Old Church Records show "voluntary contrib made for the poor in want June 11, 1676 include

	£	s.	d.
Thos. Barber	0	1	0
Peter Brown [son-in-law to Jon'^{1}G]	0	9	7
Jonathan^1 Gillet, Senr	0	4	6
Nathan^1 Gillet	0	2	6
Cornelius^2 Gillet	0	2	6
Jonathan^2 Gillet, Jr	0	2	6
Josias^2 Gillet	0	2	6
John^2 Gillet	0	1	3

Stiles, p. 289 – 300, Vol II.

The Gillet family.

p.291 Stiles says there is a Gillet Chart 23 X 31" in size, by Mr. S.T. Gillet of Indianapolis, Ind, giving past 6 generations of the descendants of Simeon⑤, s. of Jonah④, of Thos③, of John②, of Jona¹. This would be direct thru John² for me. G.D.

p.292. A great grandson of John② (via Thos.³ & Abel④) named Ashbel⑤ was a farmer & Bapt preacher. res Wby. m. Acksah Francis of Wethersfield Conn. 19 Je. 1792. d. 21 Oct. 1814 (or 16 Mar. 1823?).

See chapter on Wby [Wintonbury]

p.292. Jonah⁵ (Jonah⁴, Thos³, John², Jona¹) 7th child was named Chloe. bp 13 May 1770.

p.295 Also Jonah⁷ (Jonah⁶, Jonah⁵, Jonah⁴, Thos³, John²) 5 child a dau name Chloe.

p293-4 John² had great-great-grandson Francis⁶ (b. 14 Dec 1807 Windsor) who went to Yale; elect to Phi Beta Kappa, valedictorian, grad 1829. Entered law. Poor health forced him to become scientific farmer 1834 b. house glenheimstone. Repub St Leg. — anti-slavery — Liberty & Free Soil Party. His house on underg'd RR. for Canadian bound slaves. 1854 US Sen. — his 1st vote cast against Nebr Bill. Against intoxicants, for educ reforms. Trustee of St. Normal School. d. Sept 30, 1879.

p.295 A lopin descendant 7 gen from Jona.¹ named Horace Cornelius studied medicine, began reading with Dr Case & Dr Woodward. 1826 attend lectures at Harvard Medical School, & 1827 entered Yale, grad 1829. Located a practice at So Windsor. Began collection of minerals, relics, antiques. Moved to Chicago 1863, served in Civil War as surgeon. d. 21 Dec 1878.

Stiles - Hist of Anc. Windsor (GILLET of WINDSOR)

p. 297 A Jonathan Gillette - prob of Windsor Gillettes but unable to make connection of West Hartford b. Feb 4, 1738. in Am Rev. a Lt. G. in Col Huntington's reg - capt at Battle of Long Is. 1776 by Br. confined to prison ship. Speaks of imprisoned by Hessians who beat & starved him with unmercifull cruelties - being naked for clothes & void of money & provisions very skerce - milk 15 coppers a qt & bread as equally dear. Siezed violently with disentarry, slow fever I leve you all in hands of a merciful God & when you quit this mortal Share may you reach a far better where Sorrow & Vexatious troubles never come. - hunger laid his skinney hand & whet to keenest Edge his Stomach cravings tattrd garments, Rotten Rags close beset with unwelcomed vermin. R F hath lost one of his legs & part of a Thigh - it was his left. J. M died here a prisoner.
Written to wife Elizabeth Gillet, West Hartford

p 117 BROWN Stiles ~~does not show Old John Brown~~ descendant of Peter^{1} Brown, Mayflower carpenter in Plymouth. d. 1633. having "divers children by divers wives" altho unmarried 1620 upon arrival. His son Peter^{2} b. 1632 m. Mary Gillet (prob dau of Jonathan or Nathan). This Peter objected to opening of a new road thru his prop.

p. 120 Family 20. Owen^{6} (Capt John^{5}, John^{4}, John^{3} Peter^{2}, Peter^{1}) m. 1 in Sims. 11 Feb. 1793 Ruth (dau Lt. Gideon & Ruth Humphrey Mills, & granddau of Hon Oliver Humphrey of S b. 1771; sett Norfolk, Conn. Rem 1799 to Torrington Conn. & 1805 to Hudson, Ohio. Father of Old John Brown hero of Ossawatomie

Wby -Wintonbury Parish, Windsor (now Bloomfield).

For Hayes family (wife Elizabeth ~~of~~ Joseph^4) see Phelps Hist. of Simsbury.

Gillet Holcomb Bible is frequently referred to by Stiles: i.e. "There was a flood in Conn. in the year 1661, June."

!!! There was a Giles family in Old Windsor.

See p.271 for mention of Jonathan Gillett 1717.
See p.248 " " " Stephen Gillet (Wby) k in Fr War at Louisburg, aged ca 34 yrs, Feb. 1746.
See p.861 Vol II Index of Names for over 100 pgs of reference to Gillet.

GILLET
COL. CONN

"Bapt Soc in Wintonbury Parish" [Old Windsor known as
p.300-02 Greenfield, now Bloomfield]. for context see Ch. XVI
Stiles Vol. I." 1734-1891 - Ecclesiastical - Wintonbury Parish or 5th Soc in Windsor. p. 292 - 307.
Cong Ch - "Separatists" new sect dating from Gr Revival of 1740. Quarrel between deacon Abel Gillet (father of Hon. Francis Gillette) & Jno Hubbard during time of Rev Mr Bissell who declined to side with either party. Mr G. left chu angry & ~~became~~ turned Separate believing Rev sided with his opponent. Many Sep. became Bapt, org 1st Bapt Ch of Windsor 1786, pastor, Ashbel (son of Deacon Abel) Gillet. B meeting hs 1795. Elder G. highly esteemed, even outside Bapt communion. Prayers supposed to have spec power with Most High - sent to pray for sick & rain. "Saying - No use to pray for rain until the parson's hay was in". Help him to get hay in & then pray for needed relief. Wrapped sheared strayed sheep in his coat & carried it shivering to find owner. Sheltered enemy parson during snowstorm.

Bloomfield was Wintonbury Parish, Old Windsor

Schools - Mrs. Mealthy Gillet Latimer Thrall who lived all of her 100 yrs in Bloomfield tells about schools 30 yp. She & husband kept Tavern for 40 yrs; once she entertained Lafayette for dinner with a hundred other guests. They owned first chaise in town.

JOHN² Cemetery tombstone - In memory of Mr Jonah Gillet, who d May 21, 1782 in ye 75 Year of His Age.

My kindred Dear as you draw near
Don't think that Death's a feast, jest
Remember you are mortal too
p.306. Must pass the Solemn Test.

[This is Sgt. Jonah⁴ (Thos.³, John², Jon.¹). b. 18 Oct 1708.

Of church and state

JOE BARROS

THE RELIGIOUS sincerity of the 17th-century New England Puritans is legendary. It was also a fact. They based their lives on Christ's example, their laws on God's laws.

Now, imagine our forefathers' reactions — to learn of the misbehaving ministers in their midst! Their own Christian pastors — the spiritual leaders of their community — shamelessly, flagrantly disregarding civil authority!

Only years previously, the clergy had been prohibited from doing this certain "something" by official colonial mandate. Now, apparently, stronger restrictions were called for, and so in 1647 the Puritan civil officials got together and passed a law — a straightforward declarative statement that for a pastor to do this was a punishable offense.

The law was enacted none too soon. Indeed, prior to 1647, some Puritan preachers were actually doing it in church!

Among the unresolved issues accompanying our ever-elevating social consciousness is one of church and state. To what extent is the clergy exempt from the laws which govern the rest of us?

In this country, more than a century before there were states to be united, the issue of church-and-state relationships was particularly pronounced. In fact the Puritans of New England caught their pastors in the act of intruding upon civil law.

It was a practice Martin Luther called "a secular and outward thing, having to do with other matters that belong to the realm of government." That was a warning. The Puritans, appropriately, understandably, took Luther seriously.

Historical evidence indicates that it was in the sincerest innocence and with the best of intentions that Puritan pastors got involved in the first place.

Nevertheless, in 1647, our forefathers found it necessary to enact a law prohibiting the clergy from further participation. Now it was a punishable offense.

Eventually the pastors agreed it should be.

It was not until the 18th century that those legal restrictions were relaxed.

Thereafter colonial clergymen were permitted to resume the practice — and then only as officials of the civil government.

For once upon a time, the performance of this ritual was a secular, civil contract from which the church was purposely excluded — a legal agreement between a man and a woman — called "marriage."

And now you know THE REST OF THE STORY. ■

Conn
Dutch set 1634.
1634 - Pur from Roxbury, Watertown, & Dorchester Mass did not wait for official permission before moving to Conn. 1636 - Hooker & Haynes led Newtowne settlers to Conn. End of 36 - 800 Pur living in 3 River towns - Hartford, Wethersfield & Windsor. Did not leave Mass due to rel diff; orthodox - wanted prosperity: No royal charter for sep. col. Jno Winthrop Jr. leading citizen. Never prosperous as neighboring col. Raised stock, flaxseed, wheat. By 1760 suffered from overcrowding; Farm size decreased. After Rev - Conn farmers moved in large nos to Vt, N.Y. & Ohio.

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Of church and state

his throne. His less clever brother James II, who succeeded him in 1685, appointed Catholics to high office and attempted to dictate to Parliament and the courts. He quickly lost popular support.

James II fled to France, without resisting, when Parliament offered the throne to his Protestant daughter Mary and her husband, William of Orange, ruler of the Netherlands and Protestant champion of Europe. William and Mary became joint sovereigns of England in 1688. By this "Glorious Revolution" the long struggle between king and Parliament was finally settled in Parliament's favor.

These events of seventeenth-century England form an essential part of the background of colonization during the period when most of her American colonies were founded.

New England

New England from the 1620s to the 1670s took its character as a colony in part from the Pilgrims who settled at Plymouth, but in a much larger measure from the Puritans who later landed at nearby Massachusetts Bay and then spread out from there. These Puritans would have liked to remake the institutions of England, but they faced too much opposition there. In the wilderness of America they saw an opportunity to create society anew.

MASSACHUSETTS BAY

Englishmen were first attracted to Massachusetts Bay by its fisheries, and as early as 1623 a group of merchants tried to set up a permanent fishing and trading post on Cape Ann. Some of the settlers later moved to Salem. In 1628 another group of merchants—Puritans—obtained from the Council for New England a grant of land lying between the Merrimac and Charles rivers and extending from sea to sea. These wealthy Puritans bought the equipment of the defunct fishing and trading business and sent to Salem a ship with supplies and forty passengers to lay the groundwork for a large settlement. In 1629 the new enterprisers organized the Massachusetts Bay Company, secured a royal charter confirming their land grant and giving the company the right to govern its colony, and sent out nearly 400 new settlers.

1. Some members of 2. the company, alarmed by the high-church and anti-Parliament attitudes of the new king, Charles I, were beginning to look upon the colony less as a business venture

Conflicts in Eng.

The Tenth Muse [1650]

The first woman poet in America was Anne Bradstreet, who had come to Massachusetts Bay in 1630, and whose husband served for a time as the colony's governor. Mrs. Bradstreet wrote more than 7,000 lines of verse. Much of it is didactic and dull (though no more so than the poetry of her male contemporaries). The amazing thing is that she managed to write at all, considering the hardships of colonial life, the eight children she had to care for, and the prevailing view that a woman ought to confine herself to household duties. She became famous as "The Tenth Muse" after her first collection of poems, under that title, was published in London (1650). Nevertheless, she felt the antifeminist prejudice of the time, as she indicated in the following lines:

> *I am obnoxious to each carping tongue*
> *Who says my hand a needle better fits,*
> *A poet's pen all scorn I should thus wrong,*
> *For such despite they cast on female wits:*
> *If what I do prove well, it won't advance,*
> *They'll say it's stol'n, or else it was by chance.*

Mar 1630 Jno. White

than as a Puritan refuge. Some were eager to migrate themselves if they could do so and still control the company. They arranged to buy the stock of those who preferred to stay at home. Then, in 1630, they sailed under the lead of the company's governor, John Winthrop, a gentleman of means, with a university education, a deep but narrow piety, a cool and calculating way, and a remarkably forceful and stubborn character. The expedition, with seventeen ships and 1,000 people, was the largest of its kind in the seventeenth century. These colonists founded a number of new towns, among them Boston, which was to be both the company's headquarters and the colony's capital.

The Massachusetts Bay Company soon was transformed into the Massachusetts colonial government. Governor Winthrop brought with him the company charter. According to its terms, the "freemen" (the stockholders) were to meet as a General Court to choose officers and adopt rules for the corporation. After their arrival in America the freemen proceeded to elect officials and pass laws for the colony. At their first meeting the freemen, eight of them, voted to concentrate power in their own and the governor's hands. At their next meeting, in 1631, they increased the number of freemen (the word now meaning voters or citizens, not necessarily stockholders) by more than a hundred, so as to include about half of the family heads in the colony at that time. Governor Winthrop continued to dominate colonial politics, but in 1634 he agreed to an arrangement by which the freemen would elect from year to year the governor, the deputy governor, the council of governor's assistants, and two "deputies" from each town—all of whom would constitute the General Court. In 1644 this became a bicameral legislature, with a lower House of Deputies and an upper chamber consisting of the governor and his council.

To be a freeman, to take any part in the colonial government, a man had to be a member of the Puritan church. This was not easy. The Puritans in England (and the Pilgrims in Plymouth) had required for church membership only that a person profess the faith, sign the covenant, and live an upright life. The Puritans in Massachusetts, however, soon began to limit membership to the "visible saints," that is, to those who could demonstrate that they had experienced God's saving grace and hence belonged to the elect, the group whom He had chosen for eventual salvation. Churches were formed by persons covenanting with one another and with God, and these members, once in, decided who else could enter the fold. Whether admitted to membership or not, everyone in the community was a part of the congregation and was required by law to attend religious services.

[illegible]

Unlike the Separatist founders of Plymouth, the Puritan founders of Massachusetts had come with no intention of breaking away from the Church of England. They only wished, at first, to rescue the church from what they saw as the evil influence of Rome. Nevertheless, they soon were acting as if they were religiously independent. As the prominent preacher John Cotton said, the church in every town had "complete liberty to stand alone." Each congregation chose its own minister and regulated its own affairs. Thus there arose in Massachusetts—as well as in Plymouth—what came to be known as the Congregational church.

These Massachusetts Puritans were not necessarily grim, joyless, or "puritanical," despite their belief in predestination. They enjoyed the ordinary pleasures of life, and they appreciated beauty in plain and simple forms. They strove to lead a useful, conscientious life of thrift and hard work. They honored material success, for if a person did well it was possible evidence that God favored him as one of the elect. If his ways were upright, this was another possible indication of divine grace. Many were hopeful that they were among the chosen, but no one could be entirely sure. So people searched their hearts, and those of their neighbors so far as possible, to look for signs of their salvation.

"We here enjoy God and Jesus Christ," Winthrop wrote to his wife soon after his arrival; "is this not enough?" He and the other Massachusetts founders saw themselves as starting a holy commonwealth, a model for the corrupt world to see. The problem was to keep it holy. In this effort the preachers and the politicians worked together. The ministers did not run the government, but they supported it, and they exerted great influence upon the church members who alone could vote or hold office in it. The government in turn protected the ministers, taxed the people (members and nonmembers alike) to support the church, and enforced the law requiring attendance at services. In this Puritan oligarchy the dissidents had no

more freedom of worship than the Puritans themselves had had in England.

The Lord seemed to smile upon the Massachusetts enterprise. After the first winter (1629–1630), when nearly 200 died and many others decided to leave, the colony grew and prospered. The nearby Pilgrims helped with food and advice. Incoming settlers, many of them well-to-do, brought needed tools and other goods, which they exchanged for the cattle, corn, and other produce of the established colonists. During the 1630s, while Charles I ruled England without a Parliament, Puritans escaping from his tyranny migrated in such numbers that by 1643 the colony had a population of about 15,000. Then, during the war against king and Cavaliers, quite a few of the colonists went back to aid the Puritan cause at home, and for a while those returning to England outnumbered those newly arriving in Massachusetts.

EXODUS FROM THE BAY COLONY

Meanwhile, an outpouring from Massachusetts Bay to various parts of New England (and to other places in English America) had begun. This exodus was motivated generally by one or both of two considerations: the unproductiveness of the stony soil around Boston and the oppressiveness of the Massachusetts government. Not all the incoming settlers were saints, and as the population increased, the proportion of those who could vote or hold office declined. To the Puritan authorities, opposition to their church seemed like a threat to the government, like both heresy and treason. Independent thinkers—and Puritanism somehow bred them—had little choice but to give in or get out. Such thinkers were responsible for new settlements north and south, in New Hampshire and Rhode Island. Families seeking richer lands as well as greater religious and political independence began new settlements in the west, in Connecticut.

The Connecticut Valley, one hundred miles beyond the settled frontier, contained fertile meadows that invited pioneering despite the presence of warlike Indians and the claims of the already fortified Dutch. By the early 1630s a few Englishmen were already living there. Well up the river was a post that Pilgrims going out from Plymouth had founded. Near the river's mouth was the post of Saybrook, started by a group of English Puritans who had a large though vague land grant from the Council for New England.

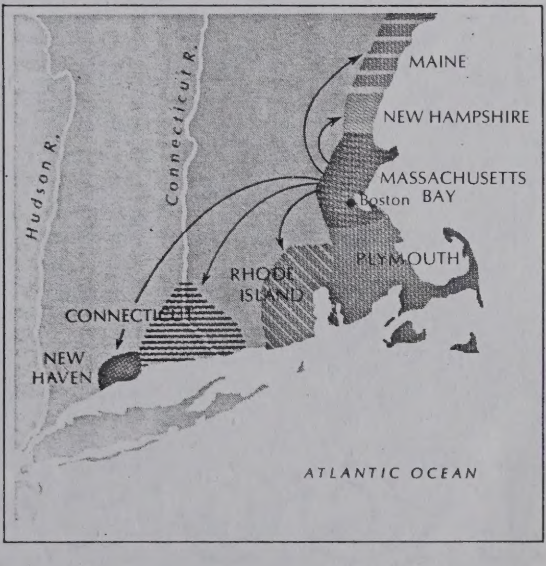
The Connecticut Valley appealed to Thomas Hooker, a minister of Newtown (Cambridge), who questioned the fairness of government by the General Court, arguing that "a general council, chosen by all," would be "most suitable to rule and most safe for the relief of the whole people." When, in 1634, Newtown petitioned the General Court for permission to occupy the Connecticut Valley before it was "possessed by others," Governor Winthrop and his associates turned down the request. In 1635 a number of families from other Massachusetts towns moved west with the General Court's approval, on the understanding that they would "continue still under this government." The next year Hooker led his congregation through the wilds and established the town of Hartford.

1636

Disregarding the claims of the Dutch, the English grantees, and the Massachusetts General Court, the people of Hartford and two other newly founded upriver towns, Windsor and Wethersfield, decided to set up a colonial government of their own. In 1639 they adopted a kind of constitution known as the Fundamental Orders of Connecticut. This provided for a government similar to that of Massachusetts Bay, but gave a larger proportion of the people the right to vote and hold office.

37

Colonies That Grew Out of Massachusetts Bay



pretty much its own way, with little interference from the colonial government except in cases where the townspeople could not agree among themselves. They held a yearly "town meeting" in the meetinghouse to decide important local questions and to choose a group of "selectmen" who governed the town until the next general gathering. The town meeting itself decided who could participate in its sessions and who was eligible for election to a town office. As a rule it qualified all adult males, even in Massachusetts, instead of limiting the local suffrage to church members. The town (not the county) was the basic unit of local government.

One thing the Massachusetts government attempted to require of the towns was provision for education. An early statute called upon parents to see to their children's "ability to read and understand the principles of religion and the capital laws of the country." A law of 1647—designed to circumvent "that old deluder Satan"—required each town of fifty householders to hire a schoolmaster to teach reading and writing, and each town of one hundred householders to set up a Latin grammar school (high school). Connecticut adopted somewhat similar legislation. The laws could not always be enforced, especially in the frontier settlements, which often preferred paying a fine to undergoing the expense of maintaining schools.

The villagers were fairly self-sufficient, producing most of what they consumed. They needed crops, however, that they could sell or exchange for goods they could not themselves produce. They experimented unsuccessfully with hemp, wine grapes, and sassafras (then in demand abroad as a supposed cure for syphilis). Some trapped or traded for furs, and others set up sawmills, both furs and lumber being valuable items for export. The Massachusetts government helped to promote an iron furnace at Saugus, to lessen the need for imports by making possible the colonial manufacture of pots, kettles, plows, and guns. This experiment lasted only from 1652 to 1676.

Coastal towns meanwhile developed an overseas trade through fishing, shipping, shipbuilding, and related enterprises. For New England, the ocean proved more productive than the land. Locally built vessels soon were busy taking ship's timbers and naval stores to England, fish to Spain, and lumber products and African slaves to the West Indies; in return they brought back sugar and a variety of manufactured goods. Since money was scarce, imports were commonly bartered for domestic products. Massachusetts, alone among all the English colonies, minted a coin of its own, the "pine-tree shilling," but only for about three decades (1652–1684).

With the growth of commerce, the colonial shipowning merchants came to dominate the New England economy. Some of these merchants diversified their holdings, investing part of their profits in timberlands, sawmills, shipyards, rum distilleries, and properties of various kinds. The rich businessmen might be good Puritans—though many were not—and yet their way to wealth inevitably created tensions with Puritan society. Such men looked outward to the world of the Atlantic, and their activities brought in sophisticated, cosmopolitan attitudes as well as exotic commodities. These activities changed New England life, especially in the port towns. Here dwelled not only the merchants in their mansions but also the upstart blacksmiths, carpenters, and other artisans who demanded and got higher and higher pay for their indispensable skills. The ports were overrun, besides, with rowdy sailors and longshoremen and with the gaudy women who catered to them. Old and orthodox Puritans resented the changes taking place, and at the same time the rising merchants longed for further changes of a kind that would give them a greater voice in colonial government.

The Puritan oligarchy gradually lost some of its political power, even in Massachusetts, and the ministers lost some of their authority, while the merchants gained in influence. John Winthrop, the dominant figure of early Massachusetts and most of the time its governor, died in 1649. As he and others of the first generation of American Puritans passed away, the number of church members declined, for few of the second generation could show the saving grace that church membership required.

The Puritans faced a dilemma. If they continued to admit no one except "visible saints," the church would go on shrinking, but if they opened the door to others, the church would lose its purity. To meet this problem, the Puritans allowed the children of saints to be baptized as partial members even without proof of a conversion experience. But what about the unconverted children of these partial members? By the Half-Way Covenant, which a conference of ministers approved in 1662, such men and

Day of Doom

[1662]

The earliest book-publishing centers in English America were Cambridge and Boston. From their presses came more than 200 titles between 1640 and 1700. The very first of these was *The Whole Book of Psalms,* popularly known as the "Bay Psalm Book." Another best seller, published in 1662 and reprinted many times thereafter, was *The Day of Doom, Or a Poetical Description of the Great and Last Judgment,* written by Michael Wigglesworth, a Harvard graduate and Puritan divine. Two of its 224 dreary stanzas describe the eternal punishment of the damned as follows:

> *Whom having brought, as they are taught,*
> *unto the brink of Hell,*
> *(That dismal place far from Christ's face*
> *where Death and Darkness dwell;*
> *Where God's fierce ire kindleth the fire,*
> *and vengeance feeds the flame*
> *With piles of Wood, and Brimstone Flood,*
> *that none can quench the same,)*
>
> *With Iron bands they bind their hands*
> *and cursed feet together,*
> *And cast them all, both great and small,*
> *into that Lake for ever,*
> *Where day and night, without respite,*
> *they wail, and cry, and howl*
> *For tort'ring pain, which they sustain*
> *in Body and in Soul.*

Benj ③

women of the third generation were given the right to be baptized, though not the right to partake of communion or vote in church affairs. As time passed, the difference between full and half membership was forgotten, and in most communities the Congregational church came to include all who cared to join and could profess the faith. As the number of church members rose, so did the number of men who could take part in colonial politics as voters and officeholders.

Orthodox Puritans continued to oppose the transformation that was coming over the erstwhile land of the saints. Sabbath after Sabbath the ministers preached sermons (as of course ministers still do) deploring the signs of waning piety. "Truly so it is," one minister lamented in 1674, "the very heart of New England is changed and exceedingly corrupted with the sins of the times." There was, he said, a growing spirit of profaneness, pride, worldliness, sensuality, gainsaying and rebellion, libertinism, carnality, formality, hypocrisy, "and a spiritual idolatry in the worship of God."

Yet Puritanism remained an important element in the life of New Englanders, and it was in some degree to affect the outlook of most Americans for many generations. It left its lasting mark not in the form of theological doctrines or religious practices but in the form of attitudes that were real though hard to define—a sense of duty, of hard work and of success as its reward, and of mission to make the world a better place.

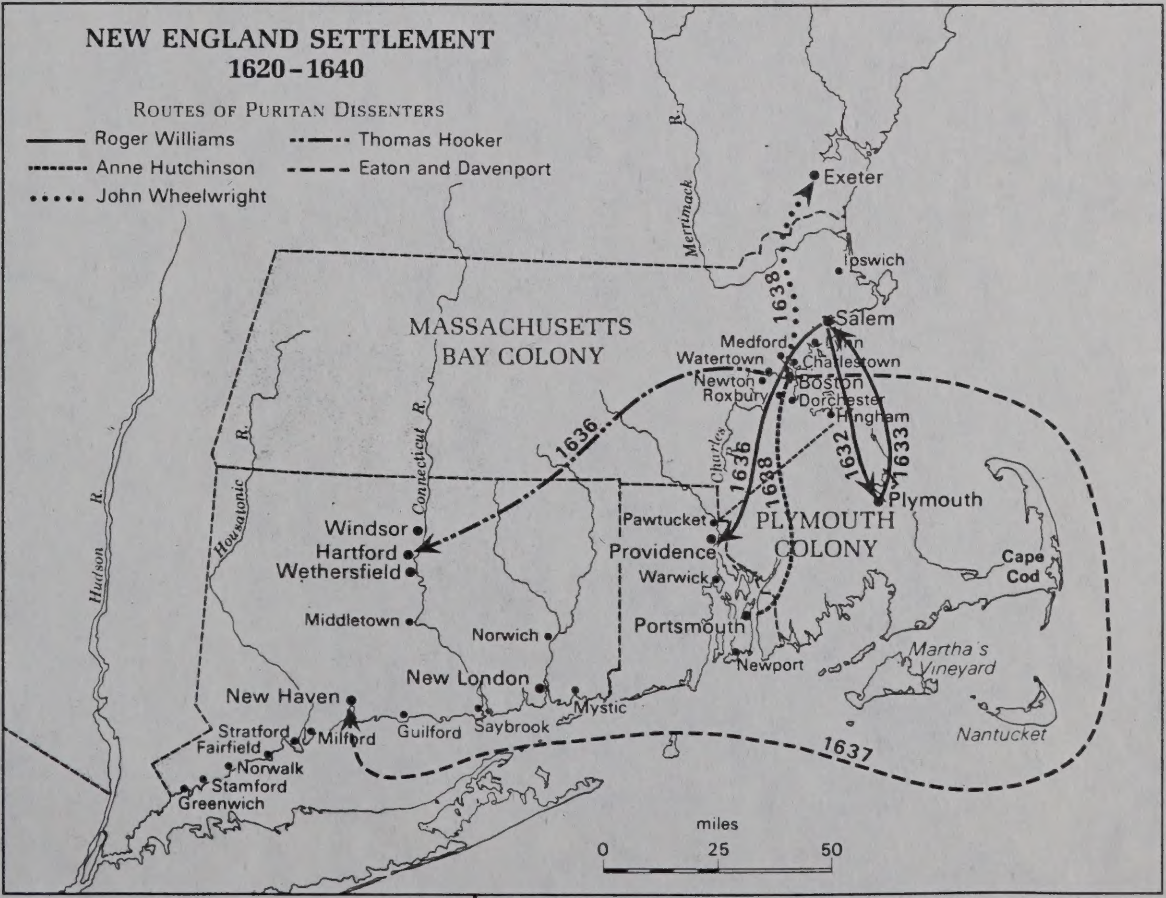
The Chesapeake Country

The Massachusetts Bay Colony began as a planned society, and early New England continued to be characterized by a sense of collective interest and social purpose. The Chesapeake Bay colonies—Virginia and Maryland—developed in a somewhat different way. "The most noticeable feature of the Chesapeake settlements," the historian Wesley Frank Craven has written, "is the absence of a common purpose and goal except such as was dictated principally by the requirements of individual interest."

After this the Pequots did not hesitate to attack the European settlers, and the Connecticut Valley soon became the scene of numerous raids and atrocities. Other Indian tribes that resented Pequot domination of the area saw this as an opportunity to take revenge and joined the Puritans. With the help of the Mohegans and the Narragansetts, the Puritans moved quickly and decisively to subdue the Pequots and to establish control of the adjacate area. As a condition of the treaty ending the Pequot war, the surviving Pequots were absorbed into other tribes.

The Decline of the New England Indians. After the Pequot War, the Puritans tried to maintain peace with the various New England tribes and to teach Christianity to the natives. A few missionaries learned the Indian languages and went among the tribes to preach. In 1651 that effort was rewarded by the

Many of New England's early settlements were founded by those who dissented with the established order in Massachusetts. Not all dissenters, however, considered the Bay Colony's leaders autocratic. In fact, John Davenport led his group to New Haven because he considered the Boston clergy too lax; he feared that if his congregation remained in Massachusetts, their religious beliefs might be impaired. Would you consider the Puritan leaders lax?


NEW ENGLAND SETTLEMENT
1620–1640
ROUTES OF PURITAN DISSENTERS
Roger Williams
Anne Hutchinson
John Wheelwright
Thomas Hooker
Eaton and Davenport
MASSACHUSETTS BAY COLONY
PLYMOUTH COLONY
Merrimack R.
Hudson R.
Housatonic R.
Connecticut R.
Charles
Exeter
Ipswich
Salem
Lynn
Medford
Charlestown
Watertown
Newton
Roxbury
Boston
Dorchester
Hingham
Plymouth
Cape Cod
Pawtucket
Providence
Warwick
Portsmouth
Newport
Martha's Vineyard
Nantucket
Windsor
Hartford
Wethersfield
Middletown
Norwich
New London
Mystic
Saybrook
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New Haven
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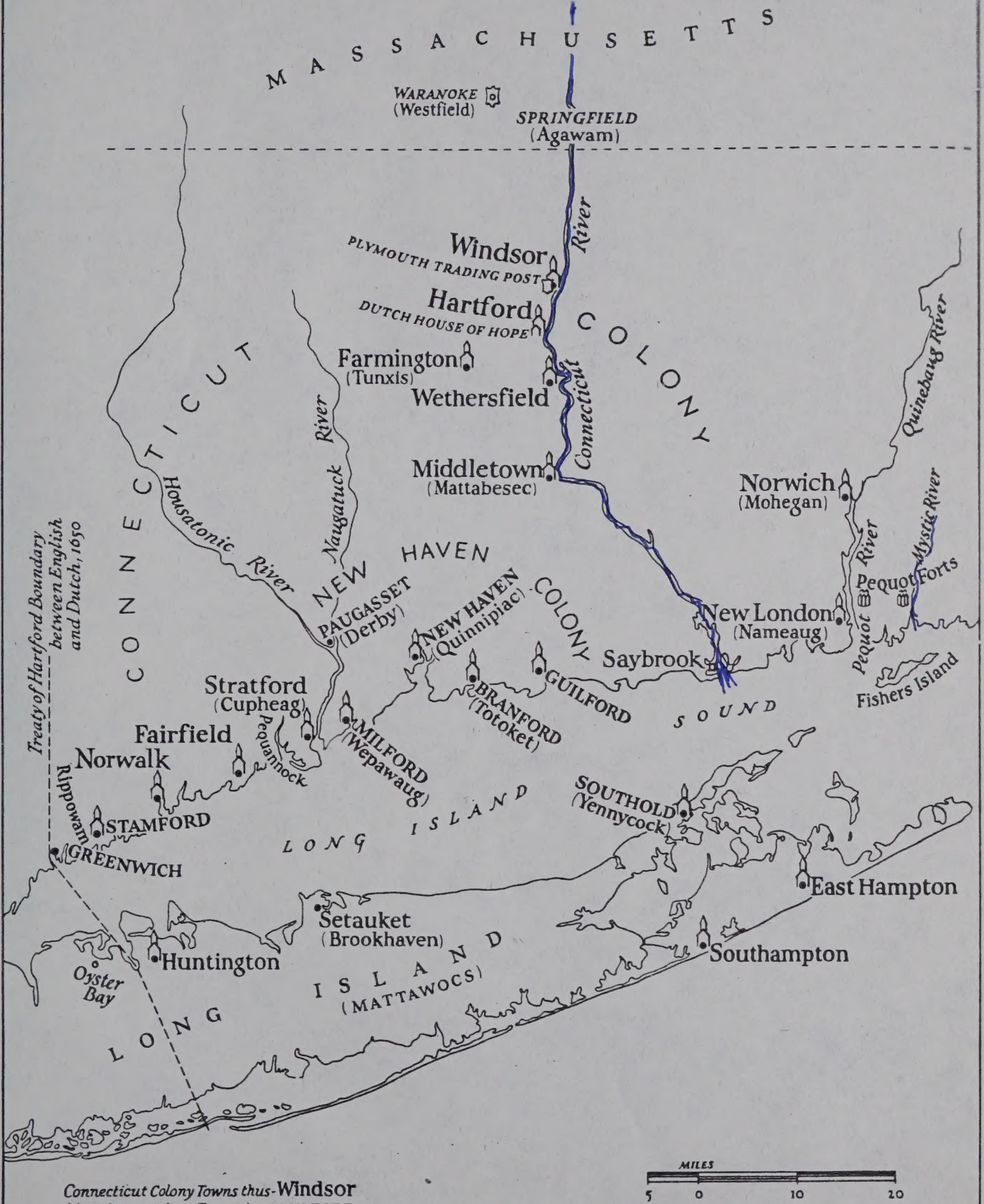
CONNECTICUT *AND* NEW HAVEN COLONIES

1635 – 1660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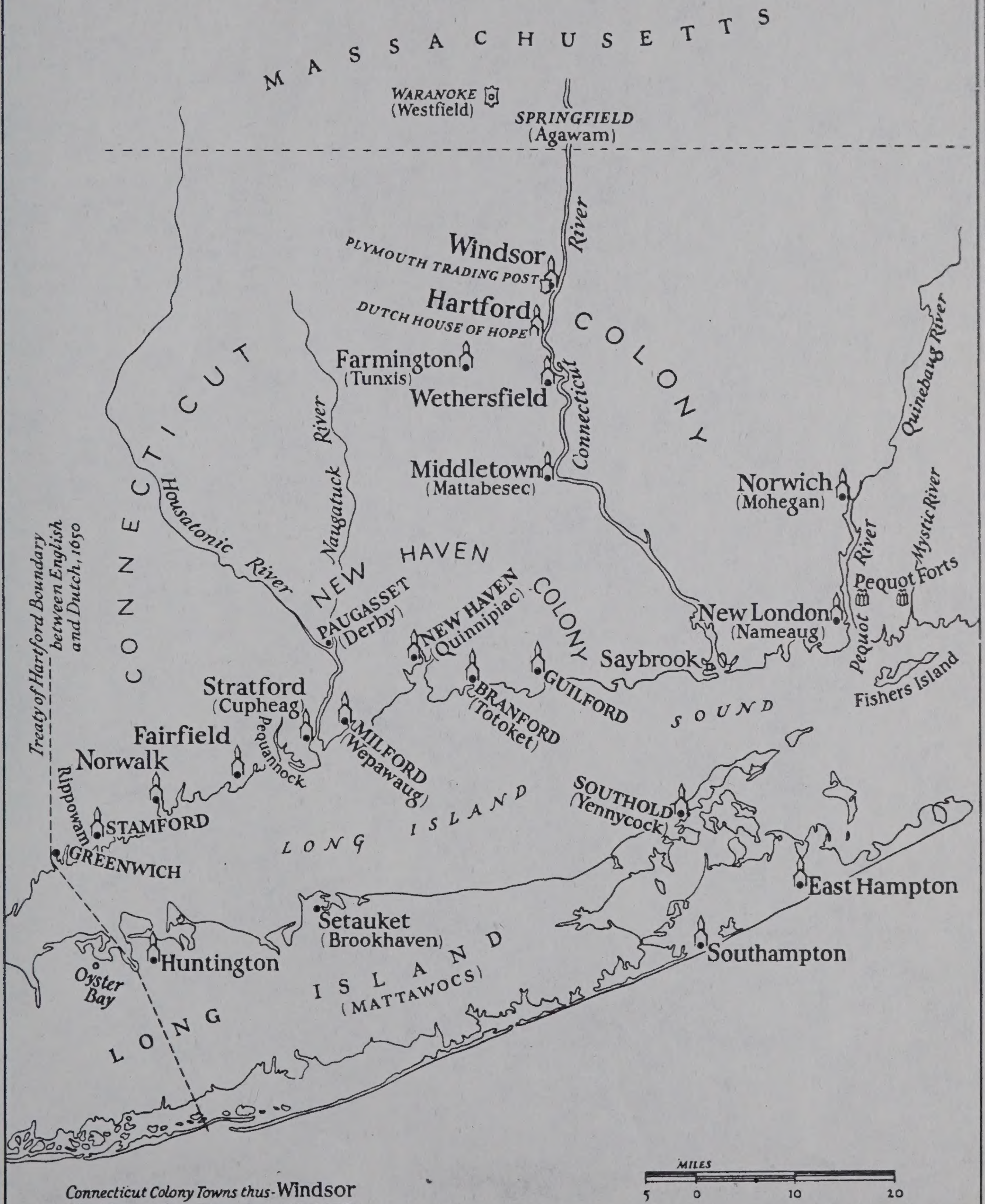
SPRINGFIELD
(Agawam)
Windsor
PLYMOUTH TRADING POST
Hartford
DUTCH HOUSE OF HOPE
Farmington
(Tunxis)
Wethersfield
Connecticut River
COLONY
CONNECTICUT
Middletown
(Mattabesec)
Housatonic River
Naugatuck River
Quinebaug River
Norwich
(Mohegan)
Mystic River
Pequot River
Pequot Forts
NEW HAVEN
NEW HAVEN COLONY
PAUGASSET
(Derby)
NEW HAVEN
(Quinnipiac)
New London
(Nameaug)
Saybrook
Fishers Island
Stratford
(Cupheag)
Pequannock
Fairfield
Norwalk
MILFORD
(Wepawaug)
BRANFORD
(Totoket)
GUILFORD
SOUND
Rippowam
STAMFORD
GREENWICH
Treaty of Hartford Boundary between English and Dutch, 1650
LONG ISLAND
SOUTHOLD
(Yennycock)
East Hampton
Setauket
(Brookhaven)
Huntington
Oyster Bay
Southampton
LONG ISLAND
(MATTAWOCS)
MILES
5 0 10 20
Connecticut Colony Towns thus - Windsor
New Haven Colony Towns thus - MILFORD

Drawn under the supervision of MARJORIE E. CASE

CONNECTICUT AND NEW HAVEN COLONIES
1635 – 1660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Pequot River
Pequot Forts
New London
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(MATTAWOCS)
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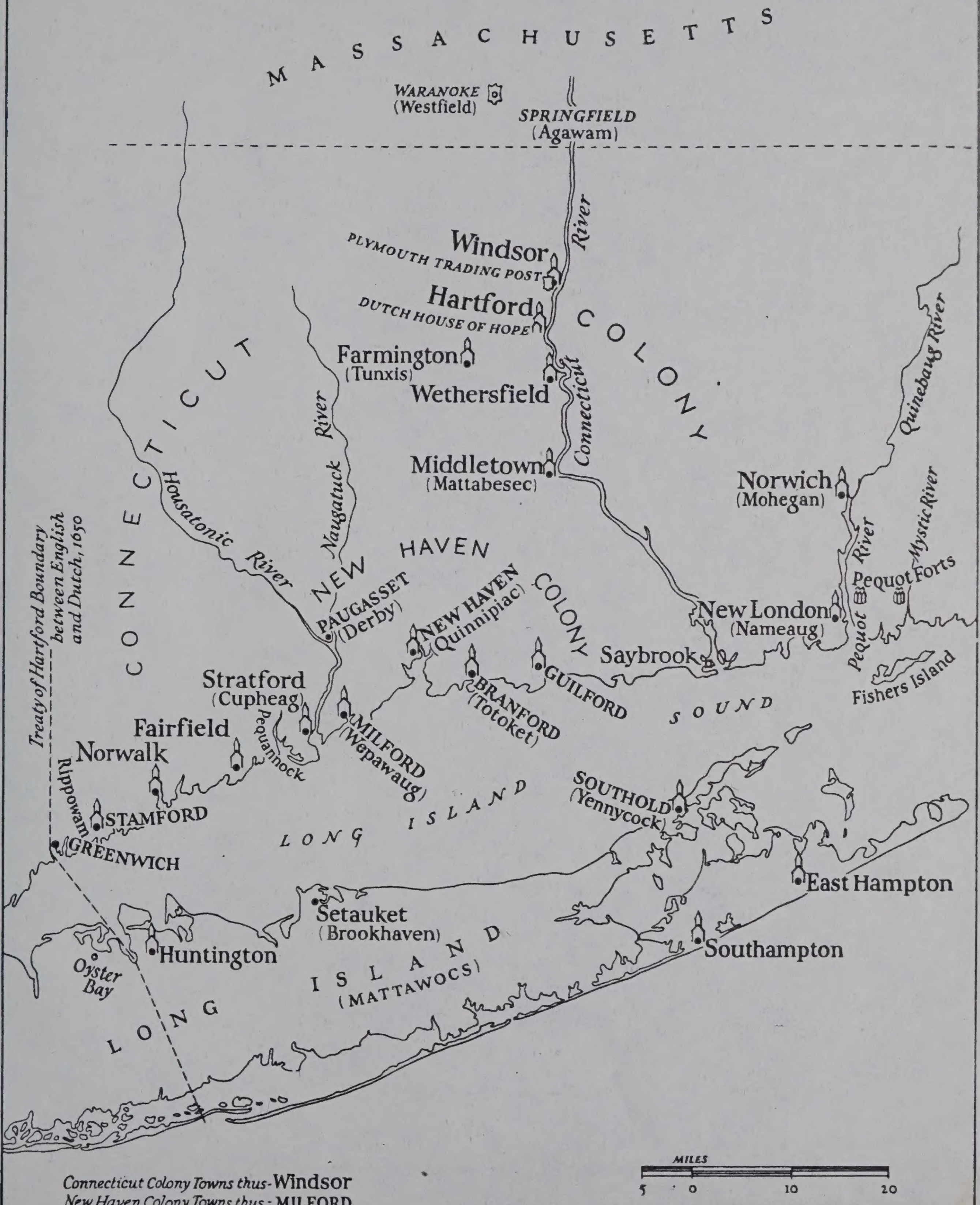
Connecticut Colony Towns thus- Windsor
New Haven Colony Towns thus - MILFORD

Drawn under the supervision of MARJORIE E. CASE

CONNECTICUT *AND* NEW HAVEN COLONIES

1635 – 1660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STAMFORD
GREENWICH
LONG ISLAND SOUND
SOUTHOLD
(Yennycock)
East Hampton
Setauket
(Brookhaven)
Huntington
Oyster Bay
Southampton
LONG ISLAND
(MATTAWOCS)
MILES
5
0
10
20

Connecticut Colony Towns thus- Windsor
New Haven Colony Towns thus - MILFORD

Drawn under the supervision of MARJORIE E. CASE

War of Ind - Conn

~~Hawke~~: A Transaction of Free Men

Gipson Coming of Rev. ~~127-29~~, ~~95-6~~, ~~128-29~~, ~~127-28~~
~~33-34~~ ~~76-77, 81, 92~~

Col of Conn f. by Ecc from Mass Bay who proceeded to est Cong. Ch. Battle for rel tol. not won prior to early natl period. By 1774 - 76 towns. Pop. 200,000. Largely rural - till soil. Better lands already cultivated. By 1766 many families forced to emigrate - to NY, Pa.
1760 - Gov. Fitch of Conn

Commager & Morris. Spirit of 76. ~~90, 102, 105, 160, 301, 312~~
~~326, 374, 995, 394, 401, 785, 964, 1005~~, ~~728-729~~

Conn prov army of 6,000.
[Were Gr Mtn Boys - ~~led~~ by Col Ethan Allen - from Conn?]
Conn prov for gradual emancipation of slaves after 1784.

Smith, Bradford of Plymouth. Pequot War

Jno Wareham pastor Dorchester, wanted to escape Boston oligarchy not the Puritan oligarchy but the overruy from Bay Col. Jno Oldham - 1634 settling just below the Dutch at Wethersfield - he was murdered by Ind. in a quarrel at Block Island. Capt Jno Endecott sent on punitive expedition - kill & burned among the Pequots who retaliated - catching them out fowling or passing in R. boats. Guided by the Narragansetts, army of Mass & Conn fell on palisaded town of Pequots. Set bark houses afire - so more burned to death than slain "frying in the fyer & streams of blood quenching the same". 700 slain or captured. All male prisoners shipped off to W. Indies as slaves - under Capt Wm. Peirce. Ind females abused by Eng soldiers. Gov Bradford (Mass) "victory seemed a sweete sacrifice" - Old Test. delight in a mighty God of war who delivers His chosen people - triumph of Pequots an aspect of predestination - inevitable outcome of divine law. "O that you had converted some before you had killed any" - Jno Robinson. Little zeal for conversion.

Lacy. Meaning of Amer Rev. Congreg Ch. (to which many of New Eng belonged) had no hierarchy & was gov by lay membership in relatively democratic fashion.

Ethan Allen, b Conn, res. of Vt. Col Benedict Arnold also of Conn. Took
garrison at Ticonderoga (on L Champlain).
Callahan. Royal Raiders. Conn. capt - Moses Dunbar - Tory - of Wal-
lingford - commission as capt in regt of Col. Fanning - executed by
patriots 1777. 1776. Conn. Capt Nathan Hale capt by Br & hanged
as spy. B. Arnold attacked New Lond Conn with corps 1500 Tory & Br troops,
overcame garrison, & burned town. - last battle of war in N. See Queen's Rangers
Dupuy. Compact Hist of Am Rev
Conn ~~213~~, ~~268~~, 18, ~~76~~, ~~29~~, ~~295-96~~, ~~334-35~~, ~~421~~, 481, 486.
Reg. 60, 61, ~~442~~
by 1672 Conn prod Reg of Hartford & of New Haven Counties.
Col Benj Hinman's Conn Regt took over Ticonderoga after its capture.
(by Arnold & Allen). Hinman was inefficient - his troops insubordinate
Battle Long Island - Green Pt - fought by Wash. Sept against Putnam
& a brigade of Conn Continentals who ran. Wash flung his hat to
ground. Maj Gen Anthony Wayne led light infantry (Mass, Conn, Pa, Va & NC) - 1300
Burgoyne (Br) harassed w of Conn R. So did Clinton.
Bushnell of Conn inv. submarine. Turtle - 1776.

Wm W Sweet. Story of Rel in Am

Engl Pur stronghold Thames to Humber i.e. E-central. Wool prod. Calvinist [High Ch Eng - Arminian]. Intell center - Cambridge U. From here Pur migr to N Eng began. Mass Bay Col. born at Lincolnshire. Leaders were Cambridge educ. 20-30,000 strongest & most intell left 1628-42 for N. Eng. 1630 - only 300 souls (Pilg). at Plymouth.

(Wars of Rel in Fr 1562-98 - 8 sep. wars. St. Bartholomew mass 1572. Laws against Prot.) Edict of Nantes 1598

Of far greater imp hist. than Pilgrim col Plymouth were settlements about Mass Bay. "Prob. no col in hist of Eur emigrat was superior to that of Mass in wealth, station or capacity." (Plym pilg were humble & poor). Began w/ the Rev Jno White of Dorchester, Eng. Sept 1628 vanguard arr (now Salem) - gov Jno Endicott. 1629 - 26 Pur. got charter for Mass Bay Col. granted by Chas I (prob tired Eng. of more pestiferous Pur).

1629 - 900 col arr
1630 - 2,000 " "
by 1640 - 20,000 "

Leaders incl. Wm Bradshaw, Wm Ames, Francis Higginson, Samuel Skelton, Gov. Jno Winthrop had arr. Not all Pur, gentlemen, or even prof Xtns (only 1/5 Xtns); maj. mid-cl, small trade, farmers or artisans.

At the beginning - no intention of sep from Ch of Eng. Salem emphasized Congreg polity - model for all Bay churches - based on Scripture

30 May 1630 - Jonathan Gillet & bros arr "Mary & John" from Plymouth, Eng.

1630 - Jno Winthrop arr 840 col. new settlements Charlestown, Boston & Newtowne. By end of yr - 8 settlements, incl. Watertown, Dorchester. Congreg state church & govt semi-theocratic. Clergy must approve ch members & suffrage limited to church members, hence clergy had indirect control over voters. No democracy, no rel toleration.

1629 - expulsions began at Salem to those objecting to Congreg Salem ch - came to incl. Jno & Sam Browne, Roger Williams, Anne Hutchinson, Thos Hooker (came to Boston 1633, minister at New towne). Conflict with Winthrop. He led col W - by 1638 3 towns f. on Conn R - Weathersfield, Hartford & Windsor by col chiefly from Newtowne, Dorchester & Watertown. Hooker of Newtowne to Hartford, Jno Warham of Dorchester went to Windsor. thus it was that 2 Mass ch practically transplanted to the Conn.

p.53 freemen

For a few yrs these Conn towns con't under Mass gov't but 1638 a constit adopted "Fundamental Orders" - based on popular consent, less theocratic than Mass as only the gov req to be ch member while suffrage granted to all taking oath & admitted to citizenship by the township. These became "freemen" (prob those members & those in sympathy with Rel)

Leaders in Am Congreg. Jno Cotton - Boston Mass; Richard Mather - Dorchester Mass; Jno Davenport - New Haven, Conn.; Thos Hooker - Conn.

Typical N Eng meeting house - plain frame; 2 raised pews facing congreg for elders/deacons. Sexes ÷ in seating [Constable watched over community morals) .? 1 off. for every 10 families - kept order in church, lookout for Sab breaking, tippling, gaming + idleness. Frequently worshippers seated according to social rank. Services began 9 AM on Sunday Called by bell or drum or conch shell. Congreg stood at prayers. 1 hr sermon main element in worship. Psalms lined. Bay Psalm Book not published until 1640.

Ch in Windsor (also Hartford, Stratford) split over Half-Way Covenant (half-way members allowing chil. of unconverted parents to be bapt.) (Ch membership Question? to adults of Xtn exp. or to includ children (2nd gen. nonregenerated were members but did not have Xtn exp.). Nonreg. owned covenant ~~but~~ + were bapt but could not rec Commn or be allowed to vote in ch affairs.

Cotton Mather (gdson of John) taught sinner was to remain subject to the saint

John Cotton 1st gen.
& Richard Mather " " , Son - Increase Mather - 2nd gen. B. Dorchester parsonage - grad Harvard at 17 - 1656. Teacher in Boston ch. d 1723. Acting Pres. of Harvard - 1685-1701

1692 - hang 20 witches in Salem, + 10 elsewhere.

Conn Congreg became ind of Mass & f. Yale 1701. 1716 moved to New Haven

Half-Way Covenant - conversion solely the work of God but with 2nd & 3rd gen. - as vital rel declined # of conversions decreased, the idea emerged that certain "means" could put soul in position to rec regeneration - i.e. owning the covenant, att worship, lead moral life, read Bible + prayers.

More + more reliance on "means", less on power of God until time of Jonathan Edwards

(Great Puritan Migration 1628-1640).

Great Awakening in New Eng -
New Eng frontier never out of danger from Ind. forays - whole atmosphere filled with alarm: 2nd-3rd gen "half-way" ch members - formal, unawakened. Doct of human responsibility in conversion - "means" - developing

· Jonathan Edwards b East Windsor, Conn. where father Timothy Edwards
~~was minister~~ Grad Yale 1720 at 17 yrs of age. Minister at Northampton
1727 who 60 yrs maternal grandf. Solomon Stoddard pastored. Mar.
Sarah Pierpont, dau of Rev. Jas Pierpont of New Haven. Revival began
Dec. 1734 [Preach against human measures for salvation (Arminianism,
Calvinists sure Armin led to popery (salvation by good works) -
even Jno Wesley accused of being a Jesuit in disguise]. By May 1735
300 conv. in Northampton. Next several yrs. rev revival broke out, esp in Conn
Valley - by 1740 gen'l throughout New Eng. July 1741 - Edwards pr at En-
field, Conn. "Sinners in the Hands of an Angry God". Rev. died out Northam
1744-48. Edws. dismissed from North. 1750. Rec call to pastor at Stockbridge,
Mass - missionary to Housatonic Indians 1751-58. Pres at Princeton. died
of inoculation for smallpox age 55. Edwardian modified Calvinism thought (New Eng Theo -
tho Calvin left some room for human choice - "New Divinity") came to be
dominant party in Conn & W Mass: Boston more liberal, universalist, unitarian

King Phil War 1675-76. a great blow to N Eng Ind missions
David Brainerd conv. 1739. Went to Yale. Pr of Congreg Ch. Eng. to J. Ed-
wards dau. D 1747 of tb

p. 172 Wars Ind - Conversion of entire Yale staff 1722 to Anglicanism & others
in Conn. shook Congreg. N Eng Congreg clergy/members identify with
Am side (Meth did not but were first to be nationalized).
Before 1795. pop moved s. of Ohio; with Ord of 1787 (Old NW) pop
began moving N. of Ohio River.
Ohio Co of Boston bought SE Ohio, 1788 1st settlement Marietta of New Eng.
Gr movement began after Wayne's victory over Miami at bat of Fallen Timbers
Aug 20 1794. 1800 - Cincin pop 500. 1810, esp Mass & Conn gone west. 1808-1820
mass migr summer/winter. Ohio R hiway to West - so O. another name
for West. By 1820 N.Y. largest st. in pop, O. 2nd - 351,000. After 1908
terms Congreg & Presby more or less interchangeable - Many Congreg. ch. n of Ohio
became Presby. 2 most privileged ch in col period - Episcopalians & Congreg.

Osgood. Am Col 17th c. Settled Conn without sanction or knowledge of Eng govt =
est pol ind. Pur to the core. Dorchester, Mass. 1635 Mass court gave permission for migra
Constables of town sworn in by Mass magistrate, but elect by comm. ~~Ordered~~
~~training, keeping of a watch~~ Fundamental Orders 1638-39 - plan of govt

Moral vs Religious
questions

[illegible] Pleasant, [illegible] of [illegible] [illegible]

[illegible] 1754 [illegible] [illegible]

[illegible]

[illegible]

[illegible]

Valley - by 1740 [illegible] 1741 - Extensive [illegible]

[illegible]

1744-48 [illegible] 1753 [illegible]

[illegible] 1751-58 [illegible]

[illegible] Extensive [illegible]

[illegible]

[illegible]

[illegible] 1725 [illegible]

[illegible] 1722 [illegible]

[illegible]

Before 1735 [illegible] 1738-9 (Dublin) [illegible]

[illegible] 1788 [illegible]

[illegible] 1800 [illegible] 1810 [illegible] 1808-15

[illegible] 1820 [illegible] 371,000 [illegible]

[illegible]

[illegible] 1776 [illegible]

[illegible]

[illegible]

[illegible]

Earle, Alice Morse. Sabbath in Puritan New England.
Pub. 1891 & 1974.

Meeting-house - square log-house, clay-fill chinks, steep roof.
thatched with straw/grass. earth floor. Law that new home built
within ½ mi of church but had to be abandoned as pop grew.
Pur. went armed to meeting; gun to be fired on Sun only on Indians & wolves
Conn 1643 law fined those not bringing weapons. 1692 Conn Leg. ordered 1/5
of soldiers in ea town to come armed to meeting. Soldiers sat at door, sentinel
in turret, armed watchers paced streets. One Conn Ch. forbad tobacco smoked
on streets but rarely leaves in ch loft to be sold to ungodly Dutch.
Ch also storehouse for powder magazine (no fire in ch) or grain.

1638 - platform built on top of Windsor meeting-house to sound trumpet or
a drum to call to worship
Pews - seats narrow benches. Finally ea family of dignity or wealth sat
in its own family-pew. Some had towering partition walls - seats on 3
sides - narrow & uncomfortable as the pleb. benches. Seats hung on
hinges & could be turned up - slamming of pew-seats heard ½ mi.
"Seating the meeting" - assigned. Fined 2 shill for occup another.
Men/women separated. Necessary to "dignify the meeting" - made certain
seats tho. in diff. localities, equal so peace could be restored. This
practice did not end in Windsor until 1824 (dissensions over
seating lasted for years). Little girls sat on 3-leg stools in
the aisle; boys sat on steep narrow pulpit & gallery stairs & were watched &
controlled by constables or tithingmen. Big boys in gallery, little
ones downstairs on steps. In Windsor, "boys' pews" a feature until 1845.
In some ch boys classed with negroes & seated with them.
Tithingman/Constable - wand of office dangled fox tails or hare's foot & long staff heavily knob-
ed. Sleep banisher. Bonnets huge - women slept hidden. 10 (tithe) families in
his charge to watch during week as well; enforce learning of catechism at
home.
Tithingmen/constable - fined & rapped or "punched up" for laughing (larfing), smiling, seat-cutting
(with knife), sporting, made boy sit on woman's side with mother, boys
over 16 made to sit with little boys, opening windows (subj to congreg vote)
T/C later rapped on floor, point finger at miscreant. Report all not in
attend at Ch. Kept boys from swimming, taverns from sell liquor
to toper. P74 indicates ~~T~~ T not same as constable. & p 76.
Service - prayers 1-2 hrs. long (stand). Sermons - up to 3 hrs.
Hour glass turned again & again
Icy meetinghouse - wolfskin bags nailed to benches to put feet in for warmth. Piously froze.
dog brought to put feet on until dogs banned as nuisance.
Stern pleasure-hating & treat-glorying Pur nature. But "noon-
or Sabbath-house
house (stable like) had stone fireplace & warmth for lunch - pie, doughnuts

pork, peas, or bread & cheese eaten in 1/2-1 hr between 2 Sab-meetings. This was when ch built in isolated area between 2 towns it served. Flip served (beer, sugar & Jamaica rum heated by red-hot poker).

Bay Psalm-Book 1640 print in Mass Bay Col. In 1638 - 30 revs. in New Eng.

Music - First Church that Windsor Je 1736. Question of "singing by rule". Capt. Pelatiah Allyn, moderator. Deacon Marshall wished to sing "Old Way". Mr. Beal taught singing "by Rule". Society had to vote which was proper

"False Blue Laws" of Conn. by Rev Samuel Peters Included "No one to travel, cook, make beds, cut hair or shave on Sab, or kiss her child, or ride, or walk in garden or elsewhere except to meeting

Punishment for fishing, sailing, shoot, carrying grist from mill, hanging out clothes, picking peas

Ordination of ministers celebrated by gr gathering of people, includ all ministers from far & near. A serious service but also occasion for ordination-balls much merriment altho preacher did not dance or even appear. Rev. Timothy Edwards ordained Windsor 1694 however asked Mr & Mrs Stoughton to attend ord-ball in his (rev) house. Dance on sanded floors. Also given an ord-supper - roast meats, gingerbread, cider, punch & grog & beer. Bills for ord. expenses includ rum, cider, flip, boxes of lemons & loaves of sugar & wine case, Canary wine. Ministers not allowed to marry couples, but magistrates squires, tavern-keepers, captains could. Some ministers smoked.

Rev. Warham, leader of flock in uncivilized wilds of Conn among ferocious savages, was tortured by doubts & blasphemous suggestions & overwhelmed by unbelief, enduring specially agonizing scruples about administering & partaking of Lords Supper & was thus perplexed & buffeted until his death. Deep melancholy & gloom & depression. Some clergy operated & owned distilleries

Wright, Louis B. Everyday Life in Col. Am.

Pequot - Pur settling Conn V anger Pequots & were murdered. 1637 Pur exped burned over 500 Peq. & their fort at Mystic. Ruthless slaughter Wm Bradford described - fire burnt bowstrings, some Peq. hewn to pieces with sword, run thru with rapiers, fried in fire. Pur. gave praise to God.

King Philip - Ind chief of Wampanoags also resulted in white man's greed for Ind land. Lasted 3 yrs 1675-1678. Ind kill 1 out of 16 men & burned 20 towns in Mass & Conn. Col. militia age 16-60 necessary.

1704 massacre at Deerfield, Mass one of worst, 53 k. & 111 taken prisoner & carried off by Fr & Ind.

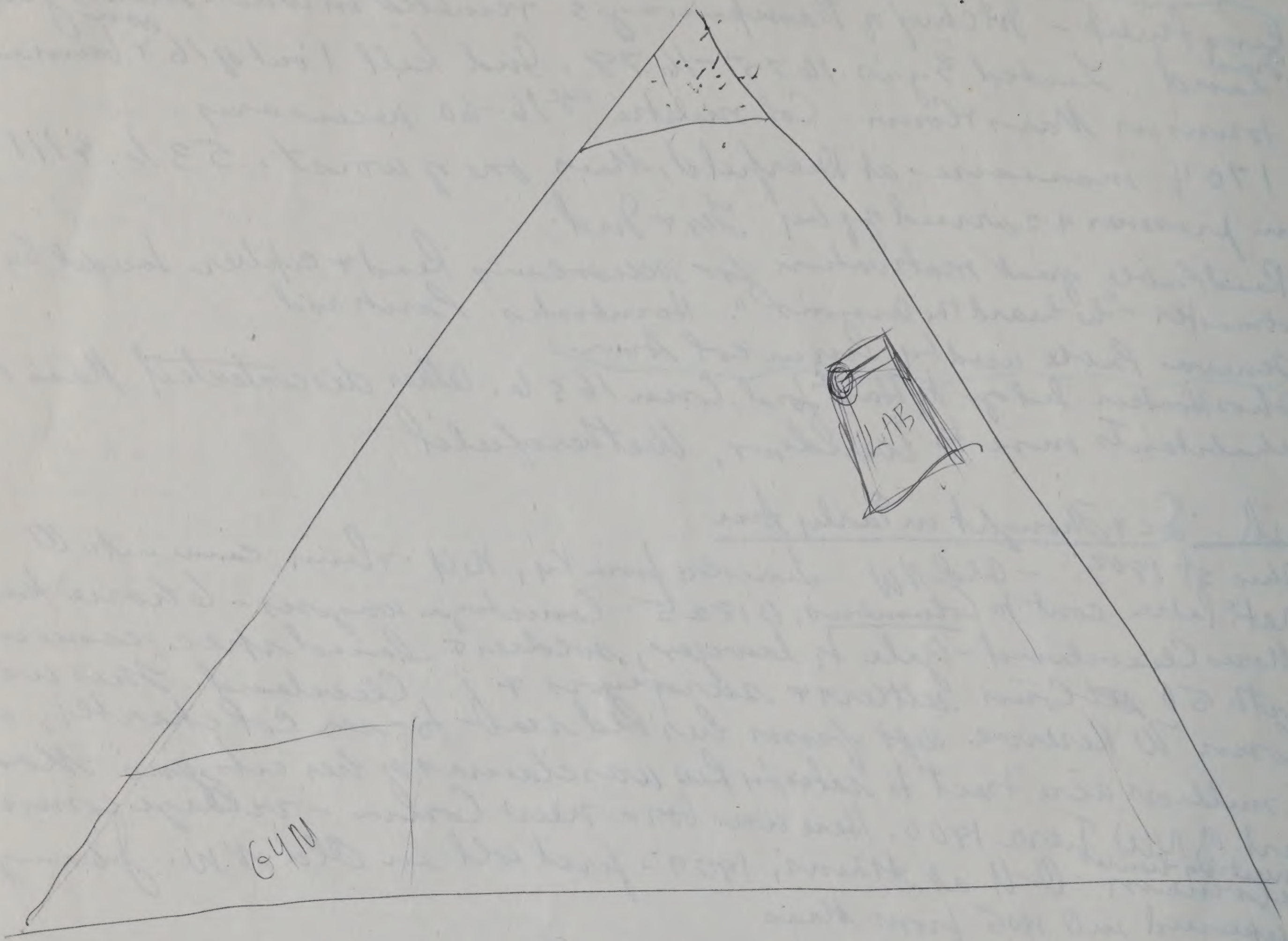
Read Bible great motivation for schooling Read & cipher taught by schoolmasters - "he heard the lessons". Hornbooks. Birch rod.

Geneva Bible used by Pur in col Am

Thos Hooker led gr to Hartford, Conn 1636. Other discontented Mass Bay inhabitants move to Windsor, Wethersfield

Wish Soc & Thought in Early Am

Ohio st 1803. - Old NW. Lincolns from Ky, NY & Penn. came into O. Nat'l Pike cont to Columbus, O 1825. Conestoga wagons - 6 horse teams. Moses Cleaveland - Yale, lawyer, soldier & land spec. came in 1796 with 50 ~~set~~ Conn settlers & surveyors & f. Cleveland. This was in Conn W. Reserve left from her old sea-to-sea col charter, a 3 million acre tract to satisfy Rev war claims of her citizens. Made part of NW Terr 1800. Here was born a new Conn - village commons, meeting house Colonism. O U at Athens, 1809 - first coll in Old NW. Johnny Appleseed in O. 1805 from Mass.


LAB
GYM

OSGOOD, HERBERT. Am Col. in 17th C. Vol I.

CONN - parent colony, an offshoot of Mass. & Puritan to the core. form by union of 3 River Towns - Hartford, Windsor & Wethersfield No connection with Eng as settlers from Mass. Watertown & Roxbury Mass inhabitants moved May 1635, & Dorchester June 1635 Inmolates; Mar 1636 imp migrat. from Hooker Newtown & Dorchester. F. without royal charter. Fund Orders adopt 1639 - scheme of gov't in harmony with Hookers views.

SAYBROOK, f. 1639 by Geo. Fenwick. Jno Winthrop Jr. gov. 1635. Fort & Ch built. Grew wheat, pease, rye & barley Beaver trade. Absorbed by River Towns

NEW HAVEN - 2nd col absorb by R. Towns - Strict Puritan leaders Eaton & Davenport. 1638 - bought land from Indians.

BRANFORD settled by seceders from church & town of Wethersfield. [Daniel Dod b. Eng 1615, d. in Bradford, Conn. 1665-6]

REL IN MASS
Calvin's Institutes chief rel & pol text-book of Eng Puritans Piety subjected to rigorous tests; life constantly exposed to scrutiny & criticism of others, compelled to prove - by human evidence - to be the elect of God. To the church Christ committed the power of The keys; duty of Church to create a perfect Xtn society, & of the st to furnish the necessary external conditions. Spirit more Jewish than Xtn. Mosaic code obligatory in New Eng. All freemen should be church members & magistrates should be chosen expressly from them Freemen voted in town meetings on measures of necessity & authority

See p. 247 for Coddington. Gov. left no descendants

REV WAR ⊕▸ (1 304 2)
18th Conn Militia
Capt Adonijah Burr
Col Chandler Regt West Point
Capt Henry Ten Eycks Co.
Col. Smith's Regt
Lt Joel Hayes Co.
Brig Gen Erastus Wolcott
Brigade Peekskill NY
New Gate Prison,
E. Granby, Conn
Capt Ozias Pettibone,
Peter ~~Mills~~ Curtis &
Benj Mills Co.
Capt Sam Hayes Co.
Col. Pettibone Regt

Jno Brown gdf. fought in Am Rev.
d 1776. 1 of his 11 children was 5
yr old Owen, father of this Capt John Brown.
Mother Ruth Mills, dau of minister.
They lived Norfolk, Conn; then
West Torrington where Jno born 9 May, 1800
1804 Owen to Ohio - got land near Hudson
25 mi of Cleveland; Moved there 1805 with
family. Wagon train from Conn across N.Y.
& ferry crossing on Hudson R. Hardships -
drafty log cabin. Fearful of Indians
Mother d. in childbirth when he was 8. Father
m. 20 yr old girl. Supplied beef to fed troops War
of 1812. Age 16 adm. member to Congreg Ch of Hudson.

Federal Census Index.

1670 - by Holbrook.

		Household Size	Source
Gillet, Cornelius	Freeman	7	WYLL 24:194 TRUM 52;519
" Jonathan Sr.	"	3 or 4	
" Jonathan Jr.	"	3 or 4	
" Joseph	"	6	
" Nathan	"	0	

1790 - Fed. - Hartford Co.

Gillet, Benj. E. Windsor Town. head of family
2 males under 16
7 females.

Prob. not Benj.^{3}

Gillet, Jonah Windsor Town 3 males under 16, 5 females.
Gillet, Joseph New London Co. 5 females; 3 M over 16, 3 M under 16
Gillet. Joseph, Jr. " " " 3 " 1M " , 1M "
" , Jonah 2d 1 m
2 f.
John Litchfield Town 2 m 4f.
" , John " " 4 m 3 f.
Joab Simsbury Town 1 m
5 f.

no other.

" , Daniel Suffield Town
, Elihu " "
, Calvin " "
Isaac " "
, Amasa. Hebron Town

1800 - Fed.

		PG.	M under 10 M 10-16 yrs M 16-26 " M 26-45 " M over 45 - F under 10 F 10-16 F 16-26 F 26-45 F over 45 Free persons, other Slaves
*Gillet, Amasa	Tolland Co.	679	00010-22010-00
" , Benj.	Hartford Co.	361	20201-21101-00
" , Benoni	"	512	42010-10011-00
" , Elijah	"	512	01010-00100-10
" , Joseph	N9W London Co.	748	01201-00131-00
Joseph	Hartford Co.	512	02010-11010-00
Joseph	Fairfield Co.	186	10210-10100-00
Joseph	New London Co.	597	32010-02101-00
Joseph Jr.	N9W London Co.	748	03010-22010-00
Gillett, Benj.	New Haven Co.	462	10010-11010-00

ck. for 5 Jos.

1810

			Microfilm p.	
Gillet, Joseph	Hartford Co.	Granby.	493	
, Amos	"	Windsor	474	(Amasa?
Amos Jr.	"	"	475	
Benj.	"	Granby.	500	

NOTE. G929.2 Bryant, G.C.
C547br. Deacon Geo Clark of Milford, Conn &
p. 91, 152, Some of His Descendants.
171

G974.4 Hist of Conn V. in Mass. V. 2.
C764 p. 1089 for Gillett family

Conn. Militia, War of 1812. Roster shows:-

GILLET

NAME	RANK.	PLACE OF SERVICE.	COMMANDER.	PERIOD
Jonathan	Pvt	New London	Peter Lord	6/23/13 - 6/25/13
"	Corp	Not shown	" "	8/15/14 - 8/25/14
Joseph	Priv.	New London	" "	6/21/13 - 6/25/13
Joseph, Jr.	Pvt	Not shown	" "	8/15/14 - 8/25/14
Philo	Pvt	" "	Hezekiah Webster.	9/13/13 - 11/1/13

REV. WAR.

Ag 27, 1776. shows Casualties in Col. Chester's Regt

a Private —— Gillet, missing on Long Island. This was a company in 6th Conn Battalion, Wadsworth Brigade. Battalion raised Je 76 to reinforce Wash at N.Y.; stationed at Flatbush Pass on Long Island Ag 26, + into battle Ag 27, narrowly escaped capture. In retreat from N.Y. engaged at White Plains Oct 28. There were Conn Men from Hartford, Wethersfield, Simsbury, etc.

G
973.3446
A2.

Conn Adj Genl Record of Conn Men in 1. War of Rev. 2. War of 1812 (3. Mex. War.

WAR

List of Men who Marched from Conn Towns for The Relief of Boston in the Lexington. Alarm, Apr 1775

From TOWN OF SIMSBURY (where Jos.5 born 1753).

Gillet, Zacheus - Capt - served 1 day.
" , Nathan - fifer - 1 day
" , Othniel 3 days.
check out and Moses, Benoni - pvt 3 days.

and from Town of SUFFIELD (where Jos.4 b. 1712).
+ Gillet, Benjamin 4 days.
" , Elihu 4 days
382 Prob grandsons of Benj 3 + " , Asael 4 days
+ " , Isaac 4 days.

No Gillets from Town of WINDSOR

Rev. War

Benoni Gillett p. 652, 659, 660
p. 652. pensioner 1832 residing in Hartford Co :
p. 659. " 1840 " " " , at Granby, age 78 Benoni.
p. 660 " " " " New Haven Co, at Milford ; age 79 Ephraim ; age 82 Benjamin

18th Regt. at N.Y. in 1776. Joseph Gillett⑤, p. 472, 655, 661
p. 472 - NY arrival Aug. 22. disch. Sept 25, 1776. Capt Saml Hays Company Lt - Timothy Cosset
other Gilletts in Co - Azariah, drummer; Nathan.
p. 655 - pensioners, 1832, residing in New London Co., Conn. incl. Joseph Gillett, also on pg. 661 - East Lyme, New London Co pensioner in 1840.

(9th?) Elijah Gillett⑤ 499, 651
p. 651 pensioner residing in Hartford Co, 1832.
p. 499 Captain Zacheus Case's Company.
Elijah joined Apr 12, 1777. Discharged May 27, 1777.
This was Col. Noadiah Hooker's Regt, part of Brig-Gen. Erastus Wolcott's Brigade. Ordered to serve 6 wks at Peekskill NY. with Gen. Mc Dougall - these several companies placed on duty at White Plains, Crompond, Fishkill, Ft. Montgomery - etc.

Index to 1850 Fed Pop Census in Ohio

929.3771
O 36ind

shows:

also

		Co	Twp	Pg on microfil
GILLET	HOMER	DELAWARE	MARLBORO	357
"	ANDREW	"	"	353
"	Harold	"	"	356
"	JOSEPH	"	"	353
"	Oramus	"	"	357

G
929.1744
D726ku The "Mary & John," A Story of the Founding
of Dorchester, Mass. 1630
by Maude Pinney Kuhns.
Tuttle Pub Co, Rutland, Vt. 1943.
[Author is descendant of Ruth Gillett, of Nathan^l bro.
of Jonathan^l G.]

Principal authority for voyage Roger Clap, a passenger, in *Memoirs* · but he names only 6.

160? ← Mar. 20, 1630, 140 m & f sailed from Plymouth Eng. on *Mary & John* having been selected by Rev Jno White, Dorchester, Eng. Spent day before sail fasting, preaching & praying. Orig. in Eng. "w counties" - mostly Devonshire, Dorsetshire, & Somerset. Chose 2 ministers - Rev Jno Maverick, elderly, from Devon of Est. ch. & Rev Jno Warham also ordained in Ch of Eng. at Exeter. Both in diffy with church over Puritan sympathies. "So we came," says R. Clap, "by the good Hand of the Lord, thru the deep comfortably; having preaching or expounding of the word of God every day for 10 wks. . . ." Capt. Squeb put them ashore on Nantasket Point & left them to "shift for ourselves in a forlorn place in this wilderness." Orig. intended to land in Chas. R. but dispute with Capt caused whole company to be put ashore May 30, 1630. *Mary*

Note: → *& John* first of the Fleet of 1630 to arrive in the Bay. No pilots, no charts & Capt prob refused to undertake the passage.

Acc to trad. landed on S side of Dorchester Neck (or S. Boston, in Old Harbor). Named settlement in honor of Rev White's Dorchester. Clap tells of hardships - little food forced to live on clams & fish, ^(+ boats built to fish) Indians came later with baskets of corn. Lived here 5 or 6 yrs — Other boats arriv. & other groups settled. Mass Bay settlements dom by clergy & arist — Gov Jno Winthrop had little sympathy for common people & Rev John Cotton proclaimed "Never did God ordain democracy for the gov't of the Ch or the people" — principles repugnant to pass on Mary & John who came to Am to escape such restraint. Also land hungry & ~~fearful~~ influenced by smallpox among Indians killing so many they were not the menace they had been — turned to fertile meadows of Conn V. Group under Roger Ludlow reached jct of Conn & Farmington R early summer 1635. A little later 60 men, women & ch came overland with cows & swine. Others came in spr. by Apr 1636 most members of Dorchester Ch. settled — building rude shelters dug out of rising ground along r. banks — rear & 2 sides being earth with a front & a roof of beams — named it Windsor.

1637 Pequot Ind danger forced them to abandon their dugouts & they built new homes enclosed with strong palisade.

1639 — built first real meeting house in center of palisado, with cupola & platform & sexton beat drum to summon to church or public meetings. About same time built 1st grist mill in Conn.

DESCENDANTS

Descendants of these people of Mary & John have written their names on pgs of Am history. Filled pulpits of famous churches [Jonathan Edwards, d. of Rev. Jno Warham via of his grandmother, Esther Stoddard of Rev. Solomon & her remarkable [illegible]

Sat on judges benches [Chas. Gates Dawes] Oliver Ellsworth, US Chief Justice; Jessie Root, ch. justice of Conn

& in seats of Congress — Elihu Wolcott, Conn Rep

was 71 yrs pastor's wife at Northampt

The Descendants of passengers on Mary & John.
Kuhns

Occupied Gov mansions - ?
& the WHITE HOUSE - Rutherford B Hayes, 19th Pres of US. d. of Wm Phelps
~~& the White House~~ c̄ U.S. Grant, d. of MATHEW GRANT & WM. ROCKHILL; Chas Gates Dawes, Vice-Pres of US. also d. of Mathew Grant & Geo Hul
fought at Lexington ? c̄ in Am Rev. - Ethan Allen, d. of Samu , Allen
Capt Nathan Hale hanged as spy in NYC. 1776
wintered with Washington at Valley Forge ?

joined trek to the West c̄ d. of Jonathan Gillet - Elvira Pamela Mills d. 1900 - with Brigham Young in Utah
marched with Sherman in Ga

one is called the Hero of Manila Bay
c̄ Admiral Geo. Dewey, d. of THOS. FORD.
one was hanged c̄ John Brown; also Nathan Hale

d. at Gettysburg - c̄ Brig. Gen. Strong Vincent, commander of 3rd Brig 5th Corps.

? Melville Bell Grosvenor, b. 11/26/1901

inventor of telephone Alexander Graham Bell, d. of Jno Drake & Henry ~~inventor~~ Wolcott

missionaries - bros. John & Peter Gulick, 20th century missionaries to Japan, d. of Jno Strong, Aaron Cooke, Thos. Bascomb & Nicholas Wenslow.

song writer - Samuel (Selim) Woodworth, d. of John Gallop & Richard Sylvester - author of The Old Oaken Bucket, b. 1784 d. 1842 in NYC.

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Farmer, Jno. A Genealogical Register of first Settlers in New Eng.

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We share common Puritan ancestors:

1. Rev. Jonathan Edwards – thru Mary Dolbere, wife of Jonathan^{1}, a relative of Rev. John Warham [Kuhns].
2. John Brown, slavery agitator, – thru Mary Gillet,^{2} dau. of Jonathan^{1} who married Peter Brown son of Peter Brown of *Mayflower* fame.
3. Moses Austin –
4. Pres. Rutherford B. Hayes, d. Geo. Hayes. + Samuel father of Elizabeth Hayes wife of Joseph^{4} Gillet

4. ~~Pres. Rutherford B Hayes via of Wm Phelps~~
~~b. Oct. 6, 1822 Delaware, Ohio; d. Fremont, O. 1/17/93~~

~~xerox p. 11 - Brown 9 Edwards~~

1566 pass list

[Bib— see also ~~Winthrop's Fleet of 1630~~, by C E Banks]

from Kuhns. The Mary & John.
(Partial list of 160 men, women & child)

The Passengers of The MARY AND JOHN.

1. Rev Jno Maverick $^{1578-1630}$ – Exeter College, Oxford, Ord. 1603, later became Puritan. Intend to go to Conn, d. at Dorc 2/3/1636 age 60. Gov Winthrop called him a man of very humble spirit. Brot wife & 7 ch. to Am on Mary & Jno. A descendant in Texas who did not brand his cattle orig word "maverick" for unbranded cattle.

2. Rev Jno Warham 1595 – 1670 pastor help f. Windsor. His dau. Hester was the grandmother of Jonathan Edwards. [Kuhns says Mary, wife of Jonathan① was relative of Rev. Warham.]

3. Samuel Allen – his grandson was grandfather of Ethan Allen, captor of Ticonderoga in Rev. War; Ethan's great uncle k. at Bloody Brook 1675 at Deerfield – a teamster of Capt Lathrop.

4. Thos. Bascomb, d. from Fr Huguenots driven from Fr. 1st sett in Scotland, then Dorset, Eng. & Dorchester, Mass to Windsor 1639. Constable here 1666 & 1668.

5. Roger Clap. – best known as writer of oft-quoted Memoirs

6. Aaron Cook 1610 – 1690 – in King Philip's War was capt of the garrison in Westfield.

7. Moses Cook 1676 – killed this yr in King Philip's War.

8. John Drake – his cart wheels ran over him in accident killing him 1659 – was hauling corn.

9. Bigod Eggleston – christened Bygod, his will signed Begat; his name also spelled Baggett, Bagot, etc.

10. Thos. Ford 1587 – 1676. – whose dau. Abigail m. Jno Strong at age 11. however her first child was b 1633, so m. date may have been a little later; other col. records show 12 or even 10 for marriage

10a Jno Gilbert - not subj to military duty as over 60.
10b Humphrey Gallop - dignified by title of Mister
11. John Gallop - Capt of Griffin, skillfully piloted her
in new channell 1633 with Rev Jno Cotton, Rev.
Thos. Hooker, Rev Stone on board. He disc body
of Jno Oldham Jl 1636 shortly after being killed
by Indians: 14 Ind on board Oldham's boat - his skull
cleft, his hands & feet being in process of amputated.
Gallop washed blood off Oldham's face saying
"Ah, brother Oldham! is it thou? I am
resolved to avenge thy blood!"
12. Giles Gibbs - evid not a Puritan before
coming to Am as Giles is Eng & Pur gave
child only Biblical name
13. John Gilbert - 1637 among 40 purchasing
162 acres of land from Sachem Massasoit.

14. JONATHAN & NATHAN GILLETT, sons of Rev. Wm.
Gillett, Rector of Chaffcombe, co. Somerset (d. 1641).
made freeman 1635 & 1634 respectively.

15. MATHEW GRANT - carpenter & surveyor; deacon,
town clerk. 1654 - compiled Book of Records
of Town Ways in Windsor; also compiler of "Old
Church Records" - which has furnished basis
for hist. of most families of ancient Windsor.
16. Wm Hayden - fought in Pequot War.
17. Jno Holman, gentleman & collector of furs in Indian trade
18. Jno Hoskins - prob well past middle age in 1630 as
he was called Goodman Hoskins; excused from
military duty due to infirmity.
19. Roger Ludlow (with Thos. Hooker, et. al) chosen to
draft the constit of Conn - which became a
model for all constits that have been adopted
in Conn; he studied law in Eng.

20. Geo. Minot — did not join Windsor but remained in Dorchester. 1635 while all family in ch except a girl & 2 small child defended Minot home from Narragansett Ind who fired in house. Child hid under brass kettle while girl fired at & wounded Ind, he attempt to come thru window but she threw shovel full of fire into his face & on his blanket. he fled. Gov of Mass Bay gave brave girl (name not known) a silver wristband ~~with~~ engraved "She slew the Narragansett Hunter".

21. Thos. Richards — a merchant, dignified by title of Mister

22. Israel Stoughton — granted permission to build gristmill (1st to ever grind corn by water power in New Eng). & fish weir on cond. he sell fish at 5 shillings per thousand to women of Dorchester — 1st record of price ceilings in U.S., member of synod which tried Ann Hutchinson 1637

23. Thos. Stoughton, bro of Israel. Dorchester constable, fined 1631 for trying to marry a couple, which evid was not part of his duties (??) Windsor emigrant.

24. Eleanor Strong — left in will by step-father — "estate" bequeathed to the heires males of the said Eleanor -- of her bodie lawfully begotten".

25. Richard Sylvester — fined & disfranchised 1638 for joining in attempt to org an unauthorized church, & fined 12 shillings for selling strong water

26. Nicholas Upsall — 1656 fined for 20 pounds for speaking against the govt & for befriending Quakers; 1661 imprisoned on Castle Island; finally banished.

27. Henry Wolcott — of the Gentleman class & a country gentleman in Eng.

Mrs Gilbert - not only in relating [illegible] & over 60.
[illegible] thoughtful Hilltop - supported by [illegible] of [illegible]

STILES.

Descendants of Jonathan^1 and John^2 Gillet:

(common ancestors). John & Mary Barber, of Simsbury, bot of Wm Phelps the Joseph Phelps place at Windsor. Children Ck OK. with Wilma of Thomas except #5 - not a Benj.^{3} but a Nat'l same birthdate but d. 30 Oct 1681 - age 1 y. new info

John^2

1. grandson b. 1744 Abel^4 (of Thos^3) - weaver, farmer & left home with all he owned tied up in pocket handkerchief p 291
2. grandson Jonah^4 (of Thos^3) d. 1782 age 79 was a Sgt.
3. great grandson Ashbel^5 (of Abel^4) farmer & Bapt preacher, res. Wby. d. 1814.
4. great-great grandson **Francis**^{6} (of Ashbel^5, Abel^4, Thos^3, John^2) b. Windsor 14 Dec, 1807. Phi Beta Kappa at Yale & valedictorian. Studied law. Scientific farmer. In anti-slavery caus. 1854 elected to fill long unexpired term in U.S. Senate & his first vote was cast against Nebr Bill which was passed at midnight of the day of his arr. in Wash DC. Eloquent in advocating temperance. Aid Henry Barnard in educ reform. M. 1834 to Elizabeth Hooker of Farmington d. 1879. .293-4

p.297 Nathan^1 (bro of Jonathan^1); adm. freeman in Dorchester 1634; came to Windsor 1635; sold his place at W. to bro Jonathan (d. 1677), it passed to his son Jeremy, 1680; ret to Simsbury where he had 75 A of land gr for services during Pequot War.

Ency. Br.

Conn Hist. – 1st Eur set on site (now Hartford) 1633
by Dutch of New Netherland. Same yr. trad post est on
Conn R, near Windsor, by members of Plym Col. & Jno
Oldham of Mass expl. v. & made good report which
encouraged inhabit of 3 Mass towns to go to Conn
V. – Watertown f. Wethersfield winter, '34-35; Dor-
GILLETS chester f. Windsor summer '35; fall 35 Newtown
(now Cambridge) set Hartford. These col. came to Mass
in Puritan migration of 1630 – led to Conn by
Hooker, Roger Ludlow & Jno Haynes. caused by
discontent with autocratic govt of Mass. 1639
Fund Orders of Conn – most orig feature was
omission of rel test for citizenship: Union of
Ch/St presumed. Theocratic character of govt
NOTES seen in Blue laws (45).–

Est. eccles. system – Congreg. Code of 1650. taxed all
for its support; forbade formation of new ch without
consent of gen'l court. 1657 – Halfway covenant
extended ch membership so as to include all bapt
persons; sanctioned by genl court 1664. All during
18th c. constant friction between est. & non-conform-
ing ch; 1791 freedom grant to all sects

Rev War – copper mines in E. Granby converted
into military prison (for Loyalists?) as patriot Senti-
ment strong & loyalists sent here from other colonies as
here they would have no influence. Prep for war
1774. Apr 28 75 exped against Ticonderoga & Crown
Point (under command of Ethan Allen). Conn vol among
1st to go to Boston after Lexington: more than 1/2 of G Wash
army at N Y in 1776 was composed of Conn soldiers.
No battles fought in Conn except Br movements in
Stonington 75, Danbury 77, New Haven 79 & New London
81.

1776 govt of Conn reorganized as st: Was acquiesced in

the loss of west lands 1782 (see Wyoming Valle
+ relinquished 1786 claims to all remaining lan
except Western Reserve (Ohio)

Puritanism: Rel Hist of Am People

Law restrained man's sin, law guided toward both personal holiness & an orderly society. — Yale

Its spirit — vigorous effort to bring God's discipline to this world. Law of Moses held dear. Was designed to have ch whose holiness was visible. Creation of the "Puritan Sabbath".

Migration — 1630 — fleet of 11 ships left Southampton — Eng largest col. migrat. to date. 1st 4 ships with 400 pass. sail 29 Mar 1630 with Gov John Winthrop on Arbella. By yr's end 600 more followed — "a swarming of Puritans" in New Eng. — became a kind of City of Christ in Exile. Emigrated as groups from Eng parishes. By 1635 in Bay Col. made a narration of the experience of regenerating grace (inwardly exp. God's effectual call) a requirement of adult Ch member-ship. For the 1st time in Christendom a st church with vigorous conceptions of enforced uniformity in belief & practice was requiring an internal, experiential test of ch membership. Many future problems stemmed from this decision.

Regenerate membership versus — Half-Way Covenant split some churches — at Hartford, Windsor. For 1½ centuries Conn stronghold of orthodox Puritanism, with Yale College as its intellectual center.

Great Awakening 1740–43. — smaller revivals in E. Windsor (birth place of J. Edwards) 1734? & in Conn Valley. Geo White-field to Am. 1740 — evangelistic tour.

Jonathan Edwards, b. East Windsor, Conn 1703 — only son among 10 daughters of Rev Tim. Edwards & wife, dau. of Solomon Stoddard — Ent. Yale before age 13. Anti-Arminian. D. 22 Mar 1758 of unsuccessful smallpox inoculation.

Cong. method of gov ch strengthened Am desire for a voice in govt & gave him exp & competence in making his will known in an orderly & effective way.

Check this ? Conn may ~~sh~~ave kept the old col establishment of Congreg until as late as 1818. 1817 gov elected on antiestablishmentarian platform. Cf Ch/St heritage.

Arminianism (named for Jacobus Arminius Dutch theo 1560-1609 - modified traditional doct of total depravity, limited atonement, or unconditional election & accentuated man's role in salvation. By 18th c 2 major types of (a) evangelical - Jno Wesley its greatest proponent - (b) rationalistic - Daniel Whitby & John Taylor as rep. advocates. In Am, term often was a synonym for "liberal" or "broad & catholic."

s opposed to Old Calvinist - "New Divinity" - Edwards disciples - est. churches on strict principles of regenerate membership. All pr grad of Yale, & most sent to ch in Conn & Conn River valley. Fond of controversy. Factions & open schism abounded. Favored the New Eng Theo. Bleak & cruel Calvinism.

New seminary in East Windsor; evangelist Asahel Nettleton (1783-1844) helped to found it. Yale grad. Assign after 1811 to ch. of W. Conn which were being decimated by the great YANKEE EXODUS to the West. Professional revivalist. Last 10 yrs. lived in E. Windsor.

NOTE → Lyman Beecher (1775-1863) Yale grad. Pr in N.Y. & Litchfield, Conn. Temperance movement. Sometime Presby, others Congreg. 1832 went West pres of Lane Theo Seminary.

Conn "Western Reserve" in N. Ohio. War of 1812 removed harassments of Br & Ind. Region had Yankee flavor due to great Yankee exodus. Presby & Cong. combined efforts = Plan of Union, eventually favored Presby. as they were more assertive & missionary. Lyman Beecher 1832 in Lane in Cincinnati, pastor of Presby. Chas G. Finney (1792-1875) b. Warren, Conn. 1818 lawyer NY. Evangelist Oberlin College 1835 - prof of theo; pres. 1851-66.

Neither Presby or Congreg triumped - Meth & Bapt did

ONEIDA COMMUNITY (commune) f. by John Humphrey Noyes (1811-86), 1st cousin of Rutherford B. Hayes. grad Dartmouth; convert in revival of 1831; divinity at Andover & Yale. Salvation from sin (perfectionism). "Complex marriage" communes in Vt. & NY; allied co org Wallingford, Conn - prod. sewing silk & silver-plated flatware. Opposed to monogamous family

Old Calvinism New Divinity [illegible]

[illegible] principles [illegible]

[illegible] Yale, [illegible]

[illegible] Conn. [illegible]

[illegible] opposed [illegible] the [illegible]

[illegible] Calvinism.

New revivals in East Windsor, [illegible]

Asahel Nettleton (1783-1844) helped [illegible]

NOTE → and [illegible] Conn which were [illegible]

[illegible] Taylor [illegible]

[illegible] 1810 [illegible]

Lyman Beecher (1775-1863) [illegible]

[illegible] Litchfield Conn. Conference [illegible]

[illegible] Congress 1862 [illegible]

Seminary

Perry
Founders & Leaders of Conn

WARHAM, JOHN

Mar 1630 Mary & John sailed from Plymouth, Eng. with ^{160}140 who f. Dorchester in Mass Bay; most later removed to Conn V. Among 140
Roger Ludlow - drafted Fund Orders of Conn
Matthew Grant - surveyor & town clerk of Windsor & ancestor of Pres Grant
Capt Jno Mason - leading role in Pequot War.
Rev Jno Warham - BA from Oxford, 1614. ord. deacon by Bishop of Exeter. 15 yrs. active clergyman of Ch of Eng in Eng. Attracted to more fertile lands of Conn V. 5 yrs. after f. Dorchester. His 1st wife d. in Dorchester, & he married 2X afterwards. Built corn mill (to grind corn into meal). D. Apr 1, 1670.
Cotton Mather said - "The whole colony of Conn considered him a principal pillar, & father of The Colony."

ALLEN, ETHAN

b. Litchfield Jan 10, 1737/38. His great-great gdf. Samuel Allen prob came with Dorchester Co 1630.

ARNOLD, BENEDICT IV.

b. Norwich. Conn Jan 14, 1741 of R.I. ancestry

FITCH, JOHN, inventor
b. S. Windsor, Jan 21, 1743.
Itinerant clock repairer. From Bucks
Pa went to Valley Forge & org sutler's camp 177
Surveyor 1780 of NW Terr. Here had idea
for steamboat 1785. 1798 - suicide.

EDWARDS, JONATHAN - Theo, phil, my
b. [illegible], M Oct 5, 1703 to Esther Warka
grand-dau of Rev John) + Rev Tim Edw at Windsor.

Sources for Saga :—

(G.) The Joseph Gillet Family of Conn, O, & Ks.,
by Wilma Gillet Thomas, 1970.
(S.) Stiles, Henry. Hist. of Ancient Windsor;
(K.) Kuhns, Maude P., The "Mary & John",
G 979.1
H 59 ca
(H.) Hinman., Catalog of Names of Puritan Settlers
in Col. Conn [A-D]. Introduction - "Records of Conn.,
Winthrop's Jour, Dr. Trumbull.
G 974.6
C 761 p. V. 1 & 2
(C) Col. Records of Conn 1636-1665

Saga of Jonathan© Gillet, the emigrant.

Several who before the arr. of Gov Winthrop at Boston the "Mary & John" on May 30, 1630 dropped anchor, at Nantaskett Point (now Hull), Mass Col, with 160 passengers aboard. Included among were 2 bros. from Eng, Jonathan & Nathan Gillet, sons of

Included on the passenger list was one Matthew Grant (col. anc. of Pres. U.S. Grant), compiler of "Old Church Records" which has furnished the basis for the list of most families of ancient Windsor (K).

The attempts of Chas I to crush the Puritans in Eng ~~sent~~ the dissidents fleeing to freedom in the new Col. of Mass.

7. It is believed the "Mary & John" was the 1st

This congreg ~~This Plymouth congreg~~, led by Rev John Warham of Exeter & Rev John Maverick, had org. in Plymouth, Eng. at that port before embarkation Mar 20, 1630.

Their New World settlement, called Dorchester,

Jonathan① removes to Conn

(H) Windsor, the first town sett by Eng in Conn (H) began with the bldg of a trading-post by Capt Wm Holmes of Plymouth. Holmes' vessel was challenged by the Dutch ~~already~~ who had erected a ~~at Hartford~~ fort at Dutch Point (Hartford). In Oct 1633 Holmes erected his trading-house & fortified it against both the Dutch & Ind. by palisades. Wethersfield was the 2nd sett & T. Hooker f. Hartford, 1636.

(H) ~~Dorchester people occ. land near~~ After 5 yrs at Dorchester, this cong. (~~this~~ — stayed in D. with Mr. Mather

moved to a place on the Conn R which they first called ~~too~~ Dorchester ~~as~~ Shipping ~~sending~~ their household goods & provisions by water (these were lost at sea), whole families (about 60 persons) walked to their dest, with livestock. Sufferings winter of 1635 most severe, so many ret. to Boston; those remaining subsisted on acorns, roots. Spr 1636 emigr. began again; they too sent prov. by sea. [Hooker arr to Hartford in June, 36 with 100]. Sept, 1636, Warham, leaving his family at Dor because of invalid wife, started for Windsor to take charge of his church.

Source
Hinman: Catalog of Names of fir. Settlers
in Col. CT.

Jonathan The constable.

1656 - Jonathan° B. + Abraham Randal, appt Constables for Windsor for yr. 1656.

Emig arr in Conn. with no law to gov - neither, civil, military or criminal. 1st yr. (1635) no courts org, no town org. Church officers gov. members accord to rules + descipline of the Ch. - under Mosaic law. This Law made no prov for white man for sell gun to Ind - the most culpable offence in the Col. - endangered prop + lives of Eng settlers. Henry Stiles traded gun with Ind for corn ∴ Apr 26, 1636, a court (includ Wm Phelps) formed to try him found guilty, + ordered by Court to regain gun in a fair + legal way. It then enacted law that henceforth no one to trade weapon or pwd with Ind. Thus was 1st Ct, 1st trail, 1st law in Conn. CT. appt + swore in CONSTABLES Gen'l Ct added H of Rep. to the 1st Court formed 1636. ∴ My 1637 org to dec. war against Pequots - most warlike + powerful New Eng Ind. Army of 90 raised (see p. 10 of H).

(H) Gen'l Ct business - cognizant of church divisions, criminal offences + civil matters, appt of all officers, dec war, gov. militia - everything. Ct appt Jonathan° constable 1656. Gen'l Ct laws - under jurisdiction of Constable include.

1. Fine of 20 shil per wk for young unmarried men (unless a public officer, or kept a servant) to maintain house alone; apparent object of this law was to compel early marriages to aid in settling Col + to prevent keeping bad company.
2. By 1640 - constable in ea. town to take notice of persons + warn them for inappropriate wearing apparell.
   Note: Many Conn laws copied from Mass + Plym - Labor + dress Regulated by law: ie. f. dress to cover shoe buckles, sleeves to wrists, no great breeches, knots of ribbon, broad shoulder bands,

Constable OATH: I, Jonathan Bissel of Windsor, doe sweare by the
great + dreadfull name of the ever-living God :: I will faythfully
execute the office + place of a Constable :: + that I will endeavor (H) to perserve the public peace
:: + will be my best endeavor to see all watches + wards executed (H) + to obey + execute all
lawfull commands or warrants :: so help me God in the Lord Jesus Christ.

great boats, & acquitted – attempts (?) to prevent extravagence in poor col. [I doubt this – GD]

3. No print press in Conn. Gen'l Ct news laws copied by Sec of Col & sent to the constables to be read by them at public meetings to the people – this inconvenience was practiced 40 yrs – until 1672 when they were printed in Cambridge & bound with blank paper interspersed in the book to enter laws which were afterwards enacted. after printed, Gen'l Assembly order every family in Col. to have a law book & it took next 30 yrs. to fill in blank pgs.

4. Penalties were flogging & pillory; 1643 Conn towns appt "whipper" to punish offenders.

2

[illegible] [illegible] [illegible] and returning
on [illegible] [illegible] 1667
3. The [illegible] [illegible] Book of New Laws [illegible]
by [illegible] [illegible] and the constables to be [illegible] by them
at [illegible] [illegible] to the people — this was [illegible]
[illegible] [illegible] until 1672 when they [illegible]
printed in [illegible] [illegible] bound with blank leaves
[illegible] at the back to enter laws which [illegible]
of [illegible] [illegible] after printed. [illegible] [illegible]
[illegible] [illegible] 1667. We have a [illegible] [illegible]
[illegible] [illegible] to fill in blank [illegible]
[illegible] [illegible] [illegible] 1672 [illegible]
[illegible] [illegible] [illegible]

OHIO
GILLETS

Ohio Gillets

Gillets in Ohio, acc. to Wilma Gillet
Children of Descendants of Joseph^4 of Conn.

1. Mercy^5 m. Roger Holcomb, ~~grandchildren by Calvin^6 + Eunice Reed.~~
son Calvin^6, d. 1851 in Portage Co., O., m. Eunice Reed.
their 7 children, 6 b. in Granby, Conn. + 1 born in Portage Co, O. 1818, Jan 15.
(between 1799 – 1813)
all d. in Portage Co, Ohio between 1874 – 1899). p. 41

2. Elijah^5, Rev pvt – 1812 bought land in Franklin [Dela Co]
1755-1848 1827 sold it & returned to Granby, Conn.

3. Joseph^5, Sr. Rev. pvt. – 1 Sept 1817 – bought 650 A US Military Lands
1753-1836. Delaware Co, O.; settling at Norton with sons & daus. & their families, all born in Granby, Conn.
d. Norton, 7 May '36. buried Waldo, Marion Co, O.
1. Joseph^6 1783-1856. d. Norton, bur. Waldo.
2. Amasa^6 1787 – 1843 d. Norton – 6 ch. – 3 b. in Conn, 3 in Dela Co.
3. Sarah M.^{6} 1792 – 1880? d. Marion Co., O. m. Silas Davis, pvt in War of 1812 in Conn. had 11 children b. in Dela Co. O., 2 of whom were Civil War pvt – in Co I, 174 Ohio Inf – David Justin + Lewis Willis & 23 grandchildren all b. in Ohio
6. Orsamus^6 1803 – 1880? d. Delaware Co.
7. Harold^6 1808-1880 d. Norton, bur. Waldo. Had 10 ch. b. in Delaware Co, O. Edw H. Civil War pvt – Co G, 15 Ohio Inf.
8. Elizabeth^6 Harden Co, O. Had 7 ch. b. in Dela. Co, O – 1 son John Civil War pvt – Co C, 121 O. Inf

4. Joseph^6, Jr. 1783-1857 1 Sept 1817 – bought 243 A US Military Lands Delaware Co. for \$2010. He & sons b. log cabin. 1826 owned 3 cows. Married 3X. d. Dela Co., bur Waldo.
3 of child. b. in Conn, 2 in Pa. + 4 in Norton, O. Total 8 5 d. in O.
2 of these last sons were Civil War pvt.
(a. Andrew A.^{7} Co I, 174 Ohio Inf.
(b. Chas N.^{7} Co. 26, 145 Ohio Inf.
Joseph,^{6} Jr. had at least 27 grandchildren, all b. in either Morrow Co, Dela. Co, or Marion Co. Ohio. 10 b. by 1855 when Homer left for Mo & Ks. These would be Homer's cousins

5. Orsamus^6 1803-1880 – 6 Oct 1823, Joseph^5 Sr. deeded to him 50 A in Dela. Co. Had 5 ch. b. in Marion Co.

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Susannah remarried to an Ohio widower, formerly of Granby like herself – no
trace of them after 1850 Dela Co census. Homer had been m. to Elizabeth Thomas 10
yrs – had 3 sons & 1 dau, the oldest being Freeman Zachary, age 7. He left behind his
first born son Wm dead at 5, his father dead at 56, + a host of living relatives in
Delaware Co (+ Marion?) – at least one brother, one sister, 3 uncles, 2 aunts, + 3 dozen (37?) first cousins, ½ dozen
of the younger ones ? who would all become pvts in the Civil War, serving one or
another of Ohio infantries. [Andrew b.'30, Chas b.'41, David b.'32, Lewis b.'30,
Edw. '44 & John '44.]. He would be in Ks border conflict 1860.

GILLET
DELAWARE Co. OHIO

G 977 .1535 D376 po. v.6. Berlin Township & Delaware Co., Ohio. vol. 6. edit Anna C. Smith Pabst. 1958.

p.57. an Orison Gillet Aug. 14 1835 bought 43 ft waggon boards for 43¢ from Nathan Dustin accord to ledger of store entries made at Zoar, Ohio. 1815-1825, ~~Galena O~~ 1830 owner of Inn at Galena, Ohio 1830 - 1851. Apparently Zoar became Galena.

G. Amasa 6. 202 mil acres Range 19 twp 2, sec 2, Lot 2 Del Co 1 Sept 1817 from Thos Case, Calvin Barber & Benj Ely of Simsbury Conn. p.79 of Wilma G Thomas & p.60 Joseph 5 Gillet b. ~~in~~ Dela Co.; moved ~~north~~ to Norton, Dela Co. with sons & dau. Joseph 6 Amasa 6 Sarah M. 6 ~~Clara~~, Orsamus 6

G 977.1535 D376 hisu HIST OF DELA CO, O. 1880 Ch. XXI. Marlborough Twnsp. p. 512 - 523.

Marl. twn b. one. by Marion Co; n. part of Dela Co. Range 19, Twn. 6. Dela Inds lived along River & had a sugar camp there. 1st set by N.Y. Nathaniel Wyatt & Nathaniel Brundige 1 mi n. of present Norton, 1806, spr. B. log cabin & pan sugar from maples in iron camp kettle. Settlement 2 mi from treaty line Mad Anthony Wayne defeat of Shawnees, Wyandots & Senecas & Delawares. Col. Kilbourn survey & laid out Norton. Clear land, plant corn nearly destroy by coons 1811 - Wyatt b. 1st ~~red~~ brick house - tavern & hostelry. Chills, fever. Norton near Olentangy R. in Scioto Valley. Hills, swamps. Aaron Case of Conn. arr 1810; Thos Brown 1808. - first blacksmith; J. Trundle 1811 from Va.

p.518 Joseph 5 Joseph & Jas Gillett arr 1818 & 1819. Bros. from Hartford Co., Conn. Jas. 1 yr. in Pa., Joseph directly to Marl. Twsp. settled land 1 mi. S. of Norton (later occ by son Herold.). Old Rev. soldier, d.1836 Jas. settled w. of Norton (farm occ. by son Harvey). B. cabins, clear land, using oxen to pull out stumps

This is Joseph 5

Joseph 6 had ~~son~~ bro Harold 6 b.1808 & a ~~grandson~~ son Harvey 7 - ~~Wilson~~ = ~~grandson of Joseph 5~~
see Wilma, p.64

Gillets in Ohio, acc. to Wilma Gillet
Children & Descendants of Joseph.^{4} of Conn.

1. Mercy^5 m. Roger Holcomb, ~~grandchildren by Calvin^6 & Eunice Reed.~~
son Calvin^6, d. 1851 in Portage Co., O., m. Eunice Reed.
their 7 children, 6 b. in Granby, Conn. (between 1799 - 1813) & 1 born in Portage Co, O. 1818, Jan 15.
all d. in Portage Co, Ohio between 1874 - 1899). p. 41

2. Elijah^5, Rev pvt - 1812 bought land in Franklin [Dela Co]
1755-1848 1827 sold it & returned to Granby, Conn.

3. Joseph^5, Sr. Rev. pvt. - 1 Sept 1817 - bought 650 A US Military Lands
1753-1836. Delaware Co, O., settling at Norton with sons & daus. & their families, all born in Granby, Conn.
d. Norton, 7 May '36. buried Waldo, Marion Co, O.

1. Joseph^6 d. Norton, bur. Waldo.
1783-1856.

*2. Amasa^6 d. Norton - 6 ch. - 3 b. in Conn, 3 in Dela Co.
1787-1843

3. Sarah M.^{6} d. Marion Co. O. m. Silas Davis, pvt in War of 1812 in Conn
1792-1880? had 11 children b. in Dela Co. O. 2 of whom were in Civil War pvt - Co I, 174 Ohio Inf - David Justin & Lewis Willis & 23 grandchildren all b. in Ohio

6. Orsamus^6
1803-1880? d. Delaware Co.

7. Harold^6 1808-1880 d. Norton, bur. Waldo. Had 10 ch. b. in Delaware Co, O. Edw H. Civil War pvt - Co G, 15 Ohio Inf.

8. Elizabeth^6 Hardin Co, O. Had 7 ch. b. in Dela, Co, O - 1 son John Civil War pvt - Co C, 121 O. Inf.

4. Joseph^6, Jr. 1 Sept 1817 - bought 243 A US Military Lands
1783-1857 Delaware Co. for \$2010. He & sons b. log cabin. 1826 owned 3 cows, Married 3X. d. Dela Co., bur Waldo.
3 of child. b. in Conn, 2 in Pa. & 4 in Norton, O. Total 8 5 d. in O.
2 of these last sons were Civil War pvt.
{a. Andrew A.^{7} Co I, 174 Ohio Inf.
(b. Chas N.^{7} Co. 26, 145 Ohio Inf.

Joseph,^{6} Jr. had at least 27 grandchildren, all b. in either Morrow Co, Dela. Co, or Marion Co. Ohio. 10 b. by 1855 when Homer left for Mo & Ks. These would be Homer's cousins

5. Orsamus^6 - 6 Oct 1823, Joseph^5 Sr. deeded to him 50 A in Dela.
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ca. 1855 - when Homer^7 (b. 1824) age 31 left for Mo/Ks, his f. Amasa^6 dead for 12 yrs, mother Susannah remarried to an Ohio widower, formerly of Granby like herself - no trace of them after 1850 Dela Co census. Homer had been m. to Elizabeth Thomas 10 yrs - had 3 sons & 1 dau, the oldest being Freeman Zachary, age 7. He left behind his first born son Wm dead at 5, his father dead at 56, & a host of living relatives in Delaware Co (& Marion?) - at least one brother, one sister, 3 uncles, 2 aunts, & 3 dozen (37?) first cousins, ½ dozen of the younger ones who would all become pvts in the Civil War, serving one or another of Ohio infantries. [Andrew b. '30, Chas b. '41, David b. '32, Lewis b. '30, Edw. '44 & John '44.]. He would be in Ks border conflict 1860.

GILLET
DELAWARE Co, OHIO

Norton Largest. In unbroken forest. military road to Sandusky. 2 blockhouses; between them was brick tavern of N. Wyatt. Surrounded by palisade of oak & sharpened. 1 block house b. of round logs; 2 story. port holes 3" plank door, double-barred. Child slept below. adult stood sentry above. Other by by Govt of hewn logs. Fort Morrow red painted on log in SW corner. Norton — when 1st laid out 1806 or 1807 not a settler — then in Franklin Co (as Dela Co not org until 1808 or 1809. Rectangular form — 94 lots. Wm Reed 1st to build. Had St reputation — close to Ind. boundary line & contiguous to Ft Morrow.

4'
8'

p. 767. Henry G. Gillet [son of Harold^6 b. 13 Apr 1808] who was son of Joseph^5.] Thos Joseph^5 set in Norton 1819. Joe Rev. soldier traded for land in ~~Mar~~ Marlborough twnsp prior to moving family. farming it till death 1836 when Harold^6 came into possession of it. Harold once ~~a merchant~~ in mercantile bus, 1839-40 went to Baltimore with number of horses; conv. held Baltimore to nom Wm H Harrison for Pres & Tyler of Vice. Shortly after his return sold stock of goods & went to genl farming to 1866. moved to Norton, d. there Jan 8, 1880. Harold a noted hunter - kill 5-6 deer in a day; Harold & bro. return fishing attack by wolves, forced to take shelter in deserted cabin all night; mar Permelia Scribner (b. 1810) in 1829; her parents from Vermont. Henry G. m. Alice [Spaulding 1870. dau of Judson & Mary M. Spaulding, b. 1851. have 3 child - only 1 living - other 2 d. of scarlet fever; farms old homestead.

p. 84 Margaret J.^{7} Gillet (dau of Orasmus^6 1803-1880 p. 73) b. Sept 22, 1836, third wife of NICHOLAS MONEY [b. Jan. 31, 1809 in Va.]. m Oct 19, 1876 [he was 67, she 40]; she had 1 child - also Margaret Money d. b. Aug 27, 1877. Sheep raiser, shearing 4000 head; d. age 70, prom member of Disciples of Christ. pol a Whig, then Rep.

Joseph^5 granddau

Wolves very numerous; hogs & sheep had to be shut up every night for safety. Harold once attacked by wolves return from fishing, took refuge in old deserted log all night. Clear 7 acres per year. Harvey cleared 20 a. @ $3 per acre, for Wm Hinton. He alone cut all timber under 18", piled brush & cut logs for rolling in 33 days.

Wm Sharp first fee hunter. 1815 Peter & Fred Dunckleberger of Phila Pa. set e. of Norton — 1st communists in Dela Co, as owned all in common ½ cab, ½ land, ½ stock. Miller town of Delaware to gr corn. Quarreling, they split sleigh into halves, & ea. lead his horse & carried ½ his meal. Wm. Brundige 1st minister in twnsp, & pr. in cabins of first set. 1st birth 1808. 1st mar. 1811. 1st teacher Robt Louther. 1st merchant Case; 1st Justice of Peace — Nathaniel Wyatt.

1st postmaster — Thos. Jefferies. 1st apples — 4 apples given to N. Brundige children by old Indian; save & planted seeds. — fall pippins. 1st road — military road on w. bank of river & wind around knoll on which stood Fort Morrow. Pike road. 1st bridge — span Olentangy. Oldest mill — sawmill on Whetstone R. 1820. Bapt Ch 1st ch. to org; Luth 1 mi e. of Norton. — old log schoolhouse — minister Henry Cline. Spld. Ger Reform 1852. Cemetery used by both congreg. — 1st bur. Snarr, 1835 — poor & a stranger. ME Ch. 1855 Wyatt Cemetery is first cem of vicinity (in Marion Co. nearby. scalped mutilated by Ind — heart cut out & laid on breast.). 1st school in log h. e. of Olentangy River — deep snow, thru dark woods where lurked panther & bear. Several old pioneers set here in Am Rev. & some fought in War of 1812. 2 forts in Dela Co. Fort Morrow near

Near

Tecumseh born in nearby Piqua (Clark Co).

p.166 - 206, Hist of Delaware Co.

loc geog cent of St. b. on N by Marion Co. & W. by Union Note Co.
Rolling, limestone, blue shale, black slate.
Moundbuilders left traces - flint arrowheads, spearheads,
fleshers, stone hammers, pipes, esp along Olentangy R.
mounds sepulchral. Dela (at Dela city, 3 mi from Norton
which is older) cult corn. Removed but frequently
returned to trade pelts to whites 1st set Liberty Twnsp
1801. on e. bank of Olentangy 5 mi below Delaware.
Norton followed soon after by Wyatt & Drake. Moses
Byxbe led col from Berkshire Co Mass 1804; invtd
Rev. soldiers to come; laid out village of Berkshire, 1st
in Dela Co. 1807 - Marlborough Twsp by Jacob Foust
who left Va 1799 to set Scioto V - with team, wagon, cow,
wife & 7 kids. He crossed the Ohio at Wheeling.
Pole cabins - 16 x 18'; mud daubed cracks; puncheon floors;
chimney of wood, clay & sticks. chairs of blocks of sawed log,
legs in auger-holes; bedsteads; bedding leaves & grass; house raisings
& log rolling parties; hunting shirts & buckskin pants;
cotton check 1 pot, kettle, fry pan, maybe a teakettle; puncheon
table; stools benches, earth floors, whiskey-toddy. venison
corn pone. Social equality - no caste, rank. Huskings,
singing-schools & rel. Coarse homemade fabrics.
calico for bridegrs. Corn dodgers & bacon. Set. to Chilli-
cothe to mill early 1800's. Letters = 25¢ ea. Log barn Corn
crib Grindstone, hides tanned, hog scald, nuts dried
Wild Turkeys.

to be con't

Theory on why one of Homer^{7}'s son named WILSON PRICE GILLET
He had an older brother named Wilson^{7} b. ca 1816, Granby, Conn.
but d. 5 Jan 1841 age 25 in Delaware Co, Ohio. Son b. 25 Nov 49 - WILSON PRICE^{8}.
There was a WILSON PRICE HUNT, trader 1782 - Apr 1842 in DICT. OF AM. BIOG. commander of Astoria (fur) expedition, b. Hopewell, N.J., desc. of Jno Hunt settler in that village 1700. Moved to St. Louis 1804; gen'l store '09, To Montreal '10 to Pacific Fur Co. Wintered St. Joseph, Mo. Upriver 1811, Apr 21 to Arikara villages. Lost horses on Snake R. In to Astoria 1812. To Alaska 1812 to tr with Russ-Am Co; sail on Beaver; got sealskins. - to Canton, China but Hunt left ship at Sandwich Is due to war with Eng. Return to Astoria; back to Sandwich Is. In St. Louis became prosperous. 1819 b. gristmill 8 mi SW of St. Louis. 1822 appt postmaster of St. Louis, serve 18 yrs 1822-40. M. widow of Cousin Theodore - Anne (Lucas) Hunt Apr 20, 36. [T.B. Wyman, Geneal of Hunt, 1862-63, et al.].
Did Gillets know, or know of, this Wilson Price Hunt?

G
929.3771
O36ei V.1

1830 Fed Pop Census – OHIO
shows

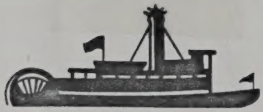
[NOTHING IN
1820 Census
on AMASA

	Co.	PG	TWP
GILLET, AMASA	DELAWARE	088	MARLBOROUGH
" , JOSEPH	"	088	"
" , JOSEPH, JR.	"	089	"
, ORSIS	"	055	BEN

Joseph Gillet b. ca 1754 – d. 1836. Buried Wyatt Repr. Rev. War. p. 68: Cited in Ohio Records & Pioneer Families Apr – Je 1968. Vol IX No. II
V. 9–10. G 977.1 O373

(?). Elizabeth Gillett (1799–1865) bur. Winsor Corners Cem,
Dela. Co, O.

Al



RAY ALLEN BILLINGTON

The little band of Revolutionary War veterans who gathered in Boston's Bunch of Grapes Tavern one March night in 1786 listened enraptured as Brig. Gen. Benjamin Tupper spoke. He told them he was just back from a surveying expedition to the Ohio country and had wonders to describe: rich black humus in soil yards deep, fields where a man could plow all day long without once stopping to pick up a rock. God's country, within their reach.

Brig. Gen. Rufus Putnam, who had called the veterans together, reminded them that Congress recently had passed the Ordinance of 1785, which provided for the sale of unsettled lands in 640-acre sections at about a dollar an acre. They had been paid for their military service in "Certificates of Indebtedness," which had shrunk in value to between 8 and 12 cents on the dollar. But Congress had to accept them at face value. Why not, Putnam suggested, turn in their certificates for Continental currency, buy a million acres in the Muskingum River Valley (in present-day eastern Ohio)—and make a fortune? Thus was the Ohio Company born.

When they met a year later, only $250,000 was on hand. Hoping that this was enough for a down payment, they hurried an agent away to New York, where the government was meeting. The Reverend Manasseh Cutler, though a gentleman of the cloth, was a Yankee who would never let scruples interfere with a bargain. So one night he found himself enjoying an excellent oyster supper with Col. William Duer, secretary of the Treasury Board, precursor of the Treasury Department. Duer revealed that he represented a number of congressmen and government officials who not only wanted the Ohio Company to secure its lands but also hoped to share in the transaction themselves.

If the company would ask for 6,500,000 acres instead of only a million, Duer's group would push the measure through Congress, help in the financing, and take a mere 5,000,000 acres as their reward. All was done, and on July 27, 1787, the Ohio Company was given its giant plot of land.

But the Reverend Cutler insisted that settlers would refuse to move unless assured an orderly government. His prodding forced Congress to adopt the Northwest Ordinance. Under this measure, also known as the Ordinance of 1787, the area north of the Ohio and east of the Mississippi was to be carved into three to five "territories."

The territories were to be governed at first by officials who would be named by Congress. As the populations of the territories increased, so would the political power of the people, until each territory would enter the Union on terms of full equality with the older states. Ohio, Indiana, Illinois, Michigan, and Wisconsin became states under the ordinance. Its terms proved so admirable that they were applied to all remaining western territories.

The Ohio Company prepared to receive its first settlers by putting aside 4,000 acres at the junction of the Muskingum and Ohio rivers for a "city & Commons." The company also supervised a lottery for eight-acre house lots and larger plots for farming. Transportation was arranged, and a modest sum was appropriated to assist those "who may be otherwise unable to remove themselves thither."

The first colonists landed on the east bank of the Muskingum in April 1788 to begin clearing fields and building cabins. The concentration of Harvard and Yale graduates among them explains their decision to call their outpost Adelphia, a choice soon vetoed by the Ohio Company, which favored Marietta to honor Marie Antoinette, because of French aid during the Revolution. Speculators who had shared in the land purchase lured other pioneers from New England. Soon wilderness beachheads were established at Gallipolis and Losantiville (later given the slightly less awkward name of Cincinnati.)

The Yankees were not alone in the borderlands. South of the Ohio the peopling of Kentucky and Tennessee had been under way since 1775, when a North Carolina speculator, Judge Richard Henderson, hit on the illegal device of buying land from the Indians. During negotiations, he sent a longtime employee named Daniel Boone to blaze a path into Kentucky. With 30 frontiersmen, Boone set out on March 10, 1775, from settlement outposts at the Watauga River in present-day Tennessee. His men cut their way slowly across Powell's Valley, through the flaring portals of the Cumberland Gap, over the hilly country of eastern Kentucky, and finally to the valley of the Kentucky River. There, where the bluegrass grew tall and thick, they erected the cabins of a settlement they called Boonesborough. The judge soon sent more pioneers over the Wilderness Road. Others, defying his authority, planted their own "Kentucky Stations" nearby at Harrodsburg, St. Asaph's, and Boiling Springs.

The stations—palisaded forts surrounding a cluster of cabins—came under repeated attack during the Revolution. Some settlers fled, but after the war most old-timers returned, and newcomers crowded the Wilderness Road. "What a buzzel is this amongst People about *Kentuck,*" wrote a Virginia backcountry clergyman as he lamented his departing flocks. "To hear people speak of it one would think it was a new found paradise." By the 1780's the homes of 20,000 persons dotted the countryside, and Louisville, at the falls of the Ohio, was a thriving community with a rectangular grid of streets and plans for a city park.

Tennessee had fewer people, but they insisted that North Carolina allow their area to become a separate state. When the North Carolinians indignantly refused, the frontier families set up their own state of Franklin. They bombarded Congress with requests for admission to the Union, boasting they would soon "vie with Athens itself" in learning and culture. The Franklinites' expanding population produced a sanctioned claim to statehood, as Tennessee, in 1796.

The spirit of adventure—and lust for profits—that lured pioneers westward was soon challenged by Indians who could be pushed only so far. Several tribes were spurred on by British agents in Canada who still dreamed of recovering all territory north of the Ohio. American expeditions against these Indians ended in disaster. The first, in the Valley of the Maumee in 1790, blundered into an ambush that cost 183 lives. The second, on a branch of the Wabash a year later, was jumped in a dawn attack that left 630 Americans dead and 283 wounded.

Unless the new nation found competent commanders to defend the territory, it would be lost. The threat grew when the British built a new post, Fort Miami, on the Maumee River in undisputed American territory. (The Ohio town of Maumee stands on the site.) President Washington, now alarmed, ordered Gen. "Mad Anthony" Wayne to launch an immediate attack in the fall of 1793. But Wayne chose to spend the winter drilling his army in frontier warfare tactics. In the summer of 1794 Wayne began a cautious advance northward.

The Indians made their stand south of Fort Miami, where a tangle of trees, felled by a tornado, created a natural barricade. Wayne, knowing that

OVER

Cumberland Gap, pioneers' way to "a New Sky & Strange Earth," saw 300,000 go west in the late 1700's. Today's highway follows yesterday's Warriors' Path. Ken-ta-ke ("meadow land"), Virginia, and Tennessee meet at the Gap.

Ind. fasted before battle, leaked news of Aug 17 attack, but waited until Aug 20 as many Ind drifted away to seek food. Battle of Fallen Timbers over in minutes. Few Ind k. or w. but their spirit was broken. Survivors signed Tr surrendering most of Ohio to U.S.

Wm H Harrison - after Perry's victory on L Erie 1813 - chased Br force into Canada (by ferrying troops across L Erie). Entire Br force k. or captured; many Ind allies dead - includ Shawnee chief Tecumseh. Some victors skinned Ind & made razor strops of their flesh.

New Englanders & N.Y. journeyed over Erie Canal to settle upper portions of Old N.W & Ia & Minn. Mid-At followed Nat'l Rd into Ohio Valley.

Tex - Sp. loss & Mex. gain 1821 open to anyone who accepted Cath & became citizen. Moses Austin 1821, Conn Yankee & Mo frontiersman, won permission to introd 300 col. 27 yr old son completed dream by 1823. By 1830 30,000 Am & only 3500 Mex lived there.

OHIO

MARLBOROUGH TWP.

GILLETT

was the man who greeted Capt. Drake in such a cordial manner. He was born in Ireland, and was in the war of 1812. Capt. John Wilcox was a very old settler, and came to Marlborough before the war of 1812. He gained his title in the Revolutionary war, being present at the battles of Saratoga Springs and Stillwater. He was at the surrender of Gen. Burgoyne, and in the severe fighting that preceded that brilliant achievement of the continental arms. It was Capt. Wilcox, who, coming into Norton, soon after the news of Drake's defeat, and, seeing a pumpkin that some mischievous wag had placed on a pole, mistook the same for the head of the infant son of Nathaniel Brundige, and spreading that report gave additional wings to the flight of the women and children who were hurrying South.

Faron Case, another pioneer, came to the settlement from the State of Connecticut, and after a wearisome and tedious journey, with the usual accident of wagon breaking down, etc., arrived in 1810, and began putting up a cabin and clearing the property now known as the Grady farm, situated on the pike road which runs from Delaware to Marion, through Norton. Thomas Brown came to Norton, and built a cabin near Reed's, in 1808. It was also a sort of tavern, but, being of such meager dimensions, it can hardly be dignified by that name. Brown was a blacksmith, the first in the township. James Trindle came to Marlborough Township in 1811, from the State of Virginia. He was engaged by Capt. Drake to haul provisions for his command, and was in the "defeat." It is said that he was the only man that stood his ground, and that if it had not been for the plunging of his horse, he would have killed Drake, by shooting him with his rifle, having fired at him under the supposition that he was the Indian chief. He married Anna Brundige, and by her had two daughters, Elizabeth and Sarah. The former married Joseph C. Cole, and the latter married Hugh Cole. John Brundige, son of Nathaniel Brundige, was born September 10, 1813, on the very day that Commodore Perry gained his great victory on Lake Erie. When he was a babe, his mother having gone a short distance into the woods to do some clearing, he was left in a trough, and while the mother's back was turned an Indian squaw seized the child and started toward the river. The mother, seeing her with the child in her arms, gave chase, but she was unable to overtake the fleet child of the forest until she reached the bank of the river, when an old Indian took the child from the squaw and returned it to the mother with a gift of a quarter of venison, asking, in return, for some bread. The mother returned to the cabin and gave the bread, which they thanked her for, and then departed, having taken this strange course for the purpose of obtaining their object. John Brundige lives on the farm his father first settled upon, and the cabin in which he was born stands just northwest of his residence. Joseph and James Gillett came to this township in 1818 and 1819 respectively. They were brothers and emigrated together from Hartford County, Conn., but James remained one year in the State of Pennsylvania, while Joseph came direct to Marlborough Township and settled on a piece of land one mile south of Norton—the farm lately occupied by his son Herold. He was an old Revolutionary soldier, and died in 1836. When James came, he settled just west of Norton, on the farm now owned and occupied by his son Harvey. As soon as their cabins had been built, they began to clear their lands, using oxen to pull out stumps and drag logs. Wolves were very numerous, and the few hogs and sheep had to be shut up every night to be kept from them. Herold was once attacked by them while returning from a fishing excursion, and had to take refuge in an old deserted log cabin, where he remained until morning. They generally succeeded in clearing seven acres a year, after they got one year's deadening. Harvey Gillett cleared, for William Hinton, twenty acres at $3 per acre. He alone cut all the timber under eighteen inches, piled the brush and cut the logs for rolling in the short space of thirty-three days.

William Sharp was born, it is said, in Virginia, and from that State came to Ohio with his father, who settled at Marietta, in the beginning of the present century. A few years after, when Sharp had become of age, his father was very anxious that he should study medicine, and for that purpose he bought his son a large number of the medical works which were then authority, and, bringing them home, hoped to please his son, but William, to show his disgust for the science and his love for the woods, immediately shouldered his rifle and started for the Indian country. In the course of several months, in the mean time subsisting on the game he shot in the forest, he found himself near Norton; this was about the year 1809. He remained here for two or three years, and there joining the army went north to Sandusky. After the war, about 1814, he married Sarah Boyd, an adopted daughter of John Duncan.

SOURCE: Hist. of Dela Co, OH. Chic.: Baskin Co.

977.1535 D376 hisu

Jos. 5 had no bro Jas. prob Jos. 6 intended as he had a son Harvey.

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duplicate

He now built a cabin for his wife, but, although attached to her, could not resist the temptation of going into the woods on a hunt, and often would, after stocking his cabin with provisions, go on a hunt and be gone for one, two and sometimes three weeks. He was reputed to be the greatest "bee-hunter" that was ever in Marlborough Township, and it was said that he knew the Indian language well. He allowed his roving disposition to control him for several years, but at last he bought sixty acres of land from Joseph Cole, and settled down to a life of domestic happiness. About this time, several relatives of his came to this part of the country and brought to him all the old medical books which his father had bought; he suddenly acquired a taste for the same, and began to read medicine. On entering the practice, it is said that he never would take pay for any service he might render. He has been dead for a number of years.

Allen Reed came to this township from Ireland and settled on a piece of land near Norton. He was in the war of 1812 and is now dead. Ariel Strong came and settled on the Olentangy River soon after Foust had built his cabin, as early as 1808. James Livington and wife moved up and settled on the river soon after Strong, and was followed in 1810 by William Hanneman, who came from the State of Kentucky. Both were in the war of 1812. Isaac Bush, Silas Davis, Joseph Curran, all came into what was then Marlborough Township, prior to the war of 1812. They were practical, hard-working farmers, and contributed largely to the growth and improvement of the township. Joseph Cole, Levi and William Hinton, James Norris, Sr., and family, James Wilson, David Dick, James Duncan, Duval, Benjamin Martin came to Marlborough and located in what is now Troy Township, and are noticed in the early settlement of that township. The Duncklebarger brothers were also old settlers. They came from Philadelphia, Penn., and settled just east of Norton in the year 1815. Their names were Peter and Fred, and they were the first communists in a small way in Delaware County, as they owned everything in common. They each had half of the cabin, half of the land, half of the stock, and shared half the products. When they first came to the township, they were both unmarried, but soon after Peter married, and this seemed to cause the first estrangement in the brothers' friendship. Fred still continued to board with his brother's family and everything at least appeared to run as

1797 JACOB GRUBB & others came to what is now
Franklin Co. & laid out Franklinton on W.
bank of Scioto, opposite site of Columbus. Wyan-
dot tribe res. here.
p. 112

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977.1535
D376hisu

Delaware Co, Ohio 1880

Re Gillets of Norton

Hayes —

Rutherford H. father came from Vt 1817. bought land but res. in town until death. Partner with Dr Lamb. Oper. distillery whiskey. 1821 member of P.E. Miss Soc.

Terr Son Gov. Jan 13 1868 - 72. 1st school in Dela taught by Miss Eliza T Thompson - stone, pupils include R.B. H + sis Fannie

R.B. b Dela Oct 4, 1822. His father Rutherford native of Vt. came to Dela 1817. Son (bro to Pres). drowned in Olentangy R skating. Saw Henry Clay Pres cand 1844 against Jas K Polk.

Genl Wm S Rosecrans, Dutch orig, also native of Dela Co.

Marion Co Ohio Re Gillets of Norton

Wyatt Cem 188

Waldo Cem TWP 186, 190, 195, 189

It appears Marlborough TWP Dela Co became
Waldo TWP, Marion Co but Norton is in Dela Co.
Wyatt Cem first burying place. On banks of the
Whetstone, on knoll where old Fort Morrow once
stood in sight of old Military Rd. — a stockade
fort b- by Cap Taylor about 1812 — a place of com-
mon refuge for the pioneers during many Ind.
attacks. (It was the Greenville Treaty
line which ÷ Marlbor TWP Dela Co.) 2 block-houses
Portholes + 1 cannon pickets of split slabs.
Norton pioneers inc. Aaron Case of Conn. arr 1810
in ox wagon B cabin, cleared land. Thos Brown
arr 1808 — a tavern b; he was blacksmith

More Dela Co list.,

Mini-sketches of Biog pub 1880

977.1535
D376 hisu

Phebe is HAROLD⁶ (Jo. 5-4) oldest dau. p. 74-75
b. ca 1831 Dela Co. She married Sanford A. Olmstead [illegible]
10 Mar 1853 + had 1 dau - Alma b. in Dela Co.
40 yrs later (1893) she 2 married a HORNBECK.

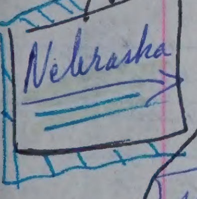
1. Large Welsh settlement in Radnor Twp., with emigr. arr. from 1805 - 1860+, names such as Davis, Evans Thomas, Jones, James, Lawrence, Lewis, Price, Roberts.

[Elizabeth Thomas, dau of Morgan - not found in This list - was said to be of Welsh descent (also Fr-Ind). Morgan Thomas arr to Dela Co 1840 via Butler Co O 1820, Knox Co 1830, via Bucks Co Pa where he was born

Marlborough Twp where Gillets lived.
Olive remembers seeing 700 peaceable Indians at a camp meeting on Dela Run

S.A. OLMSTEAD: b. 1828 drove a band of sheep to N.J. 1849, then joined a whaling vessel at New Bedford to whale s. of Brazil + Africa + off coast of Arabia capt huge whale making 230 barrels of oil; + escaped ship by swim ½ mi with sharks to homeward bound vessel, "Phoenix" stop at St Helena for repairs + saw Napoleons tomb. Other schooner voyages on bay + rivers. Mar 10, 1853 married PHEBE GILLET + moved to Polk Co IA + Adair Co 1855; 1857 to Salt Creek, Nebr farmer who scouted for govt. ret. to Dela Co 1860 Enlist in Civil War

Note



[NOTE: Did Homer Gillet go to ~~Nebr.~~ 1855 because of them? NO]
Phebe would be Homer's 1st cousin.

JOS⁵
AMASA⁶ — Harold⁶
HOMER⁷ — Phebe⁷

3. Troy Twp -

J.C. split rails 37¢ per 100; worked 25¢ per diem; carp 1850
H.C. 1843 cleared 200 A timber to b. log cabin; hauled wheat to Sandusky 77 mi to get money to pay his tax; worked by mo. for 4.⁰⁰
W.D. started life with nothing but one fatted pig; constable.
S.D. - having blessed the world with 9 children. J.P. + capt of militia
D.D. - 1834 bored for salt but brought in a sweet spring his 2 gdf. Rev War - siege of Yorktown
T.F. read medicine but gave up due to ill health
T.H. - 1833 2½ mi n. of Dela City - 1 saloon, 2 dry-goods, 1 hdware.; cut wheat with sickle
H.L. - stonemason, Welsh Meth Ch., RR watchman, penitentiary guard

Pol. party often cited as is church membership

Purchase of land seen as "fruit of his own labor"
Many came from Pa., and Conn.

Miners went & returned. Many Rev War soldiers.
Twins occur with surprising frequency.
Many Civil War exploits mentioned.
AM – blind from inflammatory rheumatism
A.M. – carpenter & fishes lk gold fever
T.P – 1856 farm of 150 A – 1st tax receipt 62¢
J.S. – arr 1829 with 1 wagon, 1 horse, 1 cow + 25¢ in cash after 6 wks trip from Va. Deacon.
J.S. – 1854 worked by mo at $12.00
WWW – bookbinder & farmer

Oxford Twp –

Elder JHB – ordain Bapt rev. 1845. Made sugar + sold 54 lb. to buy household goods. Wife once bound wheat & rec'd new dress as pay.
H.C – age 16 carried mail. Dela – Mansfield horseback for 4 yrs.
J.C. – ardent opposer of intemperance yr?
J Evans b in Wales mar. 1855 to Elizabeth J. Thomas, dau of Rev. Owen & Mary (Evans) Thomas b. 1832 Columbus, Ohio Montgomeryshire Wales & emigr ____ & to Radnor Twp., parents of 10 – Mary, Elizabeth, Ebenezer, David k in war, Jos w. at Gettysburg, Margaret, Sarah
S.J – bot 80 A at 12½¢ A. yr?
AM – chop wood at 37½¢ per cord; 1st tax receipt = 10¢.
J.C.M – pd for 1st farm (50 A) by hauling 1449 cords of wood for a man.
W.P.L – split 250 rails per day.
G.S – b. small cabin & began future in dense woods; bound wheat 50¢ day, wife spun for 75¢ wk.
C.S – both gaf. in Rev War.
S.S – cast 1st vote for Wm H Harrison.
Elder S – Bapt – 4 regular appts; in 2 yrs – preach 6 wives + in same period mar those 6 husbands to their 2nd wives

+

Rec'd "good common-school educ" often cited
Hard work is seen as a meritous thing.
Trades incl. blacksmith, miller, cabinet-maker, shoemak
stonemason, carpenter,

B.S. - 1858 cut the timber & split 2160 rails in 8 days.
AW - phys & surgeon Civil War.

Thompson Twp - was
T A - wagon & carriage maker.
P C - drove sheep 1847, hogs 1849 to Cumberland
in 43 days - shipped to Baltimore [See Gillet]
play on words Thos. Lavendar b. Sussex, Eng 1793. came to
Am. 1818. to Dela Co 1836.
E R - father d. one Dec night, mother next morning;
both bur. in one coffin.
J S - killed black bear with hand-ax, & prizes the tusks
which he still has.

Brown Twp -
A B - zealous member of I OOF Lodge yr?
C G - wild turkeys search for corn around cabin
evidence of 2 camping grounds for Ind.
G. L. - drove cattle across Alleghany Mts. 9 X; sever
trip down O. riv. on keel boats. Ca 1840 bot 600 A.
in twp @ 8.35 per A.
I P - educ in log sch-hs with slab benches gd.
soldier in 1st & 2nd War - also Rev War. - his
powd horn now in I P possession. Taught School
at 33¢ day; from this small position now owns 600 A. & vowed early
in life not to squander money on whiskey or
"going bail".
D.S. - Sawmill business, sawed many 1000' lumber at 25¢ per 100. - never got over 30¢.
T.W - began teaching at 16; teaches during winter; farms summer
A.W. - belonged to a family of sterling qualities

Many families with 12-14 child
Some lived 90-100 yrs.
Land ownership seen as success.
Much stock raising in later yrs.

Kingston Twp + Porter Twp.

SA - made trip to Calif 1850 - ret. 1852.

V.S. - native talent for music - violin

HB - 100 A woods - excellent sugar camps.

TB - Supt of Sabbath-schools yr?

IC temperance cause; abandoned ministry due to poor health; Org 1st Chur Toledo, salary #75

SC - walked beside heavy load wagon 1847; farm laborer #8 mo.

CF - 1844 - ret to NY to mfg oil cloth 4 yrs + ret to Dela Co.

GK - tender sympathy for Ind until in Montana page 18 1858 saw squaws jubilantly roasting dogs alive + became despiser of red man.

AK - began only with a willing heart + 2 strong arms; cabin open to lost hunters in this wilderness - 1 brot large turkey to cook.

JR - to O. 1825 - hauled grain, got "lake" fever. had schoolhouse on his own farm + hired teacher to educ his child + hired hands.

SR - wife died after 14 mos. of marriage

Trenton Twp. - Harlem Twp.

JA - 1st began life in wilderness with 1 cow + 6 bu of frost-bitten corn: B logcabin 18x18.

CL - 1806 dense forest only neighbor - a bro.

JA - worked on the farm + taught school during winters spr 1854 drove stock to Calif. + mine claims sold out after 4 yrs. Joined emigr ts to Salt Lk C, + 5 wk boarded with Mormon family + found out inside workings of Morm faith + practice

S.A. b. Pa 1814 & as babe came to Dela Co. Made 1st money by catch quails 1¢ ea. & got $6 & loaned this to his father & after many yrs got for 6.00 a 3 day old colt motherless which he raised by hand & sold for $60 - basis for present prop of 216 A. & orchard of 400 trees.

J B - licensed to pr ME Ch. pr 53 yrs. rec. no pay. His House a pr point

A N - killed 23 deer with 1 gun - 3 in a day.

Genova Twp - Galena

Henry C. Curtis - b. 1838. Went West 1859 by team to Denver, Co. Ret. 1864 drove 1600 fine merino sheep to COFFEY Co, Ks & soon moved family there but came back in fall 1865 due to wife's poor health.

Conclude with Dela - Concord Twp. p- 613 - 750. for other biog details.

E.B. wife was a Quaker, d. 1878. & she educ. Presby Sem.

J.T. b. log cabin 1813 in co. Father of Conn came 1801, walked entire distance with gun in hand. Molded 13 bullets & kill 12 deer; bro k 65 deer in 6 wks
Thomas

Case of the Missing Homer Gillets.
1855 - 1860

Found in Ralls Co, Mo. w/ bro Julius
In 1860 census. Salverton Twp.

Hist of U.S.

In 1817,

JOSEPH⑤

In 1817, Joseph⁵ Gillet was an old man. 64, twice married, father ~~to~~ of 8, this ~~old~~ aging veteran of the Am Rev. decided to leave the land of his forbears. Of the four generations preced~~ed~~ing him, ~~and of those~~ 3 had been born & ~~and~~ lived as himself within a few miles of the other; ~~all~~ in the ~~colony~~ of ~~Conn.~~ Of ¹them all, only he had found Conn. a colony but ~~left~~ was to leave it as a state, the 13th —
And he had helped to make it thus, at — — — .

Two reasonable explanations can be offered for his ~~going~~ departure westward to Ohio that summer of 1817. One was that he had been excommunicated from the established church at Simsbury. Becoming Member #218 in 1785 only as a mature Christian of 32 — after serving as a patriot in the War after his marriages, first to Mercy / Mary Rowe [b. 26 July, 1762 — d. 11 Jan. 1806] and then to Persis Andrus the next year — he fell into disfavor somewhere along the way. The First Congreg Ch. dropped him from its rolls Oct 30, 1812 for non-attendance at the very time in life when most men nearing 60 seek comfort in the solaces of their faith. Failure ~~to~~ in strict~~ly~~ observance to the Sabbath would have brought shame to the First Puritan, his great-great grandfather Jonathan¹ Gillet, constable of Windsor, whose

MIL. LANDS

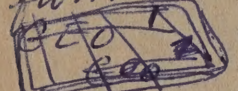
Another compelling reason for embarking

Joseph Gillet^5 Stats. (1)

b. 4 Je 1753 ~~to~~ 7th child at Simsbury (N. Granby).
to 41 yr. old father
32 yr old mother Elizabeth Hayes, granddau of GEO. HAYES, WINDSOR
Parents members of Congreg Ch Suffield from 1735
orig " (#40-#41) " " Simsbury.

1785 Member - #218 First Congreg Ch Simsbury.

17— Rev War. 18th Regt Conn Militia, with Capt.
Samuel Hayes Co., Col. Pettibone's Rgt.
[see p. 35 - WILMA. Joseph's^5 maternal grandfather was
a Samuel Hayes, Simsbury. about 1699 ~~b. 17 Oct 1721, d. 31 Ag 1805~~,
~~Granby~~; he was son of George Hayes - (see Stiles, p. 383)
of Windsor - arr. before 1682, from Scot or Eng.
from this family descends R.B. Hayes, Pres of U.S.



1812 - he + family ex-communicated from the Church Oct 30,
for failure to attend services

1817 - to Delaware Co, O. where he bought 650 A U.S. Military Land
age 64. Rev. Vet. Bro Elijah^5 in 1817 - age 62..

Joseph Gillet^5 Stats

b. 4 Je 1753 Simsbury d. 7 My 1836, Norton, O.

ca. 1782 married (1) Mercy/Mary Rowe, dau. of Abijah^4 (Samuel^3, Peter^2, Hugh^1) + Deborah Forward – Simsbury. Mercy/Mary b. 26 Jl. 1762, d. 11 Jan 1806 at Granby. She was age 20 at marriage, d. age 44.

They had 6 children: –

Known Living in 1817 at time of migration & their ages

All b. in Granby
All d. in Ohio.

	AGE	
Joseph^6	– 34	d. 1856 – at Norton.
Amasa^6	– 30	d. 1843 – at Norton.
Sarah^6	– 25	d. (?) 1880 – Marion Co. O.
Orsamus^6	– 14	d. (?) 1880 – " " "

29 Nov. 1807 married$^{(2)}$ Persis Andrus. They had 2 children b. in Granby.

	Ages in 1817
Harold^6	– 92
Elizabeth^6	– 4

1817 – Joseph^6 m. LucendaChapman since 11 Mr. 1813: 3 children b. in Granby
between 1818 – 1819 – 2 " b. in Pa. Harvey Harry & Jas. W.

n.d. LATER MARRIAGES
m. Laura Vening d. 21 Apr. 1855, age 52 4 children b. in Norton, O. (1830 – 1841)
(See WILMA, p. 63). 2 of these sons in Civil War.
m. Elizabeth —?

Joseph^6 ~~Amasa~~ 1 Sept 1817 bought 243 A Military Lands; Dela. Co, O. for $ 2010. B. log cabin, cleared land.
1826 – owned 3 cows; land value $ 167 for tax.

1816-18? Sarah M.^{6} m. Silas D. Davis, b. 1793 at Granby. He was pvt in War of 1812. with Capt. Ezra Adams, Jr. Co., Conn Militia, Ag – Sept 1813. Where or when they were married is not known, but their 9 or so children were all born in Delaware Co, O, 1820 – 43. 1 son b. 1828 named Andrew Jackson ~~Gillet~~ Davis.

Ora

Joseph Gillet^5 Stats:

Orsamus^6; age only 14 in 1817; age 3 at mother death; step-mother was Persis & 1 half bro & 1 half sis in 1817.
Harvey Eliza
[He will m. ca. 1830 in Dela Co.; his father Jos.^{5} will deed to him 50 A in Dela. Co, 6 Oct 1823 when he is 20 yrs. of age. & still single.

Amasa^6 - age $^{27 or}$ 30 in 1817.
m. 16 Mar 1813 (2 days after bro. Jos.^{6} ?) to SUSANNAH BURR, in the Congreg. Ch. at Granby; had 3 children before 1817, 2 still living -
Emeline, age 3 } born at Granby.
Wilson, age 1 }

1 Feb. 1817 - Amasa^6 & bro. Joseph^6 sold 60 A in the First Society, at Granby that Joseph^5, their father had granted them. -

1 Sept 1817 - Amasa^6 bought 202 A U.S. Military Lands - described as Range 19, Twp. 2, Sec 2, lot 2 in Delaware Co, O. for $1010, from Thos. Case, Calvin Barber & Benj. Ely of Simsbury, Conn. [Note p. 50 - This was near Uncle Elijah^5 place, bought from Martin Case 1812 & sold to Watson Case in 1827).

1826 - **Amasa**^{6} owned 1 horse, 3 cows, & land-val. 138^{00} for tax. 3 child will be b. in Ohio - **HOMER**^{7}, Elvira, Julius. Amasa will d. in 1843 & Susannah will remarry 1845 to Jefferson Edgerton, widower of Dela Co but formerly of Granby.

about Susannah Burr, thought to be dau. of Zebina & Rosannah (Wibble) Burr, of Granby. & descendant of René Cossitt of Granby. Zebina, s. of Adonijah Burr - Rev. War Vet - of Bloomfield, Conn; bp 15 Dec. 1741; d. 10 Nov. 1842 at Granby

[prob. related to Aaron **Burr** - Stiles shows a **Zabrina** Burr bp 15 Dec. 1751 ~~about right~~ [illegible] - b. to Adonijah Burr,]

Note: [Acc. to Ency. Br. this could not be THE Aaron Burr, b. 1756 in N.Y., grandson of Jonathan Edwards.

Joseph Gillet^5 Stats

b. 4 Je 1753 Simsbury

---

father Jos^4 1712-1776 } parents both dead by 1817.
mother Eliz Hayes 17 Oct. 1721 - 31 Aug. 1805 }
rel members Cong Ch Suffield 29 Oct. 1735
orig members #40-41 Cong Ch. Simsbury (now N. Granby).

siblings 8
living in 1817.

Marcy/Mercy in Attica, N.Y.
Martha d. Oct 7, 1817 Granby
Ruth Granby
Elijah^5 in Ohio } vets of
Benoni in Granby } Am Rev.

Went to Ohio 1817

1. preceded by brother Elijah^5 lost both wives within 20 mos. twice widower in 1812, age 57 then;
Am Rev. vet with Brig Gen Erastus Wolcott's Brigade, Peekskill, N.Y. Mar.-Je 1777 (age 22);
guarded Tories confined in New Gate Prison at East Granby.
Had tavernkeepers license at Granby 1791-1801.
Sold Ohio land 1827 age 72 & returned to Granby & d there 1848, age 93
leaving neither widow nor children.

2. brother Benoni^5 in 1817; wife - Penelope Hubbard. Had had 13 children -
(1 - Benoni^6 will fight in Black Hawk War 1832).
Enlisted age 16 (ca. 1778) serving sporadically to end of war; with
Capt Ozias Pettibone, Peter Curtis & Benj. Mills Co.
Joined Cong Ch, Granby, 1785. #219.
Lived at Barn Hills Road, Granby.
"Baby bro" age 55 in 1817 with 3 grandchildren already
born who would migrate westward to Tex, Ashland, Ore,
[with some yet to be born migrate to Mo; Ore.]
Penelope d. 1831; Benoni^5 in 1844 at Granby
Found among his papers ... "the undersigned think proper to
declare, that while the lament the necessity of war, they
are fixed in the determination to support it,
till the attainment of an honorable peace." Signed by
Benoni 5, Joseph 5, Elias [Elijah] (?), & Aaron, Almond & Philo (born
1788-92) all sons of Benoni, plus 13 others

See WILMA p. 59 unpopular Ref. to war with GR. BR. Must be WAR of 1812

ARGUMENTS FOR NEBR. Where is Salt Creek, Nebr?

Territorial
Nebraska Census index

1854 No THOMAS, OR GILLET, but a Saul Tipton appears - of Ohio

1855 No GILLET, OR THOMAS
but a Absalom Tipton of Ohio in Otoe Co, a carpenter

1856 - Otoe Co - No Gillet, or Thomas.
Cass Co - No Gillet, or Thomas.

	Thomas	Co.	Where	What
	Aaron + Miles	Douglas	Ind.	Teacher
	John + Henry	"	Ind.	Teamsters
many	O. M.	Iron Bluffs	Ind	Farmer
Mormons.	J. M.	Wash Co.	Ind	"

No GILLET IN ANY COUNTY.

1860 Terr Census.

#	NAME	NEBR CO.	age	ORIGIN	OCC.
402	Gillette, Geo G. Harvey.	OTOE	56	Conn.	postmaster
403	Gillette, Lee P.	OTOE	28	Ohio	clerk.

No other GILLET IN ANY NEBR COUNTY.

~~117 121 123 124~~
~~134 126 127~~

	Thomas	(OTOE)			
140	no given name	50 names or more listed under Peter Byram, freighter			
210	" " "	3 " " " D. Laboo, trader.			
317	" " "	4 " " J. Boulware, real est. dealer			
338	", DeWitt A Whitty	Otoe		Conn	carpenter
408	", Elmed(?)	at Nebr City Otoe	age 60	N.Y.	laborer
701	", John	at Nebr City Otoe	40	Ohio	farmer
136	", Thomas	CASS.	48	Pa.	"
711	", Joseph	CASS Rock Bluffs.	35	Pa	laborer

~~Douglas Co.~~
~~57, 62, 64~~
~~64 68 76~~
~~77 82~~

No other Thomas in Nebr. Terr. look promising in any County - many from Wales, Ireland, Canada etc.

Nemaha Co.
~~98 101 103 112~~

1870 p. 219 in index

~~130 137 140~~ Thomas, Wm. H — Cass age 29 Ohio farmer
~~54 160 163~~
~~217 219 220~~ #35 , Charlotte " 27
Isaac " 7
Ellsworth " 5
Phoebe " 2
Merwin L. " 21 farm laborer

1870 Mortality - nothing in 1850 or 1860
Thomas, Wm. L. — Cass 38 d Aug liver dis

TO OHIO

Joseph Gillet⑥ had three sons. Succumbing as he did the summer of the signing of the Dec of Ind, he would not know that all would serve the colonies as privates during the Am Rev. Nor would he know that all three returned safely with their outfit, the 18th Conn Militia, one to live out his days ~~in the New Conn~~ at the home, while the other 2 braved the largely unknown to take up land claims in that pioneer state ~~from~~ car recently carved from the Old NW Territory — Ohio.

The youngest of this trio of veterans chose to stay in the land of his colonial ancestors. Enlisting at 16, Benoni⑤ fought intermittently until the conclusion of the war. According to the Rev War Pension Files he served with Capt. Ozias Pettibone, Peter Curtis and Benj. Mills Companies.

SPACE FOR DETAILS

~~This Benoni⑤ did not trek westward as did his soldier brothers Elijah⑤ and Joseph⑤ in 1812 and 1817 respectively.~~

After the war ended in Am victory, Benoni⑤ married 17 yr old Penelope Hubbard in 1786, only one year after becoming member #219 of the first Cong. Church at Granby. Thirteen children came to share their residence on Granby's Barn Door Hills Road. Their firstborn [also Benoni⑥,] would become a soldier like his father — out west in Illinois. It would be called the Black Hawk War for the Shawnee chieftain.

This Benoni^{5} did not trek westward as his soldier brothers chose to do. For these two older brothers, not content to long settle ancestral towns in the comparative comfort and safety of a civilized Conn, took up military lands in Ohio's dense forests of buckeye chestnuts. Elijah⑤ was the first to brave the journey in 1812, with Joseph⑤ following in his steps 5 years later.

This Ohio Country had long been disputed territory, being simultaneously claimed by the Fr, by the Br, and by the Indians who really owned it. When the great river valley fell to Br control finally, two of George Washington's brothers lived there alongside the more permanent residents, the Shawnees and Delawares. Then in 1774 London's Parliament annexed the region to the Province of Quebec which proved to be one of the many grievances percipitating the Rev. War. It then remained for George Rogers Clark to wrest this country from the Br. for the new Americans.

Later large tracts of this wilderness were reserved by both Conn & Va. as bounty lands to be given to Rev War soldiers: At first a pvt was entitled to rec from 200 to 1000 A.

As early as the late 1780's, New Eng. colonial stock had been poling flatboats down the Ohio to settle these military lands reserved for veterans. At that time the country abounded with wild Indians and equally wild white renegades. Both greatly feared by the settlers, both

INTERPOLATION to be added in appropriate space.

1832 Joseph's⑤ nephew, Benoni⑥ Rhodiwe Gillet, like his father Benoni 5 before him, became a soldier, except he was well past his prime in years by frontier reckoning upon enlisting in Co. G in the 27th Regiment of the Illinois Militia. As a private in the Black Hawk War of 1832, he helped to force the Sac and Fox ~~out of~~ from Ill & Wisc. leaving ~~them~~ to White settlers while the reds fled west of the Mississippi to Ko. lands where later Gillets would once again encounter them. 1st Indian War Records place ~~Benoni~~ Benoni 6 Sept, 1832 in Galena, the Illinois mining town near the Miss.

It is interesting to note here that only a short generation ~~later~~ would pass after Benoni Rhodire Gillet's brief appearance in Galena that another soldier and Puritan descendant of Conn colonists like himself would arrive to this same frontier village in the person of West Point Capt U.S. Grant home from the Mexican War. Having recently resigned his commission - some say due to intemperance - he clerked in his father's leather store in Galena in 1860 for a mere $800 per annum, only to heed the call to arms the very next year to eventually lead the Army of the Potomac to northern victory at Appomattox. ~~At~~ In the beginning of the Civil War Grant was largely unsuccessful in battle, but his most unwavering supporter proved to be Pres Lincoln who admired his plodding determination despite 1st VICKSBURG tog reverses at Holly Springs and Chickasaw Bayou. Perhaps it was empathy for Lincoln himself had been regarded as an inefficient soldier during his own brief enlistment in the Black Hawk War of 1832. He saw no fighting himself but the company which he captained did arrive one ~~[illegible]~~ red sunset after a skirmish in time only to bury the dead. More successful in Black Hawk expeditions was Old Zack Taylor, he too was destined to become ~~Pr~~ President of the U.S. - the 12th and the first professional soldier to gain that post. U.S. Grant would be the second when he became the 18th? ——— President no pass list survived

Benoni Rhodirie Gillet⑥ and U.S. Grant, both doing their turn at Galena, Illinois, did not, as far as is known, share a common ancestor. Their forefathers did however arrive on the same Puritan ship to anchor at Dorchester, Mass in 1630. Benoni Rhodirie's great-great-great grandfather Jonathan Gillet① was number 65 on the passenger list of the Mary and John; Mathew Grant ~~and his wife~~ carried number 67. Both colonists followed Rev. Warham's migration to Windsor, Conn in the 1630's, + both died there, in 1677 and 1681 respectively. Jonathan① became constable

But as deacon, town clerk, and compiler of the "Old Church Records," it would remain for Mathew Grant to furnish the basis for the history of most of the families of ancient Windsor, including those of the Grants and Gillets together with those colonial families into which each subsequently married.

~~But thus Benoni~~⁶ ~~did not trek westwa~~

would readily be shot on sight by even the Presby. divine, Rev Finley, before mounting his pulpit in peace.

But it was Gen'l Mad Anthony Wayne, prominent Revolutionary soldier at Ticonderoga & Brandywine and Germantown back East who paved the way for rapid western migration to Ohio. His dragoons' victory at Fallen Timbers in 1794 became the last decisive Indian battle in the Old NW. While Little Turtle & other chiefs ceded claims to all of E and S Ohio in subsequent agreements to abandon Ohio to inevitable White settlement, the Indians were slow to move out, the last of them doing so only in 1841.

In 1803 Ohio was admitted to the Union as the 17th state. Four years before Columbus was chosen to be its capital, ~~in 1816~~, that first Gillet - Elijah⑤ - made his way from Conn to Ohio in 1812. Whether he came by land on the Zane's Trace, or by an alternate water route on Lake Erie, or by ~~the~~ ~~fast~~ steamboat introd on the River only the year before ~~is~~ is not known. It was inventor John Fitch's misfortune - himself a Windsor, Conn resident as had been the early Gillets - to never behold the ~~wonderfully fast~~ new transportation which helped to settle the West. He had built the first Am Steamboat to operate on schedule with payloads, but poisoned himself 14 years before the wonderfully fast vessels reached the Ohio R. in 1811.

That too was the year the New Madrid earthquake dramatically shook the earth so that even the Ohio R rolled back upstream as far as the Falls. Dust from this tremendous ~~shaking~~ quake hung in the air for months afterward. Elijah⑤ must have arrived in Ohio under darkened daytime skies.

7

See New Madrid bk

It was these same shocks of 1811 which served well the purpose of The Prophet, as Tecumseh's brother was familiarly known, to form a confederacy of Indians from Canada to Florida to resist once & for all the ever steadily increasing White encroachment. The Prophet saw

It remained for Wm Henry Harrison to engage the Shawnee chief Tecumseh, creator of havoc in ~~Ohio~~ valley settlements where he had long fought to make the Ohio River the natural boundary between the U.S. and Indian country, at Tippecanoe. This battle of Nov. 7, 1811 may be regarded as the opening skirmish of the War of 1812. Both Elijah⑤ and Joseph⑤ would escape this second ~~a~~war with the British probably because of age. Their Granby Neice's Sarah's husband to be Silas D. Davis was not so fortunate for he was a private in Capt. Ezra Adams, Jr. Company, Conn militia from Aug to Sept 1813. Where or When Sarah M. Gillet and Silas D. Davis were married is not known. However their ~~11~~ many children were all born in Delaware County, Ohio between 1820 and 18~~4~~3. Silas may have come out to claim Western Reserve lands as many veterans of the War of 1812 did.

Morgan Thomas in War 1812

It was to Delaware Co (~~then~~ called Franklin in 1812) that Elijah⑤ twice a widower, came in 1812. Altho a vet of the Rev War himself he may not have taken military bounty land for he bought land described as Range 19, Twp. 3, Sec 4, Lot from a Martin Case; this he sold in 1827 to Watson Case & returned to Granby, Conn; ~~Whereas~~ It is not known why he left Ohio to his bro Joseph^5 & others of the Gillet clan. Perhaps he went back to keeping the tavern he operated in Granby in 1791-1801. ~~Perhaps at~~ More Probably at age 72 he wanted to rest among his fathers in the land he had so nobly fought to build America.

p. 50 for Rev-War detail

KANSAS
GILLETS

Kansas
Gillets

Mat. Grandfather

WILSON GILLET

GILLET

WILSON (WILL), b. Oct 29, 1872. d. at home. May 24, 1942 [69]; buried Graceland cemetery, Burlington, Ks.

WIFE: MAGDALENA (MAGGIE). b. Sept 28, 1876. d. at Urbana, Ill. Aug 11, 1953 [76]; buried Graceland cemetery.

Children: Louis, Gildard & Frances all buried " "

1. Louis Theodore Gillet, b. Sept 11, 1901; d. Dec 25, 1930 age 29. Single.
2. Gildard Gillet, b. Apr. 18, 1905; d. Aug. 4, 1933 age 28. Single.
3. Frances Irene (Terrell; Devore; Morey), b. Oct. 1, 1899 d. Mar 8, 1941 age 41. d. St. Mary's hospital in Emporia, Ks. result of fire 4 wks earlier on 80 A. on Greenwood Co. line owned by Will Gillet. Survived by 5 sons — Clyde Jr. & Vernon Terrell; Dale & Duane Devore; Geo. Morey, Jr. Married 3x
4. CHLOE (cloe) Dodd; Beasley - b. July 14, 1903. on farm homeplace near Gridley, Ks. Coffey Co. (So was Gildard, but both Louis & Frances were born on farm ~~at~~ Four Mile ~~Com~~ Community, P.O. Hartford, Ks. Grade school at Hopewell, graduating from 8th gr. age 15. High school at Burlington, Ks. midway thru Jr. year, clerked at Penny Cash grocery there. Gave herself middle name of "Dorothy" - appears on later legal documents.

WILL & MAGGIE m. Dec. 21, 1898, aged 26 & 22; first farmed in Four Mile then bought homeplace @ $13.00 — per acre [80 A] when Louis was 6 mos. old, about Apr. 1902.

WILL b. in LINN Co, near Mound City. Moved to Coffey Co. as infant (about 1873), & lived there all his life (except for short time as farmer in Lyon Co. -

Four Mile near Hartford mentioned earlier 1898-1902
Will grew own tobacco, Long Green, curing it upstairs to be smoked in pipe

Mat. Great Grandfather

Source: [FREEMAN GILLET
1. obit
2. Cloe interview

GILLET, FREEMAN

FREEMAN ZACHARY GILLET, b. Feb. 11, 1848, d. at home Dec. 12, 1933; he & wife Emma & most children buried Graceland cemetery, Burlington, Ks.

WIFE: EMMA TIPTON, b. July 6, 1854; d. at home Jan. 21, 1932. [one 1900 census says 1853]

CHILDREN:
1. WILSON 2. EDWARD 3. WOODS 4. FRANK.
5. MABEL (MAY) McENTERFER 6. JOHN 7. ELLEN (ELLA) SWIBOLD.

FREEMAN, ~~youngest~~ eldest child of Homer Gillet b. at Norton, Ohio & came to Ks. age 13 [1861], after having lived in Missouri ? [TRUE] since his 7th yr. (MO. 1855-1861); son of HOMER and ELIZABETH GILLET; HOMER homesteaded on North Big Creek in Coffey (or ?? Woodson) Co, both dying here, i.e. Homer & Elizabeth. Homer donated land for Washington #25 school (popularly known as Gillet schoolhouse). he carried U.S. mail on horseback from Gridley or Burlington to Eldorado. (Wash #25)

EMMA, eldest child of Roads and Rebecca Tipton, b. near Lawrence, Ks. Siblings included Ed, Sarah, and half-sister Ellen who married 6X MORE. When small moved to La Cygne, Ks. & here she married Freeman Gillett, Oct 16. 1870, moving to Coffey Co. about 1873 to homestead. (Wilson, first born b. at Mound City). Converted in a meeting at the Gillet schoolhouse. [Must have been used as church]

"Free" as he was known knew the hardship of pioneer life & life among Indians. When homesteading in Coffey Co Ks. he & neighbors took a wagon to Lawrence for supplies, leaving their wives & children together at one house for protection from Indians roaming the area. Later, Free walked, carrying flour from Burlington on his back (11 mi.) for family use.

The "40" now owned by Cloe came to her via Will & Free who obtained it from Granny Rebecca
? Tipton. Free + Emma's farm & John's all came from Granny Tipton.

Freeman Zachary likely named for Zachery Taylor, nat'l hero in Mex. War 1845 - brilliant victory at Buena Vista, Mex; became Whig pres. in 1849, & served 16 mos.

Cloe told that Homer Gillet was a regular mail carrier by pony express from ?Burlington to Eldorado; but Free also carried mail by pony express, apparently as a boy substitute of 15 or 16.
Uncle Ed Gillet had 40 A on North Big Creek - Cloe fished there & caught eel.

Emma made suits for her sons.

HOMER GILLET

Mat. Great-great grandfather

GILLET, HOMER. wife ELIZABETH. Migrated to Ks. from Ohio OR NEBTERR via Mo.
HOMER, buried at Teachout cemetery, Gridley.
Told by Cloe - Indians wanted to trade pony for Homer's corn. Next night they returned & stole back their pony. May be buried at Teachout (Teachow) cemetery at Gridley (as is Henry "Hi" Todd). [458]
Others sons included Wilson (uncle of her father Wilson), Francis France (or z), a United Br. elder.

CW Noell writing of early days on North Big Creek in Daily Republican, Burlington Fri. July 2, 1976, historical issue refers to Gillets twice, 1. the Gillett school on upper N. Big Cr. & that his father J.H. Noell (Julius) taught there (he taught many schools in area between 1857-1880). (2. mentions as old timers Homer Gillett & family including Francis & Wilson, sons. J.H. Noell homestead 80 A on N. Big Cr spr 67 or 68, bldg. usual log house with fireplace in south end, door in east, oak clapboard roof drivers out of logs with frow. Snow sifted in upstairs. Plenty fish in creek - bass, black perch & sunfish. (Few catfish & no carp). Small patches of tobacco (at time of grasshopper plague of '74) & cotton. Many a time CW Noell awakened to cry of Fire - prairie of big blue stem grass ablaze. Mow fire guard about homestead in fall & burn swath for safety. Indians made camp in Noell woods - set up wickiups, cure deers hides for buckskin.

GILLETT (FREEMAN & EMMA), buried Graceland Cemetery, Burlington, Ks.

FREEMAN ZACHARY, b. Feb. 11, 1848; d. at home. Dec. 12, 1933

EMMA (TIPTON), b. JULY 6, 1854; d. at home. JAN. 21, 1932.

7 children: Wilson; Edward; Woods; Frank; "May" (Mabel) McEnterfer; John; "Ella" (Ellen) Swibold

Emma's siblings include Ed, Sarah; Ellen ½ sis. [More].

Uncle Ed Gillett had 40 A. on North Big Creek - Cloe fished there & caught eel.

Emma made suits for her sons.

Freeman - b at Norton, Ohio & came to Ks. age 13 [1861], after having lived in Missouri since his 7th yr. (MO 1855-1861 ??). Son of Homer & Elizabeth Gillett; homesteaded on N. Big Creek ~~in Liberty Township~~ in ? Coffey Co. Woodson Co., both dying here. Homer donated land for Washington 25 school (popularly known as Gillet schoolhouse, he carried U.S mail on horseback from Gridley or Burlington to Eldorado.

Emma, eldest child of Roads & Rebecca Tipton, b. near Lawrence, Ks. When small moved to La Cygne, & here she married Freeman Gillett, Oct. 16, 1870 - moving to Coffey Co. about 1873 to homestead. Converted in a meeting at the Gillett school house.

Homer -
Indians wanted ~~his horse~~ to trade a pony for some of Homer's corn; he traded ~~his horse~~ Corn for the pony. Next night Ind. returned & stole their ~~horse~~ pony. May be buried at [yes] Teachot (Teachow) cemetery at Gridley. (also Hi Todd - Henry).

Freeman - knew the hardship of pioneer life & life among Indians. When homesteading in Coffey Co. he & neighbors took a wagon to Lawrence for supplies, leaving their wives & children to stay together at one house for protection from Ind. who roamed the area. Later, Free walked, carrying flour from Burlington on his back (10 mi) for family use.

Cloe's 40 from Will & Free was originally owned by Granny Rebecca Tipton.

Ross Alvin Gillette may have been cousin of Will. b. 3/11/1879. in Coffey Co n of Gridley d. 2/6/1937 Was bro of Homer G. of Crotty, & Otis G. of K.C., & Alice Turner of Minneapolis, Minn B. Big Creek cem.

Claude L. Gillett bro of Ross, Burlington Otis, Crotty & Homer b. near Gridley Feb-17, 1881 M. to Jennie Porter 1901. Sons Lester, Ralph, Chester. Killed Aug 20, 1920 Gardner Ks accident on electric line.

GILLET

EMMA TIPTON - dau. (eldest) of Roads & Rebecca Tipton, b. near Lawrence, Ks. July 6, 1854. & d. Jan 21, 1932. As small girl, moved to La Cygne. M. Freeman Z. Gillet Oct 16, 1870. They came to Coffey Co about 1873, homesteading the place where she resided at the time of her death. Converted in a meeting at Gillet schoolhouse.

FREEMAN ~~Zechariah~~ ZACHARY GILLET a pioneer settler in Hopewell neighborhood. b. in Norton, Ohio, & came to Ks. when 13. Son of Homer & Elizabeth Gillet, b. Feb. 11, 1848. d. Dec 12, 1933. Moved to Mo. when 7, & to Ks. when 13. Converted in Gillet schoolhouse. Often told his grandchildren stories of his pioneer life & life ~~with the~~ among the Indians. Called "Free". Came to Ks. Coffey Co. 1861. Lived in this Coffey Co. for 72 yrs. Oldest pioneer. Used to drive to Lawrence to do trading, & years later, he walked to Burlington over

GILDARD - b. Apr. 18, 1905. d. Aug. 4, 1933, age. 28.

LOUIS THEODORE - b. Sept. 11, 1901. d. Dec 25, 1930 at ~~Home~~ Emporia. age 29.

FRANCES MORSY - b. Hartford Oct 1, 1899. d Emporia Mar 8, 1941. age 41. of burns.

Freeman — & carried a sack of flour home on his back. Carried mail from Burlington to El Dorado for several years as a young man [on horseback]. Indians lived on Big Creek. Afraid of them — of killing wife & children. They "traded" a pony for foodstuff & stole the horse back the next night. Rode to Lawrence for winter supplies in groups for protection. Wives stayed in groups at home.

HOMER (Free's father) - lived on Big Creek. d. in 19$\overset{04}{\underline{03}}$. Carried mail from Burlington to El Dorado.

The Kansas Gillets

Homer^7 b. 18 Nov. 1824 Delaware Co. Ohio
[son of Amasa Gillet^6 b. ca. 1787-90
Granby Conn. & to Susannah Burr; Amasa
settled on 202 acres US Military Lands,
Delaware Co, Ohio 1 Sept 1817; he d. 16 Dec. 1843
at Norton, O.].
m. 31 Dec. 1845 to Elizabeth Thomas.
d. 18 Dec. 1904
buried Teachout Cemetery, Gridley,
Coffey Co., Ks.

Dela Co 1850 Oh census shows m. Mary A. b. in PA & illiterate

Elizabeth Thomas b 8 Sept 1824, Ohio,
prob Butler Co. d. 8 Je 1901 at Gridley,
dau of Morgan & Mary A. of Norton, but
formerly of Pa. of Welsh, Fr. & Indian
ancestry. Morgan fought in War of 1812.

1855 - Homer & wife & ^{5}children [Wm. R, Freeman Zachary,
Wilson Price, Francis Marion, & Olive - ages 1 to 9 & all
b. in Delaware Co., O. #6 child Benj. Franklin b.
11 Feb. 1859 somewhere in Mo ~~Ills.~~] left Ohio moving
to Mo Terr or in Nebr. Moved on because of malaria
to Gridley. Jan. 26, 1860? obtained deed for 120 A
(range 14, twp. 22, sec. 8 Deed Book Vol. 6, 29), for
purchased from Henry John & Sarah Moore. Gillet School or Dist
#25 built on parcel of this land. Small, slender, mild-
mannered; wore white hair in long bob. Called "Conn.
Yankee" by friends: Homer, Elizabeth, Wilson & Benj. are
bur. Teachout Cem. P. 82 of Gen. by Wilma Gillet Thomas

Ralls Co Mo. 486

Data from Daily Republican. "Early Day History of Coffey Co.", July 2, 1976.

School - Gillett school on upper North Big Creek. Teacher — J.H. (Julius) Noell of Va., arr. to Ks 1857.

House - usually log with fireplace; of native lumber, roof of oak clapboards made with frow; dirt floor

Clothing - card pick wool & cotton - hand made

Furniture - spinwheel of black walnut; Dutch oven, iron pot, coffee po molded tallow candles; no clocks

Food - bass, black perch, sunfish but no catfish or carp; cornbread, mush & milk, wildberries & artichokes, potato; salt was scarce. biscuit, hog & hominy, beans, coffee

Crops - tobacco patch, peach, sorghum cane, cotton, corn, pumpkin orchards; wheat & oats sowed by hand & cut with cradle.

Vegetation - near N. Big Cr. - open prairie of tall blue stem grass; gooseber plums, grapes.

Stock - open work cattle broke prairie sod; Tex cattle; sheep

Religion - Fred Henley, thee-thou Quaker; Rev Jno Heritage - stuttering Bapt preacher. Cong. Missionary Rodney Paine, of Oberlin, Ohio labored on Big Creek.

Indians - camped in woods in wickiups; ponies; hunted Flint Hills. Sac & Fox agency near LeRoy; wanted to trade buckey meat for hog-ey meat. Socomit chief; Warred 4 days with Comanches 1836 near Hartford.

n

No Gillet in 1860 Nebr. Terr Census
Otoe Co - Gillettes, Conn-Oh.
Correction: - 1860 Neb Terr Census
shows 3 - Gillette - i.e. Geo G., 56, in Otoe
Co., postmaster, b. Conn & son(?) Harvey;
Lee C. Gillette, b. Ohio, clerk, Otoe Co., age 28.

Note: Census of Terr of Ks. 1855 - shows st. of residence prior to coming
to Ks - not birthplace. ∴ name of voter (even if not an alias)
would be no proof that he was a resident of Ks. Question of Ks.
would be Free or Slave

80 A GILLET FARMS 80 A

WILSON GILLET

Section 36
This was school land; hence having belonging to St of Ks.

Accord to Abstract of Title Sec BRANSON

Previous owner: Micheal Bronson, d. Sept 18, 1890

wife: Parmelia Bronson, who as widow mortgaged land ~~for~~ to her son-in-law ? John Laney for $216 to finish payment to land to the St of Ks. (~~homestead~~ ?)

Lawsuit over ownership? as John Laney had lien on the land, this title Mar 2, 1901 for partition of real estate

Suit continues until Jan 1902

Daniel Hatch, W S Wheeler + Geo Beyer commissioners appt by court to this case that a writ of partition be issued

Jan 7 1902 said real estate appraised at $1,000 but appraisal rejected by all interested parties ∴ Court ordered Sheriff of Coffey Co to advertise + sell ~~the land~~ said premises for not less than 2/3 of appraised value - for cash in hand to the highest bidder with proceeds to be distributed to Branson, et al. To be settled within 60 days. Adv. for 30 days in LeRoy Reporter. Sale to be at east front door of court house Burlington on 10 Feb 1902 at 2 o'clock public auction &

NOTE: it sold to GEO G HALL for $670, he being the highest bidder who recd a good + sufficient deed for said premises sold

Summary

Michael Branson bought this Sept 6 1880 for $240 from St of Ks; John Laney held mortgage $216 Aug 28, 1899

Sheriffs sale sold to Geo. G. Hall Mar 14, 1902 Mar 14 1902 for $670

& Henry Adams & wife Ina held mortgage for 670 Feb-10, 1902

40 A

FREEMAN Z GILLET

Free Gillet, widower mortgaged to W. M. McGuire for #800
Burlington June 29, 1932 + paid
off June 24, 1935

Deeded To Wilson Gillet Recorded Dec 13, 1933
↳ Nov 22, 1933 Book 103, p. 276.

~~an~~ !
In agreement for paying 1/4 burial expenses
Will. pd. 1 Aug 1935 a sum of #47.50 ~~for~~
(1/4) of total of burial exp for Free. to W S Mann & Co.

Wilson moved to 80 3 1/2 yrs.
after marriage, or about June, 1902

Topeka 10/87 Hist Soc. I read these Oct 87 gd

News

Roll B92 3/4

Neosho Valley Register - Burlington

Oct 1859 - Oct 1861

1859 News Items

Nos. Emigr. steadily flowing in (to Cof & Grnwd Co). in wagon trains. Farmers inured to pioneer life

Execution of Old John Brown. Va. Ju. Nov 2 noted

Flour	3.75 cwt
Corn	20¢ bu -
Green apples	- none in mkt
Cheese	15¢ lb
Coffee	16 2/3 "
Venison & buffalo meat available	
sad irons	7¢
ox bows	50¢
oxen	$ 50-100

1860

Jan Attempt to kidnap a free negro for slavery made in Lykins & Miami Co. A Mo, he came to Ks. 4 Mo tried to kidnap him Ks took their coats & money & equipped negro for land of freedom

Prices same as above.

Legal notices includ complaint against adultery of wife; + petition for divorce. Many sheriff's sales of property.

Feb. Spring Emig passing thru St Joe - (partly due to gold rush to Jefferson (K.T. now Colo)

Ad - Farms to rent; also vote for Pres - (election of 1860) Abram Lincoln

Je - Denver City (then in K.T.) report diggings on Gregory Gulch. - Called Ks. Gold Mines. (i.e. Gold Hill, Greg Gulch, Russell Gulch, etc.

July - corn, watermelons, potatoes look good. Apples brought in from Ark. Delinquent taxes list published. Council Grove man shot his bride of 1 mo (for adultery). Campmeeting at Neosho Falls. Also at Esq Hollands at Burl.

Begin Aug 4, 1860

COFFEY CO

Julia Ward Howe

Burlington Courthouse 10/27/87

Doc. dated 24 July, 1860 re Samuel G. Howe & his wife Julia Ward Howe of Boston, Mass sold Lots 11 & 12 in Blk. 57 & Lot 11 in Block 38 in the town of Burlington for $50 to Ezra W. Parmely of Coffey Co Ks. Terr. Deal handled by Edmund B. Whitman of Lawrence K.T. their attorney. Vol C p. 515 of Deed Record.

[Note: I found this record in Deeds, Burlington, Coffey Co. courthouse, when searching said record pg. by pg. for 1st account of Homer Gillett. G.W. Oct, 87]

1/87 Coffey Co Hist: Burlington Pub. Lib:

Hist. of Ks. by Andreas. 1883 (reprint).
Wagon 1st crossed Neosho 1854
Hampden Col. 90 souls org in Mass. Mar 55. to settle Ks for free soilers. Org dest for Lawrence but persuaded to settle in Neosho V. where Sac & Fox lived. Some ret. to N. Eng. others got ague. Cof Co org Jl 1855 1st co seat LeRoy. To Burl 58 & permanently 1866.

Biog - Chas Puffer b NY 1825. To Ks 1858. Capt of Ks militia Co K 16th Regt, elect to St Leg 1870 1 term; member of Xtn Ch; druggist 1883.

Christy, Wanda. "Coffey Co." Vol. I.
Liberty Twp settled in 1860s - Gridley not laid out until 1886 with coming of RR.
Civil War - Co G 5th Ks Cavalry mostly from Ottumwa & LeRoy; Co E 5th Ks Cav from Burling & vicinity

Look for Alexander Moore here. →

1863 - 2 co. of Burl Vol Militia formed. Capt Chas Puffer led his to Fort Scott. [Capt. Leonard in command of other].
Homer Gillett [son] of LeRoy depot agent at Crotty for yrs - [father of Wilma Gillet Thomas author.
Jno Seeley of Burl. trained "Joe Patchen" - greatest race horse of his day. b in Goshen NY. mile record 1.01 1/2. This horse sired Dan Patch.
Large Woolen mill in 1860

By 1908 Burlington had
ice plant, cider mill, daily news, strong sermons, auto garage, 3 cigar factories, 2500 pop. fair grounds, 2 carriage factories, 1050' above sea level, telephones, public library, shade trees, high school.

1st sermon preached in barroom Jl 1857 - nail kegs seats, barrel pulpit. - Meth.
1st Xtn Ch org 1860. B Hi Sch ~~b. 1872-3~~ accred 1900.

Floods - always. 1836 Old Soaknut, Ind ch told of tremendous fl on Neosho. 1922 fl - 4 lost (granddad of all 1951 - 41½'.) caused by cloudburst on Rock Cr.

Christy - on Gridley (MS) on Rt #4.
Walt Phillips (1879-55) mail carrier. b. Ia. Early life in log camps near Minn border where he drove Clydesdale draft horses. Rep in pol. Owned livery barn in Gridley.
Harold Bell Wright (Shep. of the Hills), itinerant preacher held evang. revival at Gridley Xtn Ch.

Burk - on Gridley (MS).
Mrs Gordon (Gordon co-auth w/ husband Undercover Cat ("That Darned Cat" movie) lived at Gr & went to school at Santa Fe RR Machine Shop.

Ks. Oct. 1984

III. Coffey Co.

HARTFORD - (Lyon Co). personal visit

Meth Church search on HOCHS; MANNS & DUTTWEILERS. Met Mary McKinney (80) 2300 Industrial Road, Emporia 66801 - knew of HOCHS. (Lives at Presbyterian Manor.) Organist knew of Jessie Duttweiler. Gave my name to both.

Re Hist of Meth Ch Centennial Book (1957) Hartford seen at Burlington library I saw many Hochs, no related Manns, & no Duttweilers at all.

RURAL CALLS on Ira Hatch & Elmer Beyer - both carried Will Gillet to house 1940 heart attack. Elmer once bought Chloe's box at Sunnyside social box supper - is 3 yrs. younger. Also saw Tillie Schief at church supper at Gridley & Mrs Melvin Schief at Burlington Courthouse.

BURLINGTON - (Recorder of Deeds Ruth Stukey). Courthouse - 10 AM to 3:00 P.M. - searched

- 1858-76 microfilm for land deeds on Homer Gillet; 1860.
- Index by land description [Found many Gillets & Tiptons
- Record of Deeds Vol. B pg by pg for orig land purchase of Homer G. - scanned for grantor Henry Moore, & some dates i.e. Jan. 1860. Found nothing. Vol. C.

- Appears to be much interchange of property between Gillets, Moores, Mitchells (Robt & Ellen), and Tiptons

LIBRARY - scanned all Coffey Co. list; copied 1878 plats for Gillet

IV. LINN Co. — No visit here '81

A. MOUND CITY

1. Civil War records
2. Militia records
3. Mortality records
4. Civil War widow pension of Rebecca

B. PLEASANTON

Linn Co. Hist. Soc.

Re Rhodes Tipton

1. d. 1861 according to Emma in Civil War. Was he Union? Confederate? Militia? Bushwhacker?
2. Did Rebecca rec. widow pension? No
3. Was her son (enl. Coffey Co) Alexander More ~~or Forbes~~ - Union, Confed, or militia?
4. Did Tiptons & Mores (or Forbes) know Old John Brown?

Note:- 5. Who is Geo. W. Moore near Brooklin - the hostage friendly to Old John Brown.

Is he related to Rebecca — perhaps her 1st husband?

6. Who is Wm Tipton & Mary wife, ages 58 & 52, in 1880 Co. Census, Lincoln Twp (LaCygne), Linn Co. [from another source: Wm Tipton is a minister]

Jl 2, 1976
The Daily
Early Day Hist of Coffey Co. - Republican

INDIANS

4/2/1976

[illegible] Field [illegible] Tipton

A. Morris City
1. Civil War records
2. Militia records
3. Mortality records
4. Civil War widow's pension of Rebecca

B. [illegible]
[illegible] Hist. Soc.
Re Rhodes Tipton
1. In 1861 according to Tennessee in Civil War
Was he Union or Confederate?
Militia? Bushwhacker?
2. Did Rebecca rec. widow pension? No
3. [illegible] Alexander [illegible]
[illegible] Union [illegible] or not?
4. Did Tipton & [illegible] know
Col. John [illegible]?

Note: 5. [illegible]
[illegible] Old [illegible]
6. Who [illegible] Tipton [illegible] age 58 & 52
[illegible]
[illegible]
[illegible]

Coffey Co Hist – Daily Report

BLACKS

Coffey Co Hist – Daily Repub

SETTLERS

Gilletts – Homer ⑦ b. Nov 1824, m. Dec 1845 d. Dec. 1904

by Wilma Thomas p82 [wife – Elizabeth Thomas b. Sept '24 d. Je 1901

Left Ohio ca 1855 for (Mo) ~~Terr~~ of ~~Nebr~~. Bought 120 A

Coffey Co – deed filed 20 Jan 1860. Range 14, twp 22,

sec. 8 bought from Henry Moore.

Age in 1860 With children: – (1Wm d. in Ohio) – all born in Ohio (except #6)

SPOUSE

p. 83 [12 – 2. Freeman Zachary – Emma Tipton

11 – 3. Wilson Price – Arletta Rockhill

9 – 4. Francis Marion (U.Br) – Ladema Rockhill

5 – 5. Olive (sis) – d. 1902-03, (Ks)/Ohio ??,

#6. Benj Franklin b. in (Mo)/Ks. 11 Feb. '59 d. 11 Feb. '71

Freeman Zachary ⑧ b. Feb 1848 / married Oct 1870 LINN CO. / d. Dec 1933

all children b. in Godley 1874 – 89 except

WILSON ⑨ b. Oct 1872 in Linn Co. Ks.

Thomas – [Gillett schoolhouse dist #25.

Obits – (has Free coming to Coffey Co. 1861; homesteaded but Moved To Mo – age 7 (1855) & came to Ks age 13 (1862 1861). Converted in meeting in Gillet schoolhouse. Emma came to Coffey Co after marriage (16 Oct 1870 at La Cygne). b. near Lawrence Jl 6, 1854. Moved with parents to La Cygne when small girl. Came to Coffey co. ca 1873 & homesteaded. Converted at Gillet schoolhouse

But Homer [7] filed land, deed, Coff Co 26 Ja 1860 (?) for 120 A. (, R 14, Twp 22, SEC. 8, Deed Book Vol. 6, 29) bought from ~~Henry~~ John & Sarah Moore. [Warranty Deed shows John & Sarah Moore of Linn Co. 1866. – were they children of Henry?

No – son of Rebecca ~~T~~ Moore Tipton – Granny Tipton

South Big Creek - settled 1857

North Big Creek - Gillet school was on upper North Big C

BIG CREEK stories -

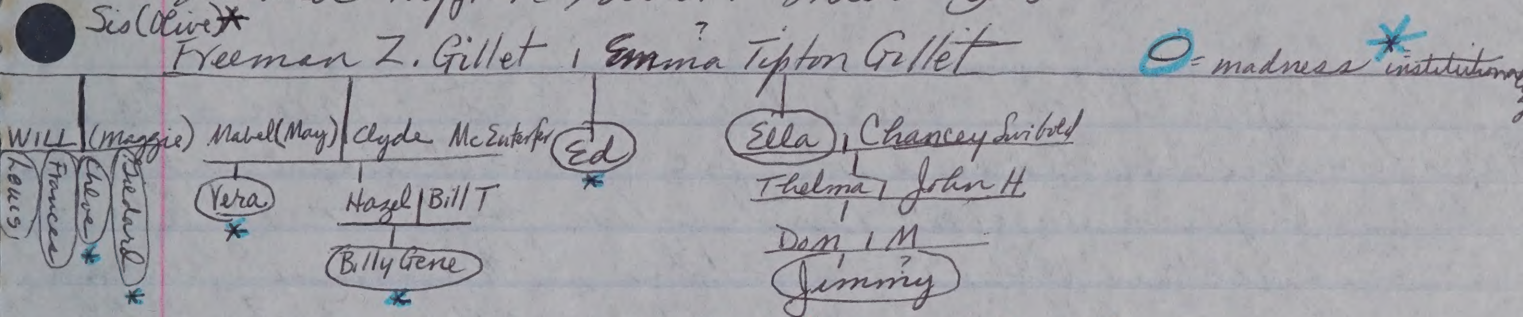
A few families took claims in 1857. In 1859 or 1860 a wind storm blew roofs off cabins. Schoolhouse Dist #7 b. 1860 b. of logs & clapboard. Seats 2x12 planks with augered holes for legs.

Drought of 1860 - 1 yr. [One teacher was J. H. "Uncle Julius" Noell.] Noell homesteaded 80 A in 67 or 68 on N. Big Cr. Built usual log house - fireplace in S, & door in E. Roof of wide native boards - frow driven oak. Snow blew in. Cr had many fish. taken by hook & line, or fish trap - bass, black perch & sun fish. 1874 - grasshopper invasion. Patch of tobacco grown. Eaten in smokehouse by hoppers as well as peaches, leaving only pits. Neighbors were Jonah, Frussell, Teachout, Gillet, Hale, Uncle Fred Henley the Quaker; Rev Jno Heritage, Bapt preacher; Bear, Rockhill. Make sorghum. Grow beans, cotton. Women carded cotton, spun it on spin-wheel. Timber along cr. Prairie of big blue stem grass. Prairie fires common. Homesteaders plow or burn fire guard. Indians camp in woods in wickiups; cured deer hides to make buckskin

Burlington

Cloudburst on Rock Cr in town Mar 23, 1922 flash flood - 4 drown. Wilson bought yellow dress shoes flood damaged; wore until 1940.

From visit with Thelma Hegwald Mar. 1985 San Marcos, Calif. - reared by maternal (Ellie Swibold) grandparents - Freeman Zachary Gillet & Emma Tipton Gillet. Interviews.


Sis (Olive) *
Freeman Z. Gillet
Emma Tipton Gillet
?
O = madness * institutional
WILL
Lewis
Frances
(Maggie)
Olive
Richard
Mabel (May)
Clyde McEntarfer
Vera
Hazel
Bill T
Billy Gene
Ed
Ella
Chancey Swibold
Thelma
John H
Don
M
Jimmy
?

THOMAS

T.H. Remembers Free saying he was named for Pres. Zachary Taylor.

Free Z's mother was Elizabeth Thomas - French & Indian - wife of Homer Gillet. Her siblings include:

1. TOMPSON THOMAS m. OLIVE. Child - Freeman
2. FRANK " m. MERIA. " - GEO., Frank, Molly.
3. FREEMAN " Never married.
4. MARY " m. MOSE BIGSBY.
5. RACHEL " m. DON LAWRENCE.
[6. ELIZABETH m. Homer Gillet]

Tompson & Frank Thomas owned a ranch near Nebraska City, Nebraska. They saw a wagon train of emigrants consisting of 24 men. Not more than 50' from their ranch they saw all killed by Indians except one, & he ~~was save~~ escaped when his horse ran off. Tompson was later killed by lightning.

Did Homer once live here

Nebr. City is on Mo. River in Otoe Co.

Freeman Thomas was killed by Indians in Arizona. He drove the stage coach from San Antonio, Texas to Ariz. Terr. He and 6 guards were all killed at Cottonwood Pass.

Census research shows he came from Missouri.

Frank Thomas was also a stage coach driver, but quit to travel with a show. He was with the Vanamburg show for 18 years.

This pg. photocopied for Thomas record

— Small house existed between Bud's & Free's - this
Free's home place acted as post office - mail was dropped by carrier from Burlington for the neighbors, such as Robt & Hi Todd. Freeman was once Pres. for School Board of Hopewell School.

— Homer Gillet's corn kept disappearing from his crib on Big Creek. He went to Indian chief camped nearby in tipis to complain of loss. Chief called braves to untie belts securing their blankets. The Gillet ear corn came tumbling down!

— How Free & Emma met. Emma Tipton was visiting her half sister Ellen Mitchell Linkenfelter in Coffey Co. & was sent to Homer Gillets to borrow 1 cup of sugar. Free was asked to walk Emma back home; he did, but did not talk to her he was so shy. They walked on opposite sides of the road.

— Will Gillet and Maggie Mann met at Hopewell School Sunday School. Maggie was a good friend of FANNIE BENDER (sister of KATIE, & dau. of DAN) who married WOODS GILLET, brother of WILL. Emma Tipton Gillet believed community rumor that these Benders was the infamous family of Ks. murderers of Parsons?

— Emma seemed to have many fears. [Why not, living in bushwhacker days??]. She kept her doors locked in a day & time when no one locked them. Always looked under the bed after going out. Often had to stay with younger children in Linn Co. when mother Rebecca rode horse into town - La Cygne - on

[John (Bud) Gillet b. May 23, 1889 son of F.Z. & Emma
d. Mar. 7, 1965

overnight stays [from Brooklin ?]. Once, something appeared at window. Bro. Ed had to go out to urinate, & Emma told him to go ahead & wet the bed rather than to go out in the dark. Then an old cow thrust her head thru the window. Emma had to laugh.

- Once a "cyclone" hit - it moved Hopewell school a few inches off foundation. Worried, Emma kept going out in hail to look schoolward as her younger children were there. Don Wall forced her to cellar. The storm lifted some of the shingles off their roof. Also feared prairie fires: Free once plowed a strip with walking plow to save his home while Emma fled to neighbors to save their children. No buffalo remained in their day. Having never seen Indians in Linn Co. Emma once went to tipi in woods near Homers place on BIG CREEK (Ind must have camped often here) to see a papoose.

Homer Gillet in Ks. Militia

Reference #15 on roll Homer Gillet 12:57
#18 on roll Hornar Gillet 6:65

Research #18. 6:65. Hornar Gillott, w/ Capt. Chas Puffer; Sept 19, 1863; joined at Burlington, Ks; served 18 days w 1 horse but signed name as Thomas Gillott. FOOTNOTE TO SOURCE (microfilm) = Gillott, Hormer appears on 3 payrolls as Gillott, Homar, & on one as Thomas Gillott, Co K, 16th Rgt. Ks St Mil 12 Oct-29 Oct, 1864. (si
I (gd) note that entire of 82 from Burlington, included 8 blacks.

#15. 12:57. Homar Gillott w Capt Chas Puffer,
on roll. joined Oct 1, 1863 at Burlington, Ks. ordered to LeRoy by Maj Gen Jno B Scott; relieved from duty by same Oct 16, 1863 w 5 days in actual service Co K of 9th Ks Militia [there may have been a mistake here as CO. 9 RGT crossed out]. #15 appears on one muster roll as Homer Gillett. All 40 from Burlington. Orders from Thos. Carney, Gov. show that a band of guerrillas appeared at Osage Mission at LeRoy & are supposed to be marching up Verdigris R. & Fall R. of 500 strong. Capt Chas Puffer Ordered to report with his company at these headquarters for 5 days' service

Grandson Homer Peacock Gillet b. 1882

1485 - 1509 Henry VII (Tudor) 1492 [illegible]
1509 - 47 Henry VIII
1533 " [illegible] Catherine
1547 - 53 Edward VI
1549 Eng. faith [illegible]
1553 - 58 Queen Mary [illegible]
restores Cath.
1558 - 1603 Queen Elizabeth I
1588 The Spanish Armada
[illegible]
[illegible] Puritan [illegible]
[illegible]
[illegible] [illegible] founded
[illegible]
1603 - 25 James I (Stuart)
1607 Jamestown
1620 Plymouth
1628 The Pet. of Rights
1625 - 49 Charles I [illegible]
[illegible]
1640 - 60 [illegible] Parliament
1642 - 46 Civil War
1649 [illegible]
1653 - 60 The Commonwealth
1653 - 58 Oliver Cromwell [illegible]
1660 - 85 Charles II Restoration
[illegible] [illegible]
[illegible]
1673 [illegible]
[illegible] & Catholics
1685 [illegible]
1688 [illegible] Revolution
[illegible]

HISTORY AT A GLANCE

Br.			Am
1485-1509	Henry VII (Tudor)	1492	Am Disc.
1509- 47	Henry VIII		
1533	" Div. Catherine		
1547- 53	Edw. VI		
1551	Ang. faith formed		
1553-58	Queen Mary; attempt to restore Cath.		
1558-1603	Queen Elizabeth I		
1563	39 Articles; reformulation of Anglicanism. (Various Puritan groups arise		
1587	Mary, Queen of Scots, executed		
1588	Sp. Armada		
1603-25	Jas I (Stuart)		
1607	Jamestown		
1620	Plymouth		
1621	The Great Protestation		
1625 - 49	Chas I; governs without Parliament (1629-40)		
1640 - 60	Long Parliament		
1642- 46	Civil War		
1649	Execution of Chas I		
1649- 60	The Commonwealth		
1653 - 58	Oliver Cromwell, Lord Protector		
1660 - 85	Chas II; the Restoration		
1661- 65	Clarendone Code; restrictions on non-Anglicans		
1673	Test Act; against Dissenters & Catholics		
1685-88	Jas II		
1688	Glorious Revolution; Deposition of Jas II		

1689-1702	Wm & Mary
1701 - 13	Queen Anne's War
1702 - 14	Queen Anne
1714 - 27	Geo I
1736 ff	Jno & Chas Wesley; Geo Whitefield f. Meth
1756 - 63	Fr. & Ind War
1760 - 1820	Geo III
1775 - 1783	Am Rev.

Mead

GILLET

includes chronology
Suffield Connection
Simsbury

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THE GILLETS

	DATES	GEN.	FAMILY HEADS	LOCATION	MIGRATION	
BRIT.	1572–		REV. Jacques de Gylett	BERGERAC, FR;	TO SCOT ENG	
	1610–1641		REV. Wm Gyllett	Somerset, ENG Chaffcombe		
	1600–1634	1	Jonathan	Mass. Bay Col	TO AM 1634 COL. "Mary & Jno"	m. at Colyton Eng; Return to Am on "Recovery of London".
CONN		1	Jonathan^1	Conn. (1639)	TO CONN 1639	
	1644–1682		John^2	Windsor, CN		
	1680–17–		Benj.^{3}	Windsor " Suffield "		
	1712–1776		Joseph^4	Suffield " Simsbury "		
	1753–1836		Joseph^5	Simsbury " Norton, OH	TO OHIO 1817	
OHIO	1787–1848		Amasa^6	Granby, CN Norton, OH	TO OH. 1817	
	1824–1904		Homer^7	Norton, OH. Ralls Co, Mo	TO Mo. 1855 TO Ks. 1860	
	1848–1933		Freeman I.^{8}	norton, oh. mo, Ks,		
KS.	1872–1940		Wilson^9	Linn, Lyon & Coffey Co. Ks		
	1903–1979		Chloe^{10}	Coffey & Greenwood Co, Ks.	TO ILL. 1943 TO COLO. 1977	

Copied 1/92

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DATES	GEN.	FAMILY HEADS	LOCATION	MIGRATION
1660– [illegible]		[illegible]		
	1	Jonathan		
[illegible]		John	[illegible]	
[illegible]		Benj.	[illegible]	
[illegible]		[illegible]	[illegible]	
[illegible]		[illegible]	[illegible]	
[illegible]		James	[illegible]	

JOSEPH⁴

[illegible] on Joseph⁴ Gillet's Family

Joseph⁴ ([illegible]-1776)

b. Suffield

d. Simsbury

[illegible] Suffield in Oct 1730 - 5 yrs before his marriage. Then age 22.

Wife Elizabeth Hayes (Samuel², George¹ Hayes) dau. of Samuel & Elizabeth (Willcockson) Hayes. Samuel² resided at [illegible] being [illegible] of 60 there in 1723. [illegible] Simsbury, and died before 1732, [illegible] (Samuel², [illegible]). Of this stock [illegible] Hayes - 5 gen. later, in 1822.

Her mother was Samuel³ Willcockson (Sgt. Samuel², Wm.¹ of St. Albans, Hertfordshire, Eng).

Elizabeth Hayes Gillett b. 17 Oct 1721 Simsbury, d. 31 Aug. [illegible]; her sister Lydia married Benj.⁴ Gillett [illegible] before Elizabeth married his brother Jos.⁴ in 17[illegible]. Elizabeth & Jos.⁴ were [illegible] members ([illegible]) of 1st Cong. Ch. at Simsbury (now N. Granby). Both died [illegible] buried there, Jos.⁴ age 63, Elizabeth 84. [illegible] were [illegible], & 7 [illegible]

[illegible]

Jos.⁴ [illegible] Suffield [illegible] 17[illegible] [illegible]

[illegible] Jos.⁴ [illegible]

JOSEPH^4

OBSERVATIONS ON JOSEPH^4 GILLET & FAMILY

JOSEPH^4 (1713-1776).
b. Suffield
d. Simsbury

Rel:- adm member Congreg. Ch Suffield 29 Oct 1735 - 5 yrs. before his marriage; then age 22.

WIFE: Elizabeth Hayes (Samuel^2, George^1 Hayes). dau of Samuel & Elizabeth (Willcockson) Hayes. Samuel^2 (father) resided at Meadow Plain, Simsbury, having rec'd grant of 60 A here in 1723. Her gdf. Geo.^{1} came from Scot or Eng, arr Windsor before 1682. PAT Her gdm. Abigail Dibble (Samuel^2, Thos.^{1} Dibble). Of this stock would be born Rutherford B. Hayes - 5 gen. later, in 1822. MAT Her mat. gdf. was Samuel^3 Willcockson (Sgt. Samuel^2, Wm.^{1} of St. Albans, Hertfordshire, Eng).

180

Elizabeth Hayes Gillet (b. 17 Oct 1721 Simsbury, d. 31 Aug. 1805 Granby); her older sister Lydia married Benj^4 Gillet in 1736 4 yrs. before Elizabeth mar. his brother Jos^4 in 1740. Elizabeth & Jos^4 were among orig members ('40-41) of 1st Cong. Ch. at Simsbury (now N. Granby). Both died here & was presumably buried here, Jos^4 age 63, Elizabeth 84. All 9 of their children were born here, & 7 (exc. Mary & Jos.^{5}) died here.

Jos. 4's bro NOAH^4 (b. 1718 Suffield, d. 1790) was a deacon in the church, perhaps after Jos 4 d. in 1776?

AM. REV. WAR

③ SONS - all in 18th Conn Militia: -

(1 Jos.^{5} - # W7524 Capt Sam Hayes Co, Col. Pettibone Rgt. 1776 in N.Y. march Hartford to New Haven. Re-enlisted 1799.

(2 ELIJAH^5 - pvt. # 17436. Brig Gen. Erastus Wolcott's brig. Peekskill, N.Y. Mar - Je 1777. Guard Tories New Gate prison, of Rev. P.O.W.'s E. Granby. 1st wife d.

(3 BENONI^5 - pvt. enl. age 16. with Capt. Ozias Pettibone, Peter Curtis & Benj. Mills Co.

③ SONS-IN-LAW

EZEKIEL HOLCOMB, Sr. # W21358; b. 1738 (Salmon Brook) Simsbury d. 1805 - Granby
[Son of Daniel] patriot & pvt in Capt. Ten Eyke's Conn Co - Rgt of Col. Zebular Butler.

ROGER HOLCOMB, [Son of Nathaniel III] pvt. in Lt. Joel Hayes Co. Cpl. under Capt. Pettibone b. 1742 Simsbury d. 1824 N.Y.
Farmer at Simsbury moved to Attica 1815-17.
At Bennington Alarm also.

GRANDSON ①

EZEKIEL HOLCOMB, JR. 1777 sub. for father. Capt. Adonijah Burr's Co; Col. Chandler's Rgt. at West Point (N.Y) + 6 mos. in light inf w Capt Henry Ten Eyck's Co; Col. Smith's Rgt.

SON-IN-LAW OZIAS HIGLEY (Martha^5's), Conn militia pvt. & as patriot was Inspector of Provisions in 1780. [From letter by Julius Ross citing "Simsbury Soldiers in Am Rev., 1982 by A.P. chapter N.S.D.A.R.]. All 6 listed in patriots index of the D.A.R.

Jos^4 also gdf. of several WAR OF 1812 soldiers inc. Philo^6.

RELIGION

Mem. #218 1st Cong Ch, Simsbury, Feb 1785
Excomm from Ch. 30 Oct 1812 non-attendance

Member #219 1st Congreg, Granby 1785
Lived at Barn Door Hills Rd, Granby
His son Benoni 6 Pvt Black Hawk War, Co G., 27 Rgt Ill Mil, 6 Sep. 1832, Galena, Ill.

Elizabeth^5 & husb. Ezekial Holcomb, Sr. mem. 1st Congreg. in Simbury, 1765. She d. in 1760's.

Roger deacon of 1st Congreg Ch Granby. He & Mercy^5 had 10 child, inc. twins born 1784 - Anna & Annis & Annis had twin sons - Philo & Milo, b. 1819

Martha^5 & husb. Ozias Higley mem. 1st Congreg., Ch. by Jan 1776, at Simsbury. Ozias (of Capt Jos.) b. 1748 (Salmon Brook) Simsbury d. 1827 W. Granby. freeman 1774. Their son SILAS (1780-1853) was a judge, minister & lawyer at Granby.

Ruth^5's husb. Noadiah Kendall (of Ebenezer) 1844-1822, Granby. Their son Joshua^6 was deacon at Simsbury-Granby Deacon Joshua & wife & son buried Pratt Cem. at intersection of Creamery Hill & N. Church Rd, Granby.

JOSEPH 4

WESTWARD MIGRATION:

2 sons went to Ohio: Franklin Co (later became Dela. Co.

(1 Jos.^{5} – he d. there. Arr. Sept 1817, pur. 650 A - Mil. Land

(2. Elijah$^5_{II}$ – he returned to Conn ~~ed~~ 1827. at Granby - ARR OH. 1812-1827. Tavern keeper 1791-1801

3 grandchildren

(1. Calvin^6 Holcomb (of Mercy^5 Gillet + Roger Holcomb) to Portage Co, Oh. + the last of his children b. here 1818, + all 7 of children d. here.

(2. Theodore^6 Higley d. in Holt Co, Mo. 1853.

(3. Abiel^6 Higley d. ~~in~~ in Marion, Ia. 1842. + 5 of children + in Ia.

AM. REV. WAR

GRANDSON (I)

1777 sub. for father

Ezekiel Holcomb, Jr. Capt. Abijah Buel's Co, Col Chandler's

Regt at West Point (1778) 6 mos. in

Light Inf in Capt. [illegible] Co,

Col. Smith's Regt

[illegible]

Jr. [illegible] War of 1812 [illegible]

JONATHAN'

[Huguenot Soc. no longer includes Gillett - 1991 - G.W.]

I ~~A~~. JONATHAN' GILLET ORIGINS IN ENG —

prob. b. Somersetshire, ca. 1600 to Rev. Wm. Gyllett, rector (Ch of Eng) of Chaffecombe Parish from Feb. 4 1609-10 to . Rev. Wm prob son of Rev. Jacques de Gylet, Fr Huguenot who fled to Scot after St. Bartholomews Day 24 Ag. 1572. Rev Wm. was born in Bergerac, Guyenne Province, Fr. where he preached, was banished, his prop. confiscated, & fled to Scot. w father Rev Jacques, & then to Chaffcombe; he d. 1641. His estate £259 + ÷ among his ch. in Eng (presumably those in Col. recd their portion upon leaving), incl. 2 silver spoons ea. to 2 dau & 3 sons. 1 Eng son not mentioned in will Rev. Elias, M.A. Oxford.

Rev. Wm had a brother Richard, and was related to Henry Hutchens p. 2

1630 30 Mar. bro. Jon' & Nathan' (Chafcombe Parish, Somerset), & maybe bro Jeremiah sailed from Plymouth went to Dorchester Ms. on "Mary & John", with Rev. Jno Warham & 140 pas., arr June. Jonathan' & Jeremiah returned to Eng

1634 - 29 Mar. Jonathan' mar. Mary Dolbiar at St. Andrews, Chadhayne Parish, Colyton, Eng. In June this couple arr. in Dorchester, & their 1st born son born — mos.

MARY DOLBIAR [DOLBERE] was b. in Colyton, Eng. dau of Rocky (Rawkey) Dolbere (son of Robarte Dolber of Cadelhayne & Agnes, dau of Samson of Hawkeschurche who mar. 1563 at Colyton) and Mary (Marie) Mytchell (dau. of John of Barretshayes). She had a brother - Cornelius, Rev. John Warham who led 1630 exp. on 'Mary & John' ship was thought to be her uncle. Rev. Warham was Anglican priest who sympathized with hated Puritans

2 bubonic plagues in Eng 1603 + 1625.

• Matthew Grant's ch rec shows these taken into "full communion" at Windsor.

B. OFFSPRING/ISSUE

THEIR CHILDREN	THEIR GRANDCHILDREN	RELIGION	Age Died
1 JONATHAN^{2}, wife $^{(1}$Mary Kelsey (Wm. of Hartford) $^{(2}$Miriam Dibble (Thos of Windsor) m. 1676 d. undelivered in childbed 18 Apl. 1687., or maybe it was Mary as Miriam outlived him - in will.	4 ch. by her. - 2 dying young 6 ch. by her - 3 or 4 " " Mary^{3} husb Sgt. Peter Buell	• ADM WINDSOR CH, 1662, age 28	64
2 ✓ (TWIN) CORNELIUS^{2} (named for his uncle Corn. Wolbier) wife Priscilla Kelsey sister of Mary Kelsey above; survived him!	9 ch - 1st born d. as infant	• ADM Cov or Priscilla 1671 Windsor Ch., 16656, age 30	76
3 (TWIN) MARY^{2}, husb. Peter Brown son of Mayflower Peter Brown. & Stiles - Mary may have been dau of Nathan'l.	12 ch. Cornelius^{3} became a deacon, Windsor Ch but John^{3} would be gr-gr gdf of Old John Brown?	Half-Way Covenant Windsor Ch. 1659 - age 24. • Peter adm 1662.	84
4 ANNA^{2} - 1st b. at Windsor 1639 husb. Saml Filley (Wm^{1} of Windsor).	11 ch. inc. 3 Sam, 2 Mary & 2 Abigail. 1 Sam drowned in a well, & 1 killed with a cart.	• ADM. Both Sam 1670 & Anna Wind Ch Dec 1665 - age 26	
5 JOSEPH^{2} - ELIZABETH HAWKES wife (Jno^{1} of Windsor)	7 known children (maybe 8 or 9). 1st 5 b. in Windsor. - 2 youngest in Deerfield, Ms. Lt. Jos of Rev War imprisoned NYC was his gr-gdson. John^{3} capt by Ind, served nurse in Can, sent to Fr.		34 kill by Ind!
6 SAMUEL^{2}, wife HANNAH DICKINSON (Sgt. JNO. & FRANCES) of Wethersfield CT. mar. Hadley, Ms. 23 Sept 1668. May 1677 she m. Stephen Jennings of Hatfield & they moved to Brookfield, Ms. Oct. 1677 Hannah & 2 of her Gillet children (Sam^{3} & Hannah) + 14 others were capt by Ind & taken to Canada by Ashpelon's Ind party. While a prisoner, Hannah gave birth to dau named Captivity Jennings 22 Jan. Mar. 1678. Stephen & others went to Can. to ransom them - ca June 1678. 22 July 1710 Stephen killed by Ind. at Brookfield. Saml^{3} lived to be 97.	4 ch. 1st b. Hannah burned to death as 17 mo old infant.		33 kill by Ind.

JONATHAN

OCC.	WORTH	WAR & MOVEMENT	POTPOURRI
farmer?	£ 360+. See estate, p. 10. Many acres		Had a Gunn & Sword broadcloth coat, hatt & breeches
	£ 44+		
Peter bought mill & lake the Ellsworth place, 1664.			
		1669 they moved to Massaco (now Simsbury).	
	£327+		
		among 1st settlers of Deerfield Mass. At ag 34 killed with Capt Lothrop at Bloody Brook Mass. during King Philips massacre.	1676 Windsor (includ Jon Sr) sent help to upper towns.
		Settled frontier Hatfield, Ms. He slain Turners Falls, Ms- fight with Ind. 19 My. 1676, 8 mos. & 1 day after Bro. Jos 2 k. at Bloody Brook.	

THEIR CHILDREN	THEIR GRANDCHILDREN	RELIGION	AGE DIED
★ JOHN², wife MARY/MERCY BARBER (Thos? of Windsor) widow mar. Capt. Geo Norton of Suffield	6 ch. - age 9 & under when J. died. Benj³ may have been a twin (to Nathaniel who d.). Samuel 3 m. Rebecca Bancroft (Thos² Jno¹ & bro of London poet Thos. Bancroft).	Nathaniel³ b.p. in Hartford 1 yr after birth.	38
ABIGAIL²	d. 2 or 3 yrs. old.		2 or 3
JEREMIAH² wife Deborah Bartlett (Benj. & Deborah (Barnard) Bartlett). As widow Deborah mar. Saml Adams	3 ch.		45
JOSIAH.² wife JOHANNA TAINTOR (Michael & Elizabeth)	11 ch. - one Genl Jonathan³, of the militia & this Jonathan³ son Nehemiah was Lt. in 8th Conn in Rev War. Saml³'s son Adonijah⁴ killed by Indians on expedition to Crown Point 1746.		

JONATHAN'

OCC.	WORTH	WAR & MOVEMENT	POT POURRI
	£140	B. in Windsor, d. in Suffield. At least one of his sons bapt in Hartford in 1681	
bought his uncle Nathan' Gillet's farm. 1680 as Nathan' had moved to Simsbury 1670.			
		Lived at Windsor, Simsbury & on to Colchester 1702.	

JOHN 2 [illegible]

Nathaniel 3 b. in Hartford [illegible]

Samuel 3 m. Rebecca Bancroft [illegible]

ABIGAIL 2 d. 2 or 3 yrs old

JEREMIAH 2 3 ch.

wife Deborah Bartlett (Benj & Deborah (Barnard) Bartlett) [illegible] widow Deborah mar. [illegible] Adams

JOSIAH 2 wife JOHANNA TAINTOR (Michael [illegible])

[illegible] Capt [illegible] Samuel [illegible] Adams [illegible] by Indians [illegible] to Crown Point 1746.

JONATHAN¹

* I pass. on "~~[illegible]~~ Mary" and John" – None

C. JONATHAN'¹ & MARY'S IN-LAWS
FAMILIES Their Children Married Into: SEE H. STILES

KELSEY, WM of Hartford :

DIBBLE Thos.¹ Res. of both Dorchester & Windsor – member of both churches.

BROWN Peter¹ – Mayflower.

FILLEY WM & MARGARET OF WINDSOR.

HAWKES, JNO & ELIZABETH of WINDSOR.

DICKINSON, JNO & FRANCES.

BARBER Mary's father Thos¹ b. Bedfordshire Eng. arr to Col. on 1635 "Christian," age 21. Soldiered Pequot War, a freeman 1645. A carpenter. Lost rank of Sgt. due to striking Lt. Built 1st meeting house in Simsbury

BARTLETT BENJ. & DEBORAH (BARNARD) of Windsor

TAINTOR – Michael of Branford, but he was one of first settlers of Colchester 1702.

m. Mary Dolbiar in Colyton, Eng. —
Returned to Am. — on "Recovery of London"

II. JONATHAN¹ GILLET IN THE COLONIES

A. IN BAY COL — MASS : DORCHESTER

Sun May 30, or JUNE 1630 — 1st arr. on ship "Mary & John" Capt. Squeb. with 2 bros + 140 other Puritans

1630 1st Puritan ship in bay, led by Rev. Maverick & Warham

1633 Jon' return to Eng.

Bro + Breeches (Geneva) Bible + white jar with blue lines.

~~May 30~~, or JUNE 1634 — 2nd arr. with his wife Mary;

1633 — Mayflower; later Brown, at Plymouth; a carpenter, he had lived at Dorchester

6 My. 1635 — made freeman. 3 ch b. at Dorchester, Jon² + twins?

Apr. 1635 — b. house + fence, near Fox Point — had cows?

1628 - Endecott arr Mass Bay & sett'd Salem
1630 - Boston f. + Winthrop, gov.

ca. Oct 1635 — } heard Nathan' with Rev Warham (Nathan owned land in Eng - p2
Apr 1636 — } mig. to Conn Valley, to build dugout houses & Windsor

m. Mary [illegible] in Colyton, Eng. —
Returned to Eng. — on "Recovery of London"

II. [illegible] IN THE COLONIES

B. [illegible] — MASS : DORCHESTER

Sim [illegible] 1630 [illegible] on ship "Mary & John" with [illegible] 140 [illegible]

Capt. Squeb

[illegible] ashore in bay, left to [illegible]

[illegible] with [illegible]

6 May 1635 — made freeman; 3 ch b at Dorchester; [illegible]

Apr 1635 — [illegible] house & [illegible], near [illegible] Point — [illegible]

Oct 1635 — [illegible] with [illegible]

[illegible] 1636 — moved to Conn Valley, to build [illegible] houses & [illegible]

The SUFFIELD CONNECTION.

#1 John^2 (1644-1682) of Windsor, widow Mary Barber, m. Capt. Geo. Norton of Suff. 1683, & she d. there Dec. 1725.

#2 Benj.^{3} to Suff. (b. 1680 in Windsor, m. Elizabeth [illegible] 1705; d. - yr. unknown after 1726 and so did his sister Mercy^3, d. 1756, and his bro. Samuel^3 d. there 1739 as did bro. Thos.^{3} 1708.

Ages of youngest children of John^2 d. Suffield after their mother m. Capt. Geo. Norton, Jr. 1683
b. Samuel^3 1739, age 61
a. Thos.^{3} 1708, age 32
c. Benj.^{3} [illegible], age [illegible] [after 1726]
d. Mercy^3 1756, age 78

#3 Benj.^{3} wife Elizabeth Austin (1681-1752) [illegible] of Anthony & Esther (Huggins) Austin of Suff. and [illegible] here in the Capt. [illegible] first [illegible] of [illegible] m. Suff. 1674 & he [illegible] (b. [illegible] 1681), he [illegible] 1640 [illegible] 20£ [illegible] 27 [illegible] clerk, & the Esther (d. 1698) & Anthony (d. 1708) at Suff.

#4 Benj.^{3} & Elizabeth 9 children b. at Suff. [illegible]
Elizabeth^4 (1706, d. [illegible])
Benj.^{4} (1708, d. [illegible])
Mercy^4 (1710, d. 1727).

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Suffield Quarter Millennial: Celebrating
250th Anniversary, pub. by Gen'l Exec. Comm 1921.

The SUFFIELD CONNECTION:

*1. JOHN^{2} (1644–1682) of Windsor, widow Mary Barber. ma
Capt Geo Norton of Suff 1683, & she d. there Dec. 1725.

*2. BENJ.^{3} d. Suff. (b. 1680 in Windsor; m.
Elizabeth Austin. 1705; d. – after 1726 yr unknown
and so did his sister Mercy,^{3} d. 1756.
and his bro. Samuel^{3} d. there, 1739. as did
bro. Thos.^{3} 1708.

Ergo – 4 youngest children of John^{2} d. Suffield
after their mother m. Capt Geo Norton; i.e. 1683
b. Samuel^{3} 1739, age 61
a. Thos.^{3}, 1708, age 32
* c. Benj.^{3} ?___, age ___ [d. after 1726]
d. Mercy^{3} 1756, age 74.

*3. BENJ.^{3} wife Elizabeth Austin (1684–1752).
was born (to Capt Anthony & Esther [Huggins] Austin of Suff.
and died here. The Capt Anthony & wife first lived at
Rowley, Ms., moving to Suf. 1674 & he helped to
organize the town 12 Oct 1681; he capt of co. of foot
soldiers – 1696 taught for 20 £ per yr – 27 yrs town
clerk; both Esther (d. 1699) & Anthony (d. 1708) at Suff.

*4. BENJ.^{3} & ELIZABETH'S 9 children b. at Suffield, & died ther
Elizabeth^{4} (1706, d. ?)
Benj.^{4} (1708 d.).
Mercy^{4} (1710. d. 1761).

* Jos.^{4} (1712. d. 1776 at Simsbury)
Daniel^4 (1715. d. 1791).
Noah^4 (1718; d. 1790 at Farmington) He was DEACON
Jno^4 (1720. d.
Isaac^4 (1723-, d.
Charles^4 (1726. d.

*5. JOSEPH^4 b. 15 Mar 1712 or 13 at Suffield & $\overset{1740}{\text{mar}}$. Elizabeth $\overset{17}{\text{Hayes}}$ of Simsbury & all 9 of Their Children born at Simsbury between 1741 — 1762.

Jos.^{4} admitted as member of Congreg Ch. at Suffield 29 Oct. 1735.

Widow Mary Barber Gillet (John^2) m. Capt Geo Norton of Suf & takes children includ 3 yr old Benj.^{3} to Suff. Family found There 1683-1735 = 52 yrs.

Suff names
MILLS
CLARK
BANCROFT
AUSTIN
ADAMS
NORTON
ANDRUS
HAYES
HALE
SOUTHWELL
HART
CLEVELAND

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Suffield Quarter Millennial: Celebration of 250th Anniversary, pub by Gen'l Exec. Comm 1921.

Suf. participated in Deerfield attack. 1704 Captives. 1714 attempts made in Canada to secure captives w Martin Kellogg interpreter for Capt Jno Stoddard; he was eldest son of another Martin who with his 4 children taken captive into Can. The elder Kellogg freed came to Suf. to live & farmed; Jr. redeemed once, capt again 1708 while scouting, & again redeemed. His bro Jos. 10 yr. prisoner & learned lang & customs of Ind. & was persuaded to leave them 1714 & come to his father's home in Suf where he mar sis of Rev. Devotion. 3rd child — sis Kellog? Joanna, mar Ind chief & never returned. The 4th — Rebecca ret. after long captivity & employed in Ind mission school in w. N.Y.

1677 — first corn (grist) mill & saw mill b.

1700 — iron works (ore from Suf) to make shovels & tools. 1710 — fulling mill. Ship-bldg on R & many launched (date — ?).

1691 — 1st ferry, owned by John Trumbull, son of founder. Fisheries 1730 — salmon sold 5 pence per pound, & shad 1 penny ea.

Slaves — adm. to ch membership, permitted to marry — st. emancipation act of 1784. Maj. Pynchon bot John Crow for £6, & Roco & Sue his negroes were married. 3 slaves freed 1812 by heirs of Rev. Ebenezer Gay ends of slave records in Suffield. Names — Gengry, Dinah & Titus. Seth Austin also owned slaves.

Rev. E. Gay had slave named Cruice, & later bought Rose, nativeborn Af, at auction at Middletown; she claimed to be princess, evid. by elaborate tatoo on back. Rose had 3 child b. in Suf — Jenny, Dinah & Titus These were manumitted 1812 by Gay's sons & they had inherited them. Jenny & Dinah became pd. servants — "Old Ti", black as coal, was sexton at ch, grave digger, bellringer & looked after town clock until he d. 1837 1835? & bur. in ch. yard.

[Presumably * Benj. 3 Gillet is bur. in orig Suf. bur. ground. ~~but perhaps not in orig, as used 1677-83~~. but town looked after it for 60 yrs., leasing it to Robt Old for "upkeep" w lease expiring 1718; then it went to John Huxley for another 20 yrs. prov. he fenced it. Grave digger rec 4 shill for adult graves, 2 shill & 6 pence for child's grave. Huxley family were gr-diggers from 1685 to 1717+.

First Cong Ch. — 1st meet-hs 1680 - sq. wooden unpainted, with truncated pyramidal roof; New ch & sch b. 1700. 1704

Ext. revivals last part of Devotion's ministry - 327 names added to ch roll, result in ch ÷.

1729 Conn sep Ch/St. so that Bapt not taxed for Cong.

1769 - 1st Bapt ch org.

1832 - 1st Meth sermon pr.

1865 - 1st Epis ch est.

begin p.149.

&
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V.II

Trumbull; Hartford Co Conn: Memorial Hist
1633-1884

Ch. 23 - Suffield by Hezekiah Spencer Sheldon.
Loc. N. of Windsor. - on Conn R. 3 streams in town - Stony Brook or River, Rawlins Brook, Deep Brook. Pine & oak woods & 500 A. meadow. Good fishing.

1672 - Maj. Pynchon's 2 negro slaves - Harry & Roco - helped him build the first sawmill here.

1660 - site called Stony River; 1670 - called Southfield, abbrev. to Suffield 1674. Town settled Jan 12, 1671. ∴ lots for houses, 80 A. for ministry forever, 40 A. for school forever.

Org.

Jan 1675 hope to settle 100 families but King Philip's War forced abandonment of plantation. 1677 - sett. resumed as Heathen scattered. 12 Oct. 1681 - qualified voters met for town Org. as 6258 A. List. 1682 - first grantees & proprietors included (many of whom were from Springfield & Windsor) - ANTHONY AUSTIN, RICHARD AUSTIN, ANTHONY AUSTIN, JR., GEO. NORTON (may have been step-father of Benj.^{3} Gillet), THOS. BARBER (father-in-law of John ^{2} Gillet), & other BARBERS.

he was, & built meeting house at Simsbury?

First Congreg Ch.

1678 - 1st recorded act was rel. (1 rel. until 1740) to build ministers house on 30 A; house 40X20, shingled & clapboarded; preacher to furnish all nails", Yr. salary - £60. Brought his family here 1680. JOHN YOUNGLOVE, d. 1690, age 45. 2nd minister - Rev Benj Ruggles (Harvard 1693) pr. 1695-1708. Yr. salary - £15, money, £ provision pay, his firewood (60 cords per yr). For his "settlement" he had house & barn on 20 A, 80 A wild land. During his time - new meetinghouse built; also schoolhouse. D. 5 Sept 1708, after 11 yrs. in ministry, age 35. 3rd minister - Rev Ebenezer Devotion, came 1710 with £80 yr salary, d. 1741 in 31st of his ministry, & age 57. His ministry was very successful, but his closing yrs. embittered by divisions & dissensions in the town & church [Joseph⁴ Gillet joined his ch. 1735; b. 1712 or 13 dur. Rev Devotion's "reign" he must have left 1740 to marry Elizabeth Hayes at Simsbury, & there they lived & all their children b. there, & Jos.⁴ d. there 1776).

1726 - town voted Rev. Devotion £30 to purchase his negro slaves.

4th minister Rev. Ebenezer Gay (Harvard, 1737), came Ag 9, 1741 & pastor of Cong. Ch. for 51 yrs.

~~Jan~~ Nov. 10, 1743 - a second Cong. Ch. needed in town. 1st minister - Rev Jno Graham (Yale 1740) - d. age 74 in 50th yr. of his ministry; fathered 17 children (2 wives) - incl. Dr. Sylvester Graham, distinguished vegetarian - for whom Graham flour & bread a crax are named. Succeeded by Rev. Daniel Waldo - 1792 - 1809; Rev. War soldier; Yale grad. Chaplain of US House of Rep (1855, age 94). Preached last in Sept, 1858, age 97. D. in N.Y.; age 102.

1742 - New Lights (dissenters, seceders) or "Separates" separation began, & meetings held in private houses where exhorters & shouters enjoyed rel. freedom. After 1763 - Baptist sentiments crept in (bapt, infant sprinkling, halfcovenant, etc) separated the Separates.

1693 - town sent Capt Geo. Norton (step-father of Benj 3 Gillet) as its first rep. to Genl Court in Boston. 1681 Lt. Anthony Austin led foot soldiers, w Geo Norton his "ensigne", & Geo became Suff 1st Capt in 1692. Military watches day & night, & soldiers occupied guard seats at meeting house - Ind. war frequent.

The Austins were recorder (or town clerk) from 1682-1737 (except for 1715-22), with Anthony Austin being the first 1682-1708.

Conn V. well suited to tobac. Legal tender in 1727; exported to Eng. 1753. Cigars mfg from c. 1800. Moses S. Austin & Bros. Samuel & Thos. pioneers in cigar mfg.

1682 - 60 families; pop 300. Town-meetings held in meeting house for 157 yrs. Constables req. voters to attend. & those not present fined 5 pence. 1739 - 200 families; pop 1000. [necessary for 2 ch. now - both Congreg. & [illegible]. 1756 - 24 [illegible]

1739 - 1000 pop.

1st Burying place - on meeting house hill 1684. 1699 leased out to pasture cattle - to Robt Old - for 20 yrs. if he would fence it & keep bushes down. 1757 - 2nd Cong Ch. b. its burialground on Ireland Plain

School - 1681 40 A laid out for grammar sch. 1696 Anthony Austin "with great reluctancy & aversation of spirit" consented "to teach children & youth" for £20 per yr. [Law of 1693 required town of 50 householders to have a schoolmaster to teach child read/write]; he served many yrs, prob till death, 1708. Salary raised to £24 in 1703. Other schoolmasters were Sam Kent, 1710; Nathaniel Griswold 1714; Wm Allen sal £30 yr. 1726-1730; Jonathan Ashley 1731. [These latter would have been Jas^{4} Gillet's teacher] In "remoter parts" of town, School Dames taught child @ 4 pence per week. A single schoolhouse until 1740 - it~~s~~ was 20 X 16 1704-1734, then another b. 1733 - 24' X 18' w ~~near~~ 10 rods of ye Meeting House.

Joseph Trumbell - 1st settler 1675, d. 1684. Lineal descendants inc. gov, ministers, hist, poet, painter, etc.

Elias Austin (Richard, Anthony the schoolmaster) b. Suf. Apr 14, 1718. His son Moses b 1761 hope for col. in Tex. 1820, d. 1822 & gdson Stephen F. - f. Austin, Tx. d. 1835

Trumbell, Vol II

Did Mos' Barber b. 1st meeting house.

SIMSBURY

CH 21 SIMSBURY, by Lucius I. Barber, M.D.

Joseph^5 Gillet (b. 4 Je 1753 here; d. 1836 in Norton, Ohio.). Rev. War. 18th Rgt Conn Militia

Few towns contrib. more soldiers than did Sim. Boston Port Bill of Aug 11, 1774 caused Sim. outcry. favored Cont Cong; called for subscriptions to aid Boston. Apr 19, 1775 (Lexington Concord) 1st blood shed — 3 wks later a co. of 100+ men raised in Sim under Capt Abel Pettibone & marched to Boston - engaging in Battle of Bunker Hill. Other companies raised later. In all 18th Rgt of militia under Col. Jon. Humphrey had 264 in Cont army in 1777. In all 1149 in rgt — 3/4 of whom belonged to Simsbury, & all, 1778, called into active service at & about N.Y. Capt (Maj-Gen'l) Noah Phelps also raised a company from Simsbury. [No mention of Capt Sam. Hayes in this acct).

[SIMSBURY CONNECTION]

Jos^4 Gillet 1713-1776. m. 1740 to Elizabeth Hayes (of Saml & Elizabeth of Sim 17 Oct 1721, d. 31 Ag 1805 at Granby). Saml (of Geo) b. Sims 1699; rec. 60 A grant of land here 1723 - His dau. E. & husband Jos^4 orig. members (#40-41) of 1st Cong Ch at Sims (now N. Granby). all 9 child b. in Sims. Jos^5 b. Sims 1753 left Granby between 1813-1817. & member of #218 1st Cong Ch at Sims 1785.

Sims 1740-1815

ROWE

Jos.^{5} wife – Mary Rowe (7 Abijah^5 b. Jl 1762 at Sims?).

Simsbury (f. c1670 named for Simon
(Sim) Wolcott.) 1676 – Mar 26 Sabbath Day
a band of King Philip's warriors burned the
deserted (they had fled) town – nothing left – Rebuilt
~~168~~ 1677–1681, slowly.

1st meet-hs & bury gd 1683, & used 60 yrs. (till c.
1740). Too small for congreg. by 1725, but endless
votes & squabbles about its loc. went on for 14
bitter yrs. until 1739 meet-hs ordered to be built
b. 1740 & used 90 yrs. on Drake's Hill. [Jos.^{4} & wife #40-41 here; 1740?
Jos^5 #218 here 1785]. Mr. Timothy Wood-
bridge, Jr. pastor 1712–1742, 30 yrs here), his
salary in arrears 1732-39, & town taxed to supply it.
Drake's Hill meeting-hs completed 1743. Samuel
Hopkins 1st minister (founder of Hopkinsianism)
but lasted only 6 mos. & replaced by Gideon Mills
but after 10 yrs. many members dissatisfied –
Jl. 1754 vote – 29 "easy" under his ministry – 25 were not
"easy"; he was dismissed Sept 1754. Succeeded
by Benajah Roots 1756 & he was dismissed 1772
due to differences in beliefs in cnf. bapt, church member,
half-way covenant, etc. 1777 – Rev Sam. Stebbins
called in & a great degree of harmony prevailed
1806 – he resigned & was dismissed at his own
request. 1809 – Allen McLean next pastor
(Yale, 1806)

& cont to 1850. [Jos.^{5} was excomm. 30 Oct 1812 for failure to attend services, & went West.]

1701 - School est. for learning read, write & cyphers. School-master (School Dames also in cottages).

1756 - Fr & Ind War. Sims sent troops to Crown Point. & for siege & capture of Montreal.

1812 - many Sim. men called into this war, under Cap Sereno Pettibone, & marched to New London.

Before Am Rev - axes, ploughs, scythes - all tools - made by hand by blacksmith. Shoes & clothes home made. Spin wh. Skeins of wool & linen yarn, for tablecloths, towels, curtains for window & bed, carpets all woven. Lawns white with pieces of linen spread out to bleach, meadow covered with flax to rot. Milk cows. Cook over open fires. Made soap & candles, rake hay, pull flax, dug potatoes.

"Carried their work" when visiting - knit, patch.

After War of 1812 - several mfg. on Hop Brook.

Rutherford B. Hayes (Pres). a des. of Geo. Hayes, an early settler.

Owen^6 Brown (Capt Jn^5, Jn^4, Jn^3, Peter^2, Peter^1) m. in Simsbury 11 Feb. 1793 Ruth Mills. Father of Old Jn Brown

Jos^5 wife – Mary Rowe (of Abijah^5 b. Jl 1762 at Sumner)

Warham Connection

Rev. John Warham, of Exeter?
Was he Cambridge (or Oxford) grad?
First wife Cecelia Hatche, came from Eng 1630; Could she be related to Rev. Wm. Gylett's kinsman - Henry Hutchins?
Was he maternal or paternal uncle of Mary Dolbiar?
Who was second (associate) pastor at Windsor, installed 1639— Rev. Ephraim Huit.

Gillet 1855-60 - Homer and his brother Julius

29

G977.8355
H833ra of Ralls Co. Mo, by Howard, G. R., 1980.
No Gillet.

AGRIC. By 1850 maple sugar prod & sold
Hemp most profitable crop (slaves necessary) such grueling work customary for wh man to pay his own male slaves for their days of cultivation; grew 12-15' tall, rough, sharp, cut skin.
Off-season crop - plant Feb, harvest Aug. Made ropes, gunny sacks, rope & twine to tie cotton & hay bales. Black ritual after harvest - burned off fields, blacks danced over burning stalks, sang African chants. Sat in ashes in euphoric bliss. No one had ever heard of cannabis sativa - marijuana!
1858 - man w/sickle cut 1 acre a day - back-breaking stoop labor. Hay worker w/scythe mow 1 acre in 7-8 hrs. Man w/cradle cut 3 A grain day
In 1850 most farmers had at least 1 yoke of oxen
Slaves - large number - one of heaviest pop. ca 25% in 1860.
Gillets not listed among slave holders 1850-60 for Ralls Co.

INDUST. Mills - grist; musselers along Salt River & trib - "dragging for mussels" - pearls, buttons, food; brick kilns;

SICKNESS Calomel for ague (fever & chills). Malaria called ague, bilious fever, shakes. Asiatic Cholera - violent vomiting & diarrhea - victim d. quickly of dehydration; Great thirst Great fear of. Epidemic in 1846, 1851
Home remedies for illness - goose grease, sassafras, poultices, mustard plasters. Preventive medicine buckeye (for rheum), asafoetida bag to retard the spread of disease.

(30)

RALLS CO, MO.

REC – play parties (if dancing forbidden) played something like sq. dancing but slower – to Skip to my Lou

RALLS Co.

farm pop. orig. in Va. & artisans from Pa. New London (co seat) – new courthouse 1858 of Gr Revival. Co almost totally Dem; not wholly Confederate. Some ardent Unionists. Union militia men & US. Army hdqt. in courthouse for 4 years. some local bushwhacking early in war at Lick Creek crossing (Lerry & Spalding sites). Samuel Clemons (Mark Twain) only military career began & ended in Ralls Co; he joined Conf – Secesh. [Read his own work The Campaign that Failed]; he rode a little yellow mule. He was 2nd Lt. of Ralls Co. Rangers. Twain had a boil. Nothing happened, & Twain went on to Keokuk to visit his bro, an abolitionist.

Oct 17, '62 – 10 Conf. prisoners shot at Palmyra jail by Union officials

Schools – prob log, dark, oil lamp (never lighted by day), gourd in pail of spr. H_2O,

SAVERTON – good boat landing & warehouse. Surrounded by rugged hills; Steamboats docked w/ cloth, spices, tinware & furniture & people came to warehouse to trade. Apple industry (date?)

2 plank roads in co. –

NOTE: Located in MO 1860 Census, Ralls Co: –

copied same Fed Cent. #647 14/6

	Gillet, Homer	739	Ralls Co	Saverton twp
bro.	, Julius	738	"	"
son	, Wilson	740	"	"

cont pg

RALLS Co, MO.

REC — play [illegible] (of dancing [illegible]) [illegible] [illegible] [illegible] [illegible] [illegible]

Ralls Co.

Early pop. orig. in Va. & artisans from Pa.

New London (seat) — new courthouse 1858 [illegible]. Co almost totally Dem., part of which Confederate, some ardent Unionists. Union men & U.S. Army kept in courthouse for [illegible] some [illegible] bushwhacking [illegible] (Army & [illegible] later). Samuel Clemens (Mark Twain) only military career began & ended in Ralls Co., [illegible] [illegible] [illegible] "The Campaign that Failed" [illegible] [illegible] He was 2nd Lt. of Ralls Co. Rangers [illegible] [illegible]. Nothing happened & Twain went to Keokuk to visit his bro, [illegible]

Oct 1?, '62 — 10 Conf. prisoners shot at [illegible] [illegible] by Union soldiers

Schools [illegible] [illegible] [illegible] [illegible]

Saverton [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]

[illegible] Apple industry [illegible]

[illegible] [illegible] Co. —

NOTE: Located in MO 1860 Census, Ralls Co: —

Gillet, Thomas	759	Ralls Co. Saverton Twp
, Julia	759	"
, Wilson	760	"

Biog.

Gillet, Preston B. – Judge of Kingman.
b. Saybrook, Oh. 1860, Jl 9.
Desc. of Jon. Gillett of Mary & John. ll
Father is Asa Gillet, b. in Conn & went to Oh as
boy. A merchant m. to Cornelia Fisk.
Asa m. to Ks. – homestead 1861 at Emporia as
soon as dec. made free or slave st. Leading per-
sonality. Personal fr. of Sen Preston Plumb.
Asa – ardent Abolitionist, & Rep. & Meth.
d. at 57 of pneumonia. Asa's child – Frank E (Okla).
Chas E, Nellie G, Preston, & Guy R (Okla)
Farm n. Emporia

Gillet

GILLET

THE VOYAGE: "The Recovery of London."

①

The last day of March 1633 "The Recovery of London" slipped her moorings at Weymouth & headed toward the Channel. She made her way in the busy harbor past Eng. galleons & pinnances with heavy ordnances, past Port. caravels in from tropical waters with silk and Araby spices, past heavy hulks with cargoes of muscadel and indigo. On ~~the~~ receding wharves clustered ~~a knot~~ of sailors who had seen crocodiles and mermaids and a knot of Puritan saints who having believed the heavenly vision of a New Jerusalem was seeing ~~her~~ kin & friend off with improvised ~~prayers and~~ petitions for safe passage. ~~those~~ " ~~troubled waters~~. And behind it all was " ~~dear~~ beloved Eng. - forever left behind by ~~the~~ the Gillett passengers.

Stephen and Jane Terry, & Jane's brother John were aboard. The couple had been happily married 2½ wks earlier in the ~~good~~ cider ~~village of~~ country of Simonsbury. Stephen (~~came from~~ of the clerisy; his father, ~~once~~ having once been a fellow at Oxford, ~~became~~ ~~was~~ & then vicar of Stockton) when ~~this son~~ ~~Stephen was born~~ was 24; his bride ~~— years earlier~~. Another ~~familiar face~~ acquaintance aboard was ~~that of~~ Sarah Jurdain Hill, wife of Wm. Hill who ~~had~~ preceded her to Mass on the Mary & John in 1630. Their 4 lively children accompanied her. The 30— 33 ≡
Hills & Jurdains were ~~a~~ mercantile families, the former also of Simonsbury. Other passengers included Pinney, Dibble, & Gilbert; and Thos. Bascombe, a Dorset brick & stonemason, & Thos. Newberry of the minor gentry. Most of these would be familiar names in the 2 New World ~~villages~~ neighborhoods where settled ~~where~~ the Gilletts, ~~would live~~ & their descendants would marry into 2 of these families

Fair winds bore "The Recovery of London" down the Channel. After prayers, led by a parson topside, Jonathan remained on the upper deck; Mary went down below to hide unbidden tears. He hoped she would find privacy in a ship as close as this one. It could not be easy for any bride, including Jane Terry ~~included~~, to leave her father's familiar fireside & sail 3000 mi. to a new world literally with another 'lord and master.' And ~~neither~~ no Puritan had doubts about his 'sovereign' authority as family head.

Jonathan's wedding ~~at last~~, had been proper — Mary sweet in the procession to the church ~~procession~~ with fair brow garlanded with wheat ears from last harvest, bosom not overly exposed as ~~brides were wont~~ styles dictated ~~to do~~ in most church weddings. The feast after the vows would have done a gentleman proud — brides'-cake aplenty and mince pie pungent with Orient spices. The poor received their pennies and small ale. Parish bells pealed; healths were drunk. There was simple dancing to lute & flute. And then came the brave but sad goodbyes.

Behind him upon a pillion, her arms clasped about his waist, they rode the borrowed horse to Weymouth, leading the pack-carrier by a rope. Mary eyes open to highwayman dangers ~~threat~~, they arrived safely to a wayside inn, a respectable one with hearty fare & clean sheets. He ~~had~~ led his bride to the lavender-scented bedchamber.

The Recovery of London glided easily past Lands' End. One of Winthrop's fleet of 1633, she was smaller than the Mary & John ~~of~~ of Rev. John White's organization. (White was Stephen Terry's uncle). Like her she carried ordnance against prowling privateers, a goodly crew of seamen, cattle, provisions for the trip & later on land, & on one deck or another a few score passengers.

③

Square-sails full rigged, she caught favorable winds & rode the ocean swells — up and down, up and down. Jonathan knew how seasick Mary would become that first week, & perhaps he as well, altho he had better sea-legs after ~~2~~ the first crossing~~s~~ & return.

Two months later after storm and calm and storm again when off the cold coasts of Newfoundland, ~~the~~ Mary's seasickness had returned. ~~not abated a whit~~. She could not stomach biscuit or pork and pease, ~~as~~ or even tolerate a lemon from the captain's chest kept there for remedy. On the upper deck worry nagged him. The constant drumming aboard to warn other ships creeping by the icebergs unnerved him. One of the women hinted...

yes, that was it! Mary was with child.

Sudden responsibility weighed him down more heavily than the clammy ~~white~~ fog enveloping him. His old cloak did him small good. Shivering, did he think in the White] freezing mist that a son — many sons — stood him in good stead for profitable tillage? And that it would be his charge to "sowe the seeds of godlinesse" in them, using the sanctified "rod as a physicke to purge out corruption which lurketh" in children by nature. This, of course, was for the good of their souls. These sons must be "deere and kinde" to their ~~thrifty~~ saintly mother as she went about her "domesticall duties" in thriftily setting a good table & providing for their every comfort in a new country ~~that~~ which in his experience ~~heretofore~~ had not been overly generous with its provender. But the future looked more promising; esp with the supplies snugly aboard.

Bergs numerous from Greenland's icy cap, dense fog obscuring topsails above, drums echoing to avoid collision with iceberg or other craft, the ship ~~slow~~ made slow progress. Shivering on the upper deck in this eerie atmosphere, any "saint" might be prone to visions. Jonathan had none, other than the one commonly held by the Puritan who saw the New Jerusalem being founded on the shores of the Mass Bay Colony. But had an apparition appeared foretelling the future generations yet in his loins, he might have seen disheartening specters in the white mist.

Would his courage have faltered had he known the personal price to himself and his unborn to be paid for establishing this New Jerusalem in this unmarked wilderness? While yet he lived, 2 sons, his 3rd & 4th, would die in Ind. raids on new settlements, & 2 of his grandchildren would be captured, by an Ind. party & spirited away into Fr. Canada. In due time his descendants would number 243 great-great grandchildren. Could it be possible that several of these would rise up against his dear England in armed revolt? They could and did, in the Am. Rev. And 2 generations later another from his loins would ~~help~~ ~~popularize~~ define & polarize the slavery issue and be hanged for it — in the ~~persons~~ of fanatic or hero ~~fue adding fire to the incipient~~ John Brown of Ossawatomie — on the eve of the great conflagration to be known as the Great Civil War in the U.S. Not only would his

(5)

seed suffer in these holy experiments, but also that of other passengers aboard "The Recovery of London". Stephen & Jane Terry would lose a daughter to an Indian massacre. But even before these Indian troubles, the female descendant of another passenger aboard would be hanged as a witch at Windsor ①, a village on the Conn. R yet to be ~~built~~ carved out ~~where on the Conn. R.~~ where would reside many of the "Mary & John" planters as well as some of these very passengers on The Recovery of London now wending ~~its~~ her precarious way through towering mountains of ice over the Grand Banks.

Portents of this nature would cause anyone to seek succour from the Geneva with the cameo on its leathern cover:

"GOD is my sheepearde, therfore I can lacke nothyng: he wyll cause me to repose my self in pasture full of grasse, & he wyll lead me unto calme waters... thy rodde and thy staffe be the thynges that do comfort me."

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CH. 1 [illegible]

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① This woman was Lydia Gilbert, 28 Nov. 1654, hanged as a witch for causing death of Henry Stiles. Spear Vol. —, p. —

Gillet
copy
CH. I

RETURN TO CHAFFCOMBE, SOMERSETSHIRE

①

Like several other Mass. Bay Puritans, Jonathan Gillett returned to England ~~not many~~ some months after his first crossing. Unlike some disgruntled others, he was neither disillusioned nor disheartened. He had come home to marry.

So ~~did~~ had Stephen Terry. These 2 held much in common — both were sons of Puritan parsons, ① both had been young bachelors aboard the 1630 crossing of the "Mary & John," both had come home to take wives and to return aboard the same Ship — "The Recovery of London." But Stephen had gone him one better — as freeman he could participate in Mass. gov't for he had ~~been admitted~~ received the ~~to the~~ franchise ~~by~~ at age 21 by Gov. Winthrop! Of course Stephen had come from prominent connections in Devon.

Altho older than some of the 18 Mary & John passengers admitted by Winthrop in Oct 1630 when ~~he extended~~ suffrage was extended from stockholders to include the "qualified" Jonathan was not among them. Nor was Nathan Gillett. ~~Probably most~~ 116 adult males, most in the colony, ~~of 116 of them~~ passed muster; Servants were excluded. Was Jonathan indentured those first months ~~2~~ ~~3~~ ~~years to~~ in Mass Bay Colony to pay for passage as some claimed? ② ~~If he~~ Had he obtained his father's legacy, as others believed, ~~then~~ why that ~~necessity~~ servitude? ③

Freemanship was limited to church members: ~~among them~~ good Puritan parsons as Warham & Maverick would, of course, qualify. The fact that Rev. Wm Gillett of Chaffcombe was also a Puritan parson would not, ~~of course~~ however, insure son Jonathan's membership. He would have had to ~~have~~ be converted, to experience God's grace, to qualify. He ~~would have~~ had to be in good standing as determined by scrutinizers who knew orthodoxy (conformity) when they saw it. Had he taken exception to a Scripture something as interpreted to him by godly clergy? Was he not desperate enough in seeking personal piety? Or was his calling & election sure & he smugly knew it?

① Thistlethwaite, p 55

② J. Ross — ?

③ J. Ross —

②

And now months later. it was March, 1633. Both young men ~~Both~~ were to take wives ~~wed~~ within the month – Stephen in Dorset, he in Devon – at St. Andrew's the church of ~~several~~ generations of Dolbiar ~~[illegible]~~ yeomen, to one ? Mistress Mary, comely granddaughter of 2 churchwardens.

And both grooms had booked passage for the return to Mass for themselves, their brides Joan and Mary & ~~whatever~~ ~~some~~ provisions ~~they could~~ afford able ~~supplies~~ on "The Recovery of London" ① soon to dock at Weymouth's harbor. Already his hard goods ~~dry stores~~ waited ~~were~~ at the wharf readied ~~ready~~ for ~~the hold~~ ~~loading in the~~ – likkly ~~boats~~ mattock & hoe, plough with iron share, seed for garden and field, fowling piece and axe. ~~with ammunition, axe &~~ Perhaps – The red heifer and shoat would be driven down later, with his ~~a~~ chest of fustian clothes, a ~~some~~ hemp wrapped apple trees and a hogshead of cider for which his county ~~Somerset~~ ~~he~~ was justly famous. for no Somerset man would do without morning, noon or night. Probably Stephen was preparing ~~readying~~ himself in like manner – exchanging ~~discoursing~~ views with Uncle John White on the qualities of ~~best~~ Dorset ewes, ~~to take, or~~ or learning from ~~his~~ merchant brother Josiah militia lieutenant, the finer points of ~~arts~~ martial arts in the use ~~in with~~ of pike and musket, and, of course, the breast plate impentrable to ~~[illegible]~~ Indian arrows. ② for Stephen would – years hence be a Conn R soldier ③ But Stephens interest like his own, next to religion, was largely ~~the~~ in the field of husbandry.

or could have helped

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①. – Only Rec of London passengers with "Taxable goods" was recorded. Source J Ross.

② Thistlethwaite, p. 198. ③ Thistlethwaite, p. 190

And what about Jonathan's own family, the Gilletts of Chaffcombe in 1633?

His father Rev. Wm. Gillett, ~~was~~ now into his 23rd year as rector at Chafcombe, would be a parson cutting a fine figure in black as he coursed thru the village, blessing houses, settling disputes, visiting the sick & sometimes inviting the poor to his table provisioned with mutton & good cider thru the industry of his longsuffering wife & a servant girl or two. Many a head was awkwardly bared of woolen caps out of respect for his standing & learning.

The Gilletts had not always lived in Chaffcombe, of course. They arrived in Feb 1609 ① carting books & baggage when Wm. 2nd, Jeremiah, Nathan & Jonathan were mere lads with tin horns & hobby horses, and Hebiah and Mary ~~only~~ mere lasses in – ~~②~~①

Perhaps the family came from Devonshire as some claimed. More than likely theirs ~~was~~ had a Dorset connection. Was Richard Gillett, Caudle Haddon husbandman, their grandfather, and Joan Esberg whom he married in 1576 midway in Eliz. reign their grandmother? ~~③~~② Had the name been "Gillett" originally, and not the Huguenot Gylet of Bergerac, France as some claimed ~~④~~③? In any case a Richard Gillett of Caudle Haddon, Dorsetshire, died in 1600, leaving bequests to 2 sons — William and Richard. And Rev. William Gillett was known to have a brother Richard. ~~⑤~~④

① Thomas, Wilma Gillet. p. 1

~~②~~① Quoted in J. Rose p. 41 ~~42~~ [CK. ORIG] NAT'L ENCY. OF AM. BIOG. Vol. 13, p. 407. [Could Devonshire connection be acct for by Jonathan & Nathan simply being recruited by Rev John White in Devon?]

~~③~~② Spear vol 2, p. 87. ~~④~~③ Wilma Gillett Thomas, Gillet Family, p. 1. See also Rose p36; as of 1983 Nat. Huguenot Soc. no longer accepted him

~~⑤~~④ Thomas, op cit, p. 2, See Also Spear, Vol. 2, p. 87.

Now in 1633 Chaffcombe parsonage sheltered ~~there were~~ some younger siblings ~~living in the parsonage~~ — Thomas 13 and Andrew 10, ~~likely~~ old enough to be in grammar school as befitted a parsons' sons.

John Elias at 21 ~~was now~~ worked toward his M.A. at New Inn Hall, Oxford for ~~a~~ the year ~~now~~ past, ~~a~~ training for the clergy. At petty school like the other Gilletts he had learned his letters, and went on to study ~~studied further~~ with the parish clerk as they had. Someone recognizing his talent ~~boarded him at the town~~ put him in grammar school where he became literate in Latin, even conversing in it or being ~~to~~ flogged if not, before matriculating at the university. In earning his ~~already acquired~~ B.A. he had already studied Quintilian, Cicero, Aristotle, and the Church Fathers. He surely took after their father, Rev. William.

It appeared that his older sons — William 2nd, Jeremiah, Nathan and Jonathan ~~it appeared~~ better emulated their grandfather Richard in husbandry. As boys they likely ~~had~~ worked the parsonage glebe lands, learning the superior skills of neighboring ~~other~~ Somerset farmers in ploughing and dressing the fields. In time all would acquire goodly parcels of land, either here or abroad. William as eldest would inherit ~~his~~ Bonner's lease, Jeremiah got his own holdings in England, and Jonathan had his eye on arable acreage in the ~~Mass~~ Bay Colony. Nathan still in Mass. had modest holdings in both places.①

①. ______

F.N. – Ross quotes ~~N.~~ p. 39. ①

⑤

Did Jonathan and Nathan receive their ~~in~~- ~~heritance~~ legacies from Rev. Wm. before embarking on the "Mary & John" in 1630? Or was Jonathan getting his now at his marriage? Elias also would not be mentioned in the rector's will in 8 years hence; had he received his portion for university expenses? Otherwise unless he had at ~~least a partial~~ some by a scholarship he would be compelled to pay for food & lodgings & tuition by rendering lowly service to fellows, or waiting tables in ~~one of the~~ their colleges. Perhaps a country parson like Rev. Wm. could afford a skimpy allowance, but he had 2 adult daughters and 2 minor sons to support at the vicarage.

Rev. William Gillett himself, probably of humble origin, may have used the 1690 bequest of Richard of Candle Haddon for his clerical training. It is almost certain he was reasonably ~~educated~~ learned as some earlier country clergy ~~had~~ were not ~~been~~, ~~because~~ for his monarch James demanded a better educated clergy than had been the case with Queen Elizabeth, for, due to shortages in applicants, she was compelled to quickly fill Protestant pulpits ~~after~~ Henry VIII separated from the Papacy ~~quickly~~. Whether Rev. Wm. was appointed to his "living" by the Crown, or by the bishop, or by the lord of the manor is not known at this writing, but he had ~~it~~ the appointment for life – for ~~the~~ 30+ years until death released him in 1641. ①

He was installed rector at Chaffcombe in 1609/1610. and apparently like Rev. John White of Holy Trinity in Dorchester was loyal to the Church of England although Puritan in ~~his~~ outlook. ~~preaching~~. ② Most Puritans were not Separatists; ~~they~~ their interest simply was in purifying the church. not leaving it.

(over)

① Thomas, Wilma ~~W.~~ Gillet, The Jos. Gillet – Gillett – Gillette Family of Conn, Oh & Ks. p. 1.

② Thistlethwaite, p. 29.

He never had to surrender his "living" as did Rev. John Warham before he went to the Bay Colony; perhaps he had the support of Chaffcombe parishioners or patron, to walk Puritan to quietly avoid ~~the more flagrant trappings of the Church~~, being haled into court, or the parish may have hired a lecturer to present Puritan preaching on Sat. afternoons & weekdays more than Rev. Wm. was ~~constitutionally~~ safely able to do.

The stricter type of Pur. was carried to New World — even more fanatical

While not gentle-~~born~~ himself, Rev. Wm. commanded great respect in his village, & was regarded second only to the squire. And he loved looking every bit the part of a parson – never appearing as a gardner, for villagers demanded the proper decorum of a parson.

Ruffs–

His income came from the glebe lands, largely tilled by sons and servants. As rector he was entitled to all tithes (vicars, only part) on crops and livestock, these being levied & collected by an elected Churchwarden. Some parsonage monies were derived from ceremonial fees of one kind or another.

The parsonage itself would be thatched, better built and furnished than ~~the~~ a substantial yeoman's abode – a plaster-and-brick house with a great hall, small bedrooms, and a study for his books. These likely would include Calvin's *Institutes*, Foxe's *Book of Martyrs*, Piers Plowman, and the 1614 edition of Sir Walter Raleigh's *History of the World* – from Nineveh to Imperial Rome, written ~~before~~ while imprisoned in the Tower for treason, by the Va colonizer). Perhaps his kitchen was detached, and there his wife and a maid servant would hold court over the hearth and churn. There might be a wall tapestry in the parlor, musical instruments for Hebrah and Mary, and a piece or two of fine linen.

Silver plate, a hedge against inflation, was a certain household items, as were a ~~few~~ silver spoons & four chairs with backs.① ~~These~~ These were for great occasions, ~~and~~ and honored guests. Benches and stools, and pewter were commonly used by the children.

① See Rev Wm's will – ~~Gillet~~ Thomas, Wilma Gillet. op. cit., p. 2.

Of Puritan persuasion, Rev. Wm. would make little of Easter or the 12 days of Christmas; ~~nor~~ he would ~~he~~ not partake at the alehouse Sabbath ~~Sun.~~ afternoons following the reading of the service from his pulpit, ~~nor~~ would his children be on the bowling green. While neither a remarkable preacher nor a tractatarian as many of his Puritan contemporaries, he must have held to more than ~~P~~ moderate views on Puritan colonization, for in addition to sending 2 or 3 of his own sons to Mass. Bay Colony, he influenced a goodly number of others from Somersetshire's Combe St. Nicholas, Ilminster and Broadway neighborhood to emigrate there as well. ①

Chard - Ilminster neighborhood
p.49 Rossiters - Ilminster - country gentry & Dr Bryan R.
John Branker - " - Oxf. grad - schoolmaster & elder
p.49. Gillets p.51 Chaff.
Cogans - Roger Ludlow m. Phil Robert Cogan {dau. Eliz m. Gov John Endicott of Salem p 102 / dau Mary of Chard p. 102
Strongs - Chard - tanners p. 152
Pinneys -
Chaff - vale below Windwhistle Ridge
Chard ~~Chaff~~ - imp cloth - weaving town exp. cottons & woollens to Fr.

① Thistlethwaite, p. 52. [Son Jeremiah may have also gone to New Eng with Jonathan & Nathan but he did not stay - See ——].

These West Country men ~~and~~ as well as Jonathan Gillett were not reluctant to leave England. Like most subjects they loved her. She simply was being steered on a wrong course by absolute kings & their supporters, and now edged the brink of disaster.

~~Now~~ In entering his third decade, Jonathan already had seen 3 monarchs ascend the throne. Queen Eliz. died when he was but an infant, perhaps in Dorset. Succeeded by James (son of Catholic Mary Queen of Scots), ~~he~~ this king was to unite Eng. to Scot where he had already reigned for 37 years following his royal mother's imprisonment for treason.

Reared a Calvinist, James and his court (even more lavish than that of ~~his aunts'~~ - Queen Elizabeth's) ~~was~~ earned even more resent~~ance~~ment for Crown expenditures and excessiveness, esp. extravagence in dress, ~~for which~~ made Parliament ~~was~~ reluctant to appropriate monies. By now the House of Commons ~~was~~ largely comprised of the wealthy mercantile class merchants, ~~many of whom were~~ was strongly Puritan. This latter group of religious dissenters was now safe from hanging, for after James executed the last heretics in 1612 (2 Unitarians who doubted the divinity of Christ), he became more tolerant and lenient. Still his avowed goal to harry ~~the~~ Puritans out of the land was not an idle threat but ~~that~~ remained to be accomplished by his heir, son Charles.

Initially James was well received by Puritans, for he like they was reared Calvinist. When confronted with ~~forcing~~ requiring change in the Church (purifying it of Romanism) the king ~~refused~~ balked. Interested however in scholarly pursuits, fancying himself a scholar of some note, he did promote the proposal for a new authorized version of the Scriptures to replace the ill-favored Bishop's Bible, required ~~to be~~ read ~~in~~ every Anglican church since 1568. This did not please the Puritans either, for their preferred translation was the Geneva Bible of 1560. The monarch further offended this non-conformist by allowing Sunday sports, providing first one attended the Anglican service as required. Such flagrant disregard of the Sabbath was certain to bring down the wrath of God on the nation!

[DEV. other fears] ~~Puritan divines~~. The world was coming to an end; even the scientist Newton wrote more on the apocalypse than on science. ② What greater proof of an evil age than the proliferation of ~~the~~ Devil Books — instructions on how to make pact with Satan himself! Puritan divines ~~also~~ loudly denounced astrology and horoscopes ① now popular with ~~sup~~ the upper class.

① Durant, Age of Reason, p. 575.

As a Scot unschooled in the finer points of English Court law, James ~~mistakenly~~ erred in setting himself above that law. Englishmen writhed. He saw correctly that he could control Eng. only if he could control the bishops. And an unchanged bishopric (one who clung to vestments & the Crucifix, & made the sign of the Cross at baptism, & other Popish practices) the Puritan could not abide.

Thus it was that the land hungry, the unjustly accused being hauled into cruel courts, and sternly repressed Puritans hoped to found a "new" Eng in N. Am. & did — Va. in 1607 by Sir Walter Raleigh(?), Bermuda in 1609, Newfoundland in 1610. And who in England had not heard soon after 1620, Jonathan Gillett included, of the Separtists who refusing to accept the Prayer Book and Anglican ritual felt forced to flee, first to Holland & then far across a winter Atlantic, to begin a new life — the Pilgrims of Plymouth Rock?

Another thorn in Puritan flesh as well as in Parliament's was James proposal to marry his son & heir Charles to the Spanish Infanta in 1623, thus sealing a marital alliance with Catholic Spain. Then back to Romanism! Two years later ailing James was repeatedly bled. Refusing ~~his medicine~~ medications but accepting the Sacraments of the Church he sought to control, ~~he~~ died; his outstanding contribution to ~~Stuart~~ England — the KJV.

Jonathan Gillett, the Puritan parson's son at Chapcombe was in his 20's & tilling glebe lands of ~~Weepeathy Whitcomb~~ Windwhistle Ridge ~~his fathers~~ when Charles ascended the throne. (~~He had not married the Sp. Infanta but the Fr. Cath— Henrietta~~). It was March that year too — 8 years ago — & good for — farin ~~when~~ Charles set himself to harass Puritans as his royal father had hoped to do.

But now these non-conformists were a power to be reckoned with. The House of Commons was ~~3/4~~ 75% Puritan in conviction, & held 3 X more wealth than those sitting in the House of Lords. Charles, hoping for appropriations for gov't expenditures, esp. to wage war w/ Spain (Chas. had not wed the Sp Infanta but instead a Fr. Catholic princess — if you can't wed 'em, fight 'em), dissolved Parliament when these pounds were not forthcoming

Warned not to levy any tax without parliamentary approval ("no taxation without representation"), he resorted to other measures to raise revenue. He ordered forced loans: Taxpayers were required to lend government 1% of their land value, & 5% of the value of Their personal property; refusal meant being ~~or got to be~~ jailed or impressed into the military. As a ~~long~~ time-honored Crown privilege, he levied heavy export/import duties; merchants who refused ~~were~~ to pay were also ~~jailed put in~~ thrown into the gaol. Right of trial by jury was frequently denied these recalcitrants. James further irked the Br. by billeting soldiers into their private homes.

Charles had called no Parliament for 4 years now; his rule in 1633 seemed absolute. ~~Still the~~ Nor had the economy ~~had~~ scarcely improved upon what it had been when Jonathan Gillett ~~first went to~~ the Bay Colony. Textile wages went up a little, but unemployment was high ~~Inflation~~ due to the shut down of many cloth-weaving mills in Somerset. ~~was worse.~~

Inflation was worse.

~~2 years ago, prices stabilized, the poor got more relief.~~

~~but~~ the Crown monopolized certain commodities – starch for the extravagant "great" collars of the rich (which afforded the Puritan~~s~~ no grief with his modest "little" collar ~~as~~ become to race dissenter~~s~~), and coal the poor could scarcely afford. Nobody appreciated the monopoly in soap & salt, & beer and wine. ~~for coffee & tea were not in general use yet to come into use.~~

The Crown however could not be severely censured for one of the most significant problems – Eng. had become overpopulated, and consequently was land hungry. How could an insular ~~power~~ nation obtain more fields after all the fens were drained?

The answer of course lay in the New World. And no one more than the Somerset country man, Jonathan Gillett, would be more cognizant of this. For Parson Gillett's glebe lands could not be parceled among his sons for they went with the "living". Only nearby Bomer's lease would go to a son & that heir would be William 2nd. What were the other sons to do for land?

Was this desire for free land the reason that Jonathan was forsaking all, & going out to a land of promise as had Abraham the patriarch of Genesis? And even this was not really "free" ~~he must have reminded himself as he readied his musket for packing.~~ [Ind rumbles] for it must be taken & defended when purchase failed. The Puritan brought his musket, carried aboard ships manned with formidable cannon.

① Wilma —

IN THE STUDY:

Jonathan Gillett may have received the Geneva Bible he took to the Bay Colony from one of those in his father's study. Was it a wedding present?

We can visualize him now – his last visit to that Study before leaving England forever. He is alone – Rev. Wm. making the village rounds, Hebrah & Mary presiding in the kitchen over the creation of sweetmeats for their brother to take aboard The Recovery of London, this young ~~little~~ brothers at school, ~~this~~ older ones at the barn

He would examine this handsome leather bound volume more closely.

Altho the Geneva Bible had not been printed in Eng. since 1618, it was still, and would be long after, the cherished Bible of the Puritan household. (dwellings checked for proof of its presence in the home) It had been ~~was~~ the Bible of John Knox mandated in Scotland, and of Shakespeare whose scandalous plays ~~works~~ were regularly performed before ~~King~~ James ere the King James Version ever left the printers. In time this latter version had slowly replaced the earlier Bishops' translation. ~~authorized to be read in the Churches since 1568.~~ But when Rev. Wm Gillett became rector ~~of~~ at Chaffcombe in 1609 the Bishops' Bible was the one chained to the stand and ~~this he~~ read for ~~his~~ the Anglican service. And this would ~~was~~ be the Bible Jonathan ~~probably~~ first read when spelling out his letters at petty school.

The Geneva had first been printed in Switzerland when Puritans fled there as Marian refugees, for Bloody ~~among~~ ~~oth~~ Mary, among other reforms had removed all Bibles from all Churches ~~among other reforms~~ in an attempt to bring the Eng. Church back into line with the Papacy ~~Romanism~~. In Calvin's realm then the Geneva was printed in 1560 and smuggled into Eng. by the thousands. ~~Later~~ Now in this present Caroline period Bishop Laud hindered ~~later~~ recent importation of ~~their~~ Scriptures, burned those ~~he could~~ confiscated.

Boldly Puritan in bias, esp. in marginal notes, ~~it~~ the Geneva was dedicated to Queen Elizabeth who never officially adopted it to be read in the churches. (She favored Puritans no more than monarchs to come after).

Cherished by Calvinists, it was the first Bible to be divided into verses; it contained introductions to the 66 Books and to chapter headings. Wonderful for its "mappes" (Israel's journeys), and 25 illustrations (figure of the Tabernacle erected, & of the tentes pitched rounde about it), its margins contained literal Hebrew meanings and quotations from commentaries

Did Jonathan Gillett scan a Genesis margin now and read John Calvin's helpful comment on the location of the Garden of Eden?

"Moses sayeth that there flowed one river to water the garden whiche divided itselfe into foure heads. All men doe agree that Euphrates & Tigris were two heades. Concerning the other two there is great controversie. Many think they were Ganges & Nilus. Some seek so farre as to the Danubie. Moses in my judgement applied his Topographie or description of Paradise to the capacitie of his age."

(15)

Out of curiosity did Jonathan ~~put~~ pull aside the window drapery for close reading and select was 2 ~~other~~ ~~volumes from the~~ shelf volumes, spread~~ing~~ them before him on the oak table. ~~the Bishops and the newer KJV.~~ Putting them side by side in order of printing — Geneva 1560, Bishops 1568, to the KJV 1611 did he compare renderings at random — the clean and unclean beasts ~~of~~ Lev. 11? Ostriche – estritch – owle; red shanke – backe – swan; heron – jay – heron; rat – hedge hogge – ferret. Since ~~the~~ the Geneva was older, did he think it ~~hence~~ better?

The Puritan was a student of the Scriptures; all ~~were~~ inspired, ~~and~~ they ~~all~~ were to be taken literal in meaning.

(INCOMPLETE)

16

Tomorrow, early, he would take leave of his father in
this very study
kneeling before him as he had ~~when~~ as a schoolboy, ~~and~~ to receive
his blessing upon bared head. Then he & his ~~brothers~~ helper
would drive the red heifer (she must be freighted though the cost
& milk an absolute necessity
was dear) and shoat, & cart the chest and cider to Weymouth.
Then ~~taking~~ wearing carrying Colyton he would
~~He would take~~ only his wedding suit & the Bible ~~to that~~ ~~to~~ meet his bride at St. Andrews.
Tomorrow ~~bobbing~~ pitching
~~A day~~ on the quays ~~with b~~ Wm & Jeremiah — among ~~the~~ caravels and
~~bearded~~ foreign ~~[illegible]~~
~~bobbing~~, earringed bearded
square sails, ~~bobbing~~ sailors & ships carpenters, the pungent odors
of timber chips and Arabian spices — would be a fitting place
for farewell, better there than ~~on~~ the glebe lands they
had tilled together since big enough to set the plough.

rosemary
naperies
Morris dancing
mus. inst. - lute & flute
making merry
ride upon pillion
bosom exposed
head- garlands wheat ears
bride-cakes
parish bell

The Saga of Some Devonshire Yeomen ①

Betrothed to this Puritan aspirant Jonathan Gillet, the ~~son~~ Rector's son of Chaffecombe, Somersetshire was Mary Dolbiar, the yeoman's daughter of Colyton parish. The year was 1633, the place in south~~east~~ England — known as the "West Country". (Wistance: & to Weymouth

I. THE FOREBEARS — and THEIR TIMES

Mary Dolbiar issued from a long line of yeomen, ~~all of whom~~ those identified by name having ~~been~~ born & ~~tilling their acres~~ lived their ~~entire~~ lives during the ~~reigns~~ monarchies of Henry VII ~~VIII~~ - 1485-1509, Henry VIII - 1509-47; Edward VI - 1547-53, Mary I 1553-58, Elizabeth I 1558-1603, James I 1603-25, & Charles I 1625-1649. The combined reigns of these Tudor and Stuart kings (1485-1649), embraced the beginning and flowering of the modern age in Eng., in general, & of the Eng. Reformation in particular.

At least 4 of ~~her~~ Mary Dolbiar's great-granparents have been identified by name & location: these are Nicholas Sampson & his wife Alyce Lesland of Hawkchurch, Dorsetshire, and John Mychell & his wife Agnes Vye of Devonshire. And in turn we might mention their identified parents — Johan Sampson of Hawkchurch, & Harry Vye of Cadbayne.① These latter two ~~are~~ likely were born during the reign of that first Tudor, Henry VII, whom Parl. approved as ruling monarch at the end of the horrible ~~the~~ War of Roses. ~~In~~ During this period the Age of Exploration

① ~~Fito~~ Spear, Vol. —+—, p. — —

began when the great discoveries of Columbus ~~in~~ compelled the Pope to divide the known & unknown New World between Spain & Portugal to ~~keep them~~ prevent ~~global~~ bloodshed. Not to be outdone, Eng. ~~too~~ in 1497 thru the efforts of J Cabot 1497 also laid ~~&~~ claims in N. Am. which in turn was to become the basis for transplanting dissatisfied Br. subjects in the Am. Colonies. This New England ~~then~~ in turn became the home of Mary Dolbear Gillett's descendants,

Yeomen Sampson & Vye married their wives, reared children & farmed their ~~parcels~~ holdings during the reign of the second Tudor, Henry VIII. At least one of their ~~wives~~ spouses — Goodwife Johan Sampson, lived ~~well~~ into the last year of the 3rd Tudor ~~reign of~~ Edward VI, for her will was penned 26 Dec 1553 the very year her king, only a boy of 15 ~~the boy Edward VI~~ ~~died~~ expired, probably poisoned, ~~by a faction +~~ by ambitious schemers zealous ~~to obtain his~~ ~~for his~~ to ~~steal~~ ~~take~~ obtain his throne.

The Tudor period ~~of~~ would be remembered ~~by~~ in hist. as a lusty roistering era. It was nothing for kings to be poisoned, queens beheaded, and recalcitrant churchmen of one persuasion ~~&~~ or another to be burned at the stake. As learning increased, so did the worldly tastes of men who took ~~their~~ delight in lewd theaters & filthy books, in alehouse & cruel sports. Students gleefully swilled at their colleges as did the clergy in alehouses located by church and vicarage. Women were for sale in court and tavern, while their more innocent sisters were deflowered in Maypole romps. Bribery abounded as did fraud in govt. & marketplace. Nobles & peasants alike pursued greed ~~as~~ the limit. Prices rose as much as 1000% on farm rents

In their day the ~~decaying~~ decaying medieval manor system, ~~was~~
~~decaying forced~~ brought about significant change in agriculture. The shift from open field farming to enclosure of ~~parcels~~ land holdings elevated agric from mere subsistence to ~~substantial for fu industrious yeoman of the~~ profit, ~~& profit motive induced an industrious yeoman to acquire more & more land.~~ ~~If~~ while The inept became farm laborers, or even beggars, ~~but~~ the capable yeoman, ~~if he could~~ to keep ahead of ~~the~~ rent-racking landlords, ~~acquired~~ leased more & more ~~parcels~~ land, & eventually acquired some ~~land~~ parcels of his own. Thru this method & the purchase of monastery lands eventually dissolved by Henry VIII he obtained ~~more~~ even larger holdings, being able to ~~land, buying or even~~ leasing ~~it~~ to others less fortunate..

In ~~some~~ many cases only a thin line came to ~~existed~~ exist between a ~~wealthy~~ rich of & a Gentleman. of substance.
~~Young Weal Well to do~~ Wealthy yeomanry further improved its social status by sending sons ~~out~~ to the university or into the Church, or ~~by~~ by marrying his eldest son, ~~who wooed inherited~~ heir to his substantial holdings, into the gentry until only a thin line separated yeo from gentry.

But most yeomanry were only middling ~~yeoman or below~~, ~~tenants owners~~ farmers of small holdings — ~~some farm tenants farmers~~ working the land themselves with their sons & a servant or two, dunging their fields, ~~& sowing peas~~, protecting ~~his~~ corn from crows & ~~his~~ haystacks from fire & threshing barley for malt for ~~their~~ daily ale. & fed less corn ~~fed fewer~~ ~~corn or~~ cattle, to hoard ~~until~~ which caused prices to rise, ~~These did not have enough~~ ~~& thus did not~~ earn the ire ~~of the hungry poor~~ ~~from his pulpit~~ ~~or~~ of the parson who objected to the practice of profiting at the expense of the hungry poor. These farmers lived more simply — in smaller cottages, eating bread, beef & beer, wearing tin buttons — not silver — on rustic russet, and sat farther back in the Church, leaving the favored pews to wealthy yeomen & the gentry.

④

Still the Sampsons at least must once have been yeomen of considerable substance for widow Johan left 6s 8d, a sizeable sum, to the Hawkchurch DEVON where she lived, probably for the preferred burial ~~which~~ within the church rather than in the narrow plots outside. For out there ~~here~~ in due time (20-30 years hence) her bones would be dug up & tossed willy-nilly into the Charnal house in Order to provide space for ~~other~~ Sampsons to come after. It will be noted here that 6s 8d was the precise sum needed to ~~be~~ insure ~~the~~ a proper burial. ⑧ in the church ①

To Goodwife Sampson's sons Robert, William & George went the bull, cow, heifer, bed & sundry pounds. Walter (probably her oldest in primogenture primogeniture) received ~~got~~ her landholdings at Deemorsland, a brass pot, the table & cupboard. Elizabeth received 5 Lv & her kirtle & gown — [~~and 5 pounds~~.] Margert & Thomas inherited that occasional piece of silver that sometimes graced the home of the more prosperous yeoman — the daughter the silver goblet plus some ordinary pans, the son, her silver salt — salt then being a precious substance worthy of style.

Son Nicholas got see. ——

Each of the several grandchildren including AGNES SAMPSON received a famous Dorset ~~an~~ ewe from Goodwife Johan Sampson's estate, not as a fleecy pet to follow the children around the cottage, but to begin wool producing flocks of their own. For wool ~~in Eng~~ had become the basis of the textile industry in SW Eng., & hence its survival.

① Notestein, —. The Eng. People on the Eve of Colonization. p. 244.

~~The ewes were not little fleecy pets to follow the children around~~ = Sampson life -

[Enclosures & wool mfg]

This Agnes Sampson, grandmother of Mary Dolbear, was not the notorious ~~witch~~ Agnes Sampson. ~~of Scotland 1591. Altho they both lived in 15~~91 hanged as a witch in 1591 altho they both lived at the same time, the first Agnes in Eng. and the other in the Scotland of Jas VI. Among numbered the witches' crimes were her confessions that she kissed the Devil under his tail, & was unsuccessful in ~~her attempt to~~ collecting black toad venom to smear ~~her~~ King James in her attempt to kill him ①

① Davis, Life in Eliz Days. p. 227-28.

~~These were Cadhayne Mary Dolbiar's earliest known forebears and in their uncertain times.~~

Mary Dolbiar's 4 grandparents, all identified by name, were also of the yeomanry; they lived in Devonshire.

The matrilineal line consisted of grandparents John Mychell of Barretshayes and his wife Emlyn Weekes. John was bapt. in the hamlet of Cadhayne in 1538, in the 19th yr. of the reign of Henry VIII. By now that lusty monarch had married & lost 3 wives — Catharine of Aragon to ~~a lonely death~~ a quiet death in a convent, Anne Bolyn to the axe, & Jane Seymour to childbirth, the future Edward VI ~~to be~~ being the ~~baby~~ infant here in question. ~~This~~ Henry ~~H~~ had also impaled the head of Sir Thos More on the London Bridge & persecuted Cath. clergy, & persecuted pro-Cath. farmers ~~in~~ his attempt to free himself & his kingdom from Papacy. Needless to say he had completely ~~divorced~~ severed from the Roman Church which ~~subsequently~~ promptly excommunicated him (~~this~~ which caused him no pain) & at the same time declared Anne Boleyn's offspring bastard, & not in line for the Eng throne; this meant Elizabeth I. (over)

~~Meanwhile John Mychell of Barretshayes & Emyln Weekes were not old enough to marry until the reign of that same Elz I — in Colyton parish~~

During the subsequent reign of ~~that worthy same monarch~~ Henry's daughter, Elz. I, who defied papal ~~[illegible]~~, John Mychell of Barretshayes & Emyln Weekes were married in Colyton's St Andrew's Church ~~in Colyton parish~~, Nov. 1569, & both were buried in that same parish — he in Je 1620 only 6 months before some Eng "Separatists" — the Pilgrims — sailed ~~into~~ to Am. to begin the Plymouth plantation. Emyln died 8 years later in Ag. 1628 when Chas I's ~~the~~ — ~~sent the first of the~~ caused Puritans to flee ~~to~~ into that same country.

These were Mary Dolbiar's earliest certain forebears in their uncertain times.

#

~~for by now~~ Soon the Eng Reformation was finding its stride.
That reform began on the Cont w Luther's posting his 95
Theses in Germany in 1517. Eight years later Tyndale
fled Eng to consult Luther, & eventually smuggled 3000
Bibles (his Eng trans) ~~out~~ to his countrymen in Eng. This
was followed by the Great 1538 Bible being published—

Ao John ~~Mychell & Emlyn~~ Weekes were wed in St.

Mary Dolbiar's patrilineal line consisted of grandparents Robert Dolbiar, of Colyton parish, who wed Agnes Sampson (d/o Nicholas Sampson & Alyce Lesland cited earlier). ~~Agnes was but a~~ ~~in~~ ~~[illegible]~~ The year was 1563 early in the reign of Elizabeth I, ~~Good Queen~~ Bess, who ~~never a stitch~~ occasionally lopped off heads including ~~her~~ that of her niece Mary Queen of Scots ~~half-sister, Mary Tudor (Bloody Mary)~~, yet succeeded in winning wide acclaim for herself from her devoted subjects, singing and dancing them right into Merrie Eng. Never sure of her crown, she nevertheless during her 45 yr. reign ~~on the course of her long reign~~ moderated somewhat the affairs of St. & Religion which perhaps earned her the name of Good Queen Bess. But it was all relative.

In any case during this [illegible] era Robert Dolbiar & Agnes Sampson exchanged vows at St. Andrew's Church in Colyton (possibly though at Hawchurch) on ~~an April~~ ~~one of the lengthening~~ ~~days when~~ ~~an April~~ on a lengthening day in late April when dairy maids, back at the country place ~~[illegible]~~, ~~had taught~~ weaned the suckling calf to the pail, and ~~or~~ milked ewes for cheese. Only those with suitable clothes darkened a church door. Agnes herself was but a child when grandmother Johan Sampson ~~of T~~ willed her the Dorset ewe. One may well wonder if she brought to her dowry, the wealth of its steady increase. If poor when wed, to her yeoman, she would not always remain so. For Robert Dolbiar was elected church warden ~~in 1579, a~~ by Colyton's parishioners, a position of trust & power in ~~any~~ the Eng. village of that period.

In fact, both of Mary Dolbiar's grand-fathers were churchwardens at St. Andrew's, ~~Robert~~ John being elected to that post in ~~1579~~ 1596, with ~~John~~ Robert Mychell's election ~~following~~ ~~coming~~ earlier in ~~15 96.~~ 1579.

(OVER)

By 1590 all English churches ~~were~~ had become Prot. The Book of Common Prayer was the required Liturgy with all other religious ritual strictly forbidden. Even before their marriages to Agnes & Emmylin, & while Robert & John were ~~scarcely more than~~ yet striplings, their Prot. Queen had abolished the Cath Mass, ~~[but to Cath. dismay Anglican clergy continued to wear the white surplice]~~, ~~and~~ henceforth all Englishmen were ~~now~~ required to attend the Anglican Church on pain of being fined a shilling for each offense. And during her reign it was the Cath, now who ~~now~~ suffered persecution, he being imprisoned or slain as ~~was~~ had been the Prot. in the ~~earlier~~ Marian reign of ~~her half-sister~~ (Bloody TUDOR Mary. The Jesuits were especially targeted under Elizabeth but some escaped ? ck Durant

In 1579 the churches ~~were divided~~ had not yet stablized, esp. in rural Eng. where Satan ~~the Devil~~ held high court, the less experienced Prot were less able to exarcise the Devil than had been the earlier Catholics with their holy water and frankincense. That year of 16 ~~Female~~ witches in ~~Ess~~ nearby Essex, poor & immoral crones who kept black cats, black toads and blackbirds, three were hanged with the remainder barely escaping with Their lives.

Nor could Queen Elizabeth prevail against those other noncomformists dissenters, the Puritans (so called in derision since 1564) some of whom had fled Bloody Mary to seek refuge in Calvin's Geneva. These Marian exiles upon returning to a [illegible] Eng ~~latter~~ ~~[illegible]~~ acknowledged Elizabeth as head of the Church in England (if only to bar the papacy) but detested any religious control by the State, — aspiring in fact to control the State by religion — theirs. Their particular dogma held to Calvin's stern doctrines of predestination, election, damnation & Old Test. vengeance. Good Queen Bess despised (OVER) ~~Taking the Bible as infallible guide, they~~

¶ The Puritan hope was to "purify" the Anglican Church of Romanism. Puritans viewed the Common Book of Prayer as being culled from the "Popish dunghill, the Mass Book", ~~as well as~~ and denigrated other Anglican ~~reforms~~ practices such as the a gown clergy wearing vestments ~~white~~ surplices while reading the service. Some Puritan rebels went so far as to openly leave the Anglican communion & as "Separatists" set up individual congregations, ~~one of these~~ first in Eng, ~~then in Holland~~ then in & America. One such group ~~[illegible]~~ was the Pilgrims.

The Puritans accepted the Bible as their infallible guide, but were not successful in getting their favorite translations into the pulpits at first. In churchwardens Dolbiar & Mychell's time the BISHOPS' Bible was in use at St. Andrews.

(over)

Puritan dogmatism (even more than Catholicism "~~heresy~~") ~~in general~~ & John Knox's ~~brand~~ of Calvinism in particular as he held great scorn for female rulers, including herself and her neice Mary Queen of Scots. She therefore gave her staunch supporters a free hand to check the Puritans.

The Devonshire, of the Ogelbears & Slycbellos ~~was strongly Puritan~~ was a wellknown strong-hold of Puritanism: One of the later pastors at least – Mr. Wm Hull – had ~~strong fam~~ connections with 2 Puritan brothers, one of whom led the Puritan Hull colony to New Eng. – ① Rev. Josiah Hull of Crewkerne, Somerset. ①

~~Pastors Edes who helped translate the K J V in 1611~~

& ~~Wm Hull~~

① Speare Vol. —, p. & Thistlethwaite, p. 52

Goodman Dolbiar & Goodman Mychell would have known the other well as neighbors in Cadhayne & as parishioners at St. Andrews, & certainly as churchwardens in the same church. Their election by Colyton parishioners at the Easter annual meeting would indicate both their standing in the Church & in the Community, if only for the designated year or so.

In general the more prosperous yeomen was elected to this office. [Gentry had ~~better~~ other things to do — ~~supervising~~ with pen & sword ~~at the big house~~, on hunting or hawking ~~manor~~, ~~the hunt~~, & ~~the intervals~~ ~~that~~ in London for the social occasions.] OVER—> ~~affairs~~

¶ ~~His job~~ The churchwarden's task was to make decisions regarding parish affairs. His duties included the administration of parish funds collected by himself in various & sundry ways — from tithe hens & pigs, from bequests some as small as a donated sheep or a hive of bees, from ~~fee~~ burial fees & misdemeanor fines for swearing & drunkenness.

His too was the responsibility of keeping the church repaired, the towers sound, the bells ringing, the churchyard orderly.) He paid the gowned deacon his quarterly wage, perhaps even hiring the same as schoolmaster for the parish lads & lasses. He employed a dog-rapper to whip stray canines out of the church.

Not the least of his duties was collecting rents for pews he himself allocated according to ~~the~~ social rank. As churchwarden ~~himself~~ he would assign himself a ~~family~~ desirable pew near the gentry for his own family — up front. ~~He had to~~ His was the unpleasant task of resolving the wrangling that sprang from the competition for the best seats in church!

the churchward- personal ~~Their~~ diaries held accounts of farm purchases & profits, servant wages, & church tithes (mandated by law)

Their houses, probably 2-stories, held several rooms including a parlor and the servants' chamber. Furniture would consist ~~consisted~~ of feather (not straw) beds & bolsters, brass pot & candlestick, carpet & chests, tables with perhaps a few chairs as well as the ubiquitous stools. Outbuildings clustered about the family home would include the barn & dairyhouse for stock & fodder, ~~the dairy house~~, the milkhouse with cheese press, the brewhouse with ale vats (tea & coffee was unknown to the masses at this time so all Eng. drank ale), & the buttery with churns & jugs. These prosperous yeomen probably ate ~~dined on~~ roast meat ~~at~~ Sun & Thur suppers (fish was mandated by law for 2 days a week to keep Eng's fishing industry alive). They wore knitted woolen hose (by mandate to keep the looms active), & perhaps even velvet breeches & the silken doublet as befitted a churchwarden on a Sunday.

Colyton parish was both an ecclesiastical & political unit. The Churchwarden therefore was a power in the community (after the clergy gentry) to be reckoned with. For the relief of the many poor, he could lease them a church cow or sheep, apprentice their children, obtain lodging for their ~~el~~ forsaken elderly, and force the bastard's sire (if & when identified) to support babe & mother with his hardwon 8d per week lest ~~they~~ these defenceless ones become public charges. The fines the churchwarden collected for negligence in Anglican church attendance as required by law went to alleviate the sufferings of the poor. In other village matters he sometimes hired shepherd & swineherd for commons & woods, & offered bounties to keep polecats & sparrows within reasonable bounds.

Like other ~~country~~ men in the proximity of country church and vicarage, Churchwardens Dolbiar & Mychell were likely God-fearing, earnest and somber with suffering & caring. Of 9 children born to Dolbiar between 1564-1581, 4 died in infancy & early childhood. There is no record that Mychell lost any of his 9 as young children born 1571-1592. Fortunate indeed in those days was the ~~father~~ MAN who reared 3 children out of 10 births, ~~or~~ kept one wife long enough to bear that number. It is a matter of record that Robert Dolbiar was twice married; his first wife, ~~name unknown~~, bore him a son Johane.① Nothing further is known about them. Grandfather Robert Dolbiar & ~~his second~~ at least 1602 & ~~The great plague years in Eng were~~ ~~wife Agnes Sampson was both~~ buried in Colyton parish, as were Mary Dolbiar's other grandparents – John Mychell & Emyln Weeks. ~~He~~ Robert Dolbiar was buried 25 Jan 1614, in the reign of James I the 1st Stuart – & only son of Mary Queen of Scots & a Calvinist; It was the ~~& the~~ Stuarts ushered in a new dynasty, ~~& a new age~~ and a new era of sharp Puritan repression. And herein lies the reason Mary Dolbiar, bride of Puritan Jonathan Gillett, embarked for New Eng in 1633.

① Spear, Vol —, p. —

II. Rawkey Dolbiar,
A 17th century Devonshire Yeoman.

Mary Dolbiar's parents Rawkey & Mary of Cadhayne ~~&~~ lived all their married years during the Stuart period except the first one. They were Colyton parishioners from beginning to end, being baptized, married & buried here. Also baptized at St. Andrew's Church were their 7 children; ~~altho~~ it appears that at least the second daughter Anne ~~&~~ was born ~~on at~~ on the Michenholme farm ~~house~~ near Cadhayne (~~the [illegible]~~ ~~Colyton parish~~). That year of 1605 Rawkey occupied the ~~his~~ farm- ~~holding~~ ~~farm~~ of his aging father-in-law John Mychell ① who had moved on to Barretshayes. Rawkey's major residence throughout his life however ~~so~~ is thought to be Cadhayne.

Rawkey Dolbiar was born Aug. 1571 in the 13th year of ~~the reign of~~ Queen Elizabeth's reign, & she ~~was~~ cont. to be his reigning monarch ~~for~~ until 1 year after his marriage to ~~Robert~~ John Mychell's ~~comely~~ daughter Mary. Rawkey probably learned his letters from a horn book at a petty school, for ~~the~~ Queen encouraged learning to combat the "Old Religion", meaning Catholicism. As her father Henry VIII dissolved ~~convent~~ church schools upon breaking away from the ~~Pope~~ Papacy, Anglican parish schools had sprouted everywhere for children to learn the "reformed faith" of the new Church of England. ~~Anglicanism~~. Rawkey probably attended one of these, taught by the curate, to learn to read the Bible, probably the Bishops' authorized translation (~~likely~~ the ~~Geneva~~ or Bishops' Bible ??, as Pur. was esp. ~~strong in~~ Devon) & Foxe's ~~Book of Martyrs~~

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① Spear, Vol. —, p —.

d in keep farm accounts. He would not ②

likely
have continued on to the grammar school in the
town of Colyton to become literate in Latin as did those
a middling songs
destined for clergy and gentry, as yeoman's did very
well with Twelfthtide & twinings, pleason & furmenty pot & other good Eng words
in ~~pug lot~~ field and alehouse, thank you. For leisure he may
have wrestled in the churchyard as the curate allowed,
and in spring danced around the Maypole on the
commons with other celebrants. Under his father's
tutelage & ~~those~~ that of his ~~possible~~ servants, ~~should any grace~~
a ~~churchwarden's home~~, he had learned about
ploughs and seed sowing, ~~an~~ haystacks and bullocks which
fed from them, and ~~brewing~~ ale brewing.

The lass whom he would marry, Mary Mychell,
may have learned her letters at the petty school, as
well, but most of her lessons would have come from the dis-
taff kin at home – ~~how to~~ spinning for the back, ~~make~~ boiling
preparing pease porridge for the ~~mouth~~ stomach, and collecting healing potions
for ailments in both stock & children to come along.
She would have learned the Catechism at the church on Sun afternoons ~~while~~
~~others played at bowls on the green~~, & about tithing a 10th of her garden & poultry to the ~~parsonage~~ vicarage.
Rawkey's & Mary's marriage may have been arranged
by Goodman Dolbear & Goodman ② Mychell themselves as both
the couple
were still living in Aug 1602 when ~~their children~~ ~~said~~ took ~~needed~~
their wedding vows at St. Andrews. But perhaps not,
as Rawkey was 31 & Mary 26, both ~~plenty~~ very matured for
that time period; Rev. John Eedes was likely the vicar
He is alleged to have been the ~~Dr.~~ Eedes to have ~~and~~ been an
who married them. ~~Perhaps not for he may have~~ ~~Heatherly's~~ research shows that it was Richard Eedes, a former
~~Hong~~ translator for the KJV of 1611, but ~~my~~
~~been in London working as translator on the~~ Dean of Worcester ~~nine years~~
~~from completion. Parson Eedes~~ ~~well educ~~ Gospel translators, before his untimely death in
chaplain of Henry —, ~~& Dean of Worcester~~, who briefly sat on the 2nd Oxford panel of Gospel translators, before his untimely death in 1604. ①
~~and~~ Moreover the yeomanry had more ~~choice~~ freedom in ~~their~~ ~~marital~~ matters mate selection than did the heralded
gentry who looked more to being well-born ~~and~~ & well-heeled.

② If this date cited by Spear, Vol 3 p. 19 is correct, then they had
a child nearly a year old at the time.

FN ② ___

Rawkey had married at 31, & now in 1633, he was twice that — 62! Late March in 1633 in the reign of Charles I, the second Stuart king, was ~~a good~~ an ideal time for another wedding in SW Eng — the season between winter threshing in the barn & April cartage of bark to the tanyards before the ground softened overmuch for the ox team.

Rawkey's 3rd daughter was to be married 29 March to Jonathan Gillett, ~~of Chafcombe~~, the parson's son of Chafcombe. And 2 days after the nuptials, bride & groom would set sail for one of the Puritan ~~colonies~~ plantations in America — Dorchester, ~~the~~ a new Jerusalem in New England.

How did it happen that Rawkey Dolbear, 2nd generation St Andrews' born & bred, gave consent ~~for~~ to his Mary to wed a Puritan, if he ~~witted~~ indeed did? And how was it that Mary herself, 3 generations removed from churchwardens at St. Andrews ~~brought~~ found herself ~~to~~ not only marry was a Puritan but ~~was~~, also willing to forever ~~leave~~ forsake ~~to~~ comfortable Devon for a wilderness hamlet 3000 miles across the sea? ~~which~~ One short on bread to spoil the wild game & fish, & long on sickness & Indian troubles. ~~were tales of terror~~ — ~~She herself had never seen There~~

~~They had booked passage~~ → Their passage was booked on the "Recovery of London". She might be ~~at~~ anchored in, Weymouth even now. Already his sons had carted ~~them~~ the couple's larger cargo to the docks — drums of salt meat, dried peas and hard cheese, chests

④

The writer ~~conjectures~~ surmises? that the Dolbiars may well have held to ~~dissenter~~ Puritan views ~~of the Puritans~~ by this time, a ~~conjecture~~ supposition based on ~~3 reasons~~. reasonable conjecture.

1. Devon, Their county, had become a veritable stronghold of Puritanism: Evidence shows ~~that the powerful influential here~~ here ~~were Puritan nonconformists~~. that Ruling Pur. gentry families in Devon in this early Stuart period included those of ~~Sir~~ John Bampfield, Sir Francis Drake (nephew of the great sea captain), Sir John Davie, and Sir Samuel Rolle. These 4 leading squires were the richest Puritan landholders in Devon, & all 4 were student contemporaries at Exeter College, Oxford, one noted for its Puritan fellows in the reign of James I. 2 ① All 4 were more than nominal Puritans; they lived the austere ~~and~~ dedicated lifestyle.

At his own expense Davie ~~provided~~ hired a schoolmaster for the parish poor as well as providing work for poor tradesman whose job it was to construct a workhouse for the correction of "lewd & idle" people. 3 ② Sin, including laziness, must be punished; the wrong-doer redeemed if possible.

Squire Drake's short hair left no doubt about his religious and political beliefs, & his Lady Joan attired herself in the Puritan way as well ③

Rolle and all his sons wore close cropped hair; Sir Samuel himself never lent money for usury, & always held contempt for gaming at cards & dice, both practices anathema to Pur. ④

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2 ① Cliffe, J.T. The Pur. Gentry, p. 92

3 ② Ibid p. 124   4 ③ Ibid p. 59.   5 ④ Ibid. p. 141

Other leading Devonshire Puritans included the Strodes, the Yonges, the Northcotes, and the Rosewells. Sir Wm. Strode shone at championing godliness in the House of Commons ⑤①, for early Stuart Puritan members of this legislative body promoted laws against extravagant dress, sexual sins, & drunkeness. The true believers duty was to combat sin everywhere and keep himself unspotted from the world. Lady Mary Strode's apparell was so modest as to evoke laudatory comment by the Puritan divine who preached her funeral. ⑥②

Sir John Northcote (who also wore Puritan garb, ~~even~~ though in the House of Commons in London) and Sir John Yonge had both been students in 1612 at Exeter College, Oxford when Dr. Prideaux the Rector there encouraged young dissenters ③⑦ Yonge's son Walter published Puritan writings, one of which cited cases ~~shown~~ proving Sabbath-breakers was very apt to come to an untimely end. ⑧④

Sir Henry Rosewell was noted for his "true love to Religion". Less impressed was his Bishop Laud who brought him before the High Commission to answer to charges of converting an abandoned monastary oratory into a private chapel. ⑨⑤ Puritan gentry at odds with the established church often had private chapels with their own domestic chaplains (strictly illegal), which were solemnly attended by his household & neighbors of like-mindedness. Altho Rosewell protested the invasion of his privacy, the Bishop required him to attend public worship at the parish church—at least part of the time.

① ⑤ Ibid. p. 59 ② ⑥ Ibid p. 35 ③ ⑦ Ibid p. 91 4 ⑧ Ibid p. 41 ⑤ ⑨ Ibid. p. 167

⑥

2. We may reflect here that since Rawkey Wolbrar never enjoyed a churchwarden election at St. Andrews in Colyton as did his father and father-in-law before him, that perhaps he & his family ~~attended~~ subscribed to one of these private Puritan chapels. But if not, Puritan influence brought pressure to bear in the established churches as well, for a powerful wealthy gentry often owned patronage rights in their parishes and presented ~~clergy~~ clerical nominees whose preaching best suited their needs, i.e. Puritan preaching.

So this what occured in the ~~choice~~ selection of Wm. Hull as ~~as installed~~ vicar of Colyton in 1611? Was he a Puritan? His family connections would suggest so. ~~[illegible]~~

Two sons of Thomas Hull of Crewkerne, Somerset (the county of the Gilletts) were active in Puritan colonization and/or settlement of Ms. Bay Col. George Hull came on the "Mary & John" in 1630, leaving behind in Crewkerne a wife & 6 small children. George as well as fellow passenger Jonathan Gillett, first settled in Dorchester where his family later joined him. ⑥

Thomas Hull's youngest son, Rev. Joseph Hull, graduate of St. Mary's Hall, Oxford, was first installed Rector of Northleigh in the diocese of Exeter, Devon, in 1621. After 11 years he resigned to begin recruiting the 21 Puritan families (106 ~~persons~~ souls in all) from Somerset's Batcombe parish (~~Somerset~~) to eventually emigrate to New England. This embarkation would be 2 years hence; they would set sail from Weymouth harbor in Eng. 20 Mar. 1635 to found Weymouth, Ms. that same year. ①

⑥

① Spear, Vol I, p.42 ① Thistlethwaite

Thomas Hull's oldest son Rev. William Hull ⑦.
was already Dolbiar's parson in Colyton. (Born in Crewkerne, he like his brother Rev. Joseph also graduated from St. Mary's Hall, Oxford. He was installed vicar of Colyton 1611, succeeding Rev. John Edes whose wife was of a Hull family in Exeter. 2① While the writer lacks proof that Rev. William of Colyton parish was a Puritan parson, he likely was given his family connections of the Puritan persuasion?

3. Were the Dolbiars ~~Puritan?~~ of the Puritan? probably. Their county was controlled by Pur. gentry, their church may have had a Puritan parson. At any rate, Mary Dolbiar was wed to Puritan Jonathan Gillet, son of the Puritan vicar of Chaffcombe, 3② and took her stand for Puritan beliefs & practices, at least in New England.

How and when did they meet? We have already seen that dissenters would leave their ~~churches~~ parish churches to listen to more edifying sermons elsewhere, & thus enlarged their Puritan acquaintance. But probably Rawley Dolbiar, yeoman, did not pull his family in oxcart over impossible roads. Did the couple know each other thru Hull associations — thru the Somerset Hulls & the Devon vicar, Rev. Wm Hull? Had they learned of the other thru George Hull, fellow passenger of Jonathan Gillet on the "Mary & John," whose oldest brother William was parson to the Dolbiars? Or was there a Michell family connection — through George Hull's wife (whom he temporarily left behind wrong in 1630 to bear their 7th child?). She was Thomasine Michell, d/o Robert Michell, 4~~②~~ a wealthy Somerset yeoman at Stockland near Crewkerne.

2① Spear, Vol II, p. 27. Refute Edes KJV trs. statement here. → OVER

3② Thistlewaite argues that Rev Wm Gylet was Puritan

4③ Spear, Vol 3, p. 28

FNOTE
Rev. John Eedes is alleged to have been the Dr. Eedes
to have translated a portion of the Gospels in the KJV of 1611,
but my research indicates that that worthy was Dr. Richard
Eedes, Dean of Worcester & former chaplain to Henry —. He
briefly sat on the second Oxford panel, but died in 1604 before
much could be contributed to KJV.

Rowkey Dolbiar's wife was ~~one of the~~ a Michells, d/o yeoman John ⑧
of Cadhayne. The spelling first Mychell, then became
Michell by the time the Devonshire yeoman, Rowkey, wed Mary
Michell in 1602.

What would have been a typical March day for the Dobbears of Cadhayne in 1633?

Would Rawkey sit on a bench beside his cottage, warming arthritic knees & whetstoning a dull mattock~~?~~, Or perhaps shaping an extra spoon or two for the wedding feast but few days hence. His dishes, respectably pewter & tin (not wooden as the tenant former) lacked silver, for he had not fallen heir to Sampson brass & silver, nor because of declining economy in the Stuart period to their good fortune

Or perhaps from this same bench did he scan the narrow scope of his modest landholdings? Before him fields & paddocks, behind him the thatched COTTAGE, not daub & cob, ~~and~~ but ~~perhaps~~ probably ~~not~~ up carpeted. ~~except with rushes & herbs.~~ Its glass windows ~~were~~ fine for winter viewing ~~his~~ framed arable acres & meadow, & the commons where he held grazing rights for milch cows & ewes.

No field hand he for a few pence and found, or even a tenant who neither read nor shared in parish government. Would his daughter Mary come ~~24~~ 29 March, be peddling flagons of brides'-ale in the church nave to raise a few coins to start housekeeping? Nay, for he was a respectable yeoman ~~of respect~~ & she would receive her portion. And the poor expected to be remembered at the wedding feast and they would be too.

OVER

Did he now shade his aged eyes to stab the distance for son Robert in the stubble ploughing

Altho Devon as well as neighboring counties in SW Eng. had fallen on hard times in the last decade, his coffers still held a coin or two. ~~crop failures~~ ~~The~~ The crop failures and the ~~economic~~ ~~depression~~ reduced demand for wool by the declining textile industry had not completely ruined him. There would be sweetmeats for the poor.

up this days' acre as he had been taught. ~~by~~ Was that John, acting ploughboy today, leading the open in wide sweeps at the furrow's end? Cornelius about of an age with John sounded the willow fence for since St. Gregory's the meadow was left to grow for winter hay.

These were his sons, all conceived in autumn & herself carried them the dark months ~~of sparse diet~~ of wynter, yet they somehow survived, benefitting he supposed like the stock from summer plenty. John & Cornelius lacked several years of being Robert's manly 22, or the strength to handled yoked heifers in the field or the fair ones with whom he romped at Maypoling & dancing.

Most of his daughters had fared less well. Dorothy, — Anne perhaps. winter gotten, died at 4 months. Joan should have been the bonny lass but was lost at 4, to ~~some plague or pestilence~~ one of the many sicknesses plaguing children. ~~likely~~. Daughter Mary soon to be wed at St. Andrews was hale & hearty in her 26th year.

This was the issue of Rawkey and Mary Michell, united as one themselves at St. Andrews in 1602, 7 months short of Good Queen Bess' demise.

③

. Or did Rowkery ~~he~~ just sit in the weak sun & ponder life's unfolding events as becomes an old man of 62?! His daughter leaving the family forever for a ~~& To have his children there was good for Eng. overpop. [illegible] [illegible] gall.~~ life in New England?! ~~Still her going was sad~~ → Sadder even than the end of the Queens long reign of 45 years, and of herself, and of Merrie England, leaving her subjects, great & humble, to mourn her passing. But she left them powerful and Protestant.

Powerful because of a naval battle. A lad of 17 then in Cadhayne, Rowkery heard of a Sp. king who ruled more of the earth than any other in history. Briefly wed to Mary Queen of Scot (Queen Eliz.' niece), this Phillip II left her without issue to return to Sp. with a crusader's zeal to restore England to ~~popery~~ the Papacy. His Invincible Armade was assembled by 1588.

One year before this, Phillip II grieved briefly as Mary Queen of Scots, forced by the ~~Crown~~ government of Elizabeth, walked to her scaffold, accused of treason. Wigged & veiled, she lay her noble head on the block. The executioner's axe not only severed the Catholic?? Queen's head (from which fell her wig disclosing the fact that her 18 year imprisonment in Eng. had whitened her hair), but it also destroyed any hope that this Mary would restore Romanism. Catholics argued that Mary (not Henry's "bastard" Elizabeth) was the rightful heir to the throne. And that she Mary, what with her religion and assorted marriages, should be able to unite

Scotland, France & England under one monarch – herself – and one religion – Catholicism.

Seeing that Mary was dead, & believing himself an instrument of God for the chosen task of restoration to the papacy, Philip II planned to overthrow Elizabeth's government. He sent his fleet to force England back into the fold from which it had strayed when Henry VIII divorced Catherine, daughter of Ferdinand & Isabella of Spain.

With fewer ships & men, Merrie England prevailed, aided by favorable winds, abler seamen & more manuevable vessels. A tempest did the rest. England's Protestantism was secured. Queen Bess' subjects, one of whom was Rawley Dolbiar yeoman of Cadhayne, basked in the glory of this victory.

In the wake of With other naval victories of the Cont'l, Eng. soon became mistress of the Atlantic. This opened N. Am. to Eng. colonists & to Protestantism. ~~Who~~ Had Rawley ever dreamed at age 17, that defeated Philip of Spain ~~he~~ was making possible this very ~~month~~ March of 1633 the leave taking of his own daughter Mary Dolbiar for ~~America~~ ~~N.~~ New England, to Dorchester on Mass. Bay? For her to have her children there ~~was a~~ would be a God's blessing for Br. the overpopulation in this land hungry country ~~in Mother England~~ ~~was~~ was threatening the existence of all; Even by draining the fens little arable land was left for those coming on. In the new world across the Atlantic there was no dearth of land; ~~her~~ here Mary's issue would survive and thrive. ~~There~~. ~~How~~ Just what tragedies would ~~be~~ ~~entailed~~ have to be endured ~~met~~, for this survival he had no way, of course in 1633 of remotely knowing.

(OVER)

During reign of Eliz - there were 200 capital crimes, ranging from poaching to buggery. An ave. yr. in Merrie Eng. saw 800 hanged, with many more enduring older cruel whipping, or having tongues, ears or hands cut off for minor crimes. Witchcraft was made a capital crime in 1562, & ~~in the course of her long~~ during her reign 81 witches, all women, were executed. ① ~~Of~~ ~~course~~ The Continent's ~~had a worse record~~ record was no better; - Cath. Sp. burned 30,000 at the stake in the 150 years prior to 1554, & even in Prot. Geneva ~~Switzerland~~ in the days of Calvin 14 witches were burned in the course of one year. ②

① Durant, Age of Reason p. 163.

② Durant, The Reformation, p. 473.

"But political history of the past & current economic woes probably pre-occupied Rawley Dolbiar on this March day ~~than~~ far less than the ~~matter~~ immediacies of spring plantings.

As soon as Robert harrowed the rye plot, he Rawley himself would sure-arm broadcast the seed limed and sulphured to discourage nibbling mice. And after that barley for bread would go in, and some more fodder pease for the cattle but threshing the rest for table porridge. ~~The~~ His lass Mary would see most of these sown, but none of them harvested.

#

Mary + her mother, on a March day.

The Women in the Cottage;

At 57, Goodwife Dolbiar, mother of several children & mistress of a servant or two would be more wearied than worried on that March day in 1633. Hogsheads & drums ~~of~~ had been laboriously filled & secured against salt water & ship rats, & carted off to the wharf at Weymouth, but there were a couple of chests to go plus a wedding feast to supervise. ~~One eye~~ She ~~had to be~~ kept one eye to ~~on the spring~~ the skimmed milk curdling beside the hearth for fresh cheese, & another on the girls ~~maid servant running~~ at the same hearth baking ~~[illegible] loaves &~~ ginger bread for wedding sweets & for the poor. Maid servants outside plucked a fat duck, & ~~a~~ some boiling fowls. ~~for~~ The sucking-pig had yet to be washed & readied ~~for~~ for roasting.

Still living,

With hand born of long experience with plague & mis- fortune ~~accident~~, Goodwife herself prepared bundles of medicinal herbs & potions for Mary to take into that wilderness land across the sea — coltsfoot for cough, flaxseed for phlegm, comfrey for broken bones, ~~white~~ lilies for boils. And water parsnip seed for freckle removal; they said they had more sun over there. She hoped Mary's future gardens in New Eng would do well by her as hers had. Also went in some nettles for rennet, & rosemary & thyme for the cooking pot, & some ginger & pepper.

these 31 yrs she had been married to Rawlings.

The younger Mary herself packed a chest with naperies — ~~bed linens~~ bed clothes, ~~an~~ a tablecloth, the ~~feather~~ bed tick ~~filled~~ stuffed with goose feathers she herself had plucked from her own ~~flock~~ gaggle was ~~rolled &~~ bundled tied, ~~handy~~ against the ~~day~~ time — only a few days hence — when it would be unrolled & installed in one of the narrow bunks on "The Recovery of London." Into the other chest went a few keepsakes: A VASE, & perhaps some gift from Uncle Cornelius, ~~and~~ the somber wear of a Puritan wife — an old cloak for the garden, & for the Sabbath a gown of subdued color with very small ruffs.

②

Her own wedding dress was soon to come from the gown makers. With her long hair combed straight, wouldn't she look grand beside Jonathan garbed ~~dressed~~ in new breeches and a handsome doublet, ~~though plain~~ his belt thrust through with a sprig of rosemary the country symbol of manly virtue?

The forever goodbyes would be wrenching. To the dead. And to the living. To the grandparents, ~~and~~ most of whom she remembered as a ~~lass~~ farm lass; whose funerals it seemed invariably ~~always~~ happened during the busiest times of summer; except ~~but~~ for grandfather Wolbear~~s~~ was died in a January at orchard pruning time, with little sister Dorothy to follow 2 mos. later. That was the same year, the year she was 7, when Aunt Beatrix Michell was married at age 31 in Colyton parish. In fact, every one in her family, on both sides, had been baptized, married, and buried in this one parish.

And here too she would be wed, by St. Andrew's vicar, ~~with~~ in the presence of her parents and younger brothers, & Uncle Cornelius, & her friends of Cadhayne. ~~+ the servants,~~ & hirelings by them employed they ~~had had~~, past and present. Oh, it would be a jolly occasion (even though Jonathan himself was more somberly ~~strait-laced~~ Puritan) what with the feasting on roast mutton & other good viands, and the simple dancing on the green with — playing and pipers' piping.

29 March was only a few days away, & on the 31st The Recovery of London would set her sails towards a new land & a new life.

Mayflower brought saints, sinners to New

Capt. Christopher Jones, master of the Mayflower, regarded her as "a sweet ship"; 80 tons, broad of beam, double decked, with high superstructures or "castles" fore and aft. She even smelled sweet, from years of service in the Mediterranean wine trade.

But the old salt, whose kindness and concern for his passengers helped found a nation, went to his grave in a churchyard near the London docks without ever dreaming that centuries later especially on Thanksgiving Day — families would claim with pride and passion and sometimes a touch of perjury to have been descended from the cruise roster of his 1620 voyage to the New World. No ship's company, not even the Ark or the Titanic, bred such boasts of breeding.

There were 102 of them, subtracting the two who died at sea and adding the two who were born before the landing at Plymouth, and Jones knew them all intimately . . . or at least well enough to give his life for them. Rather than abandon them on that wintery New England coast, he kept the Mayflower at anchor thru the next spring, helping the colonists with the planting that brought forth that first harvest, for which they gave thanks at the first Thanksgiving.

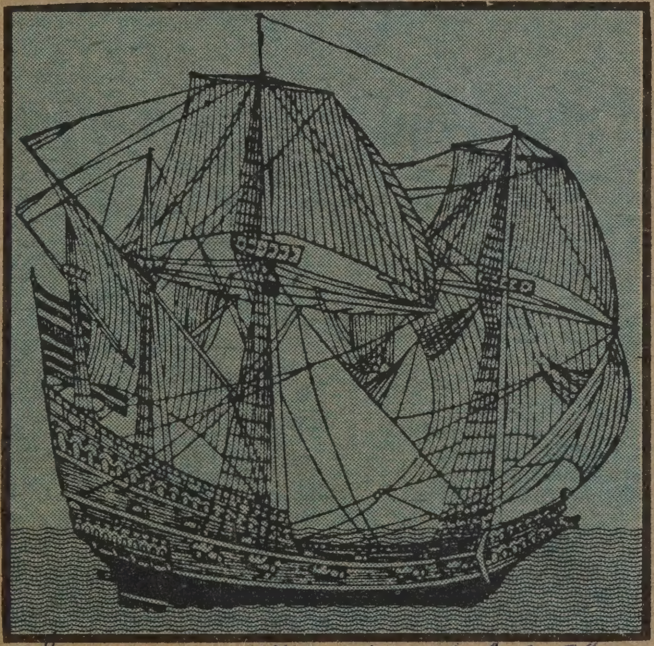
But Jones died of chills and fever a few months after his return to his birthplace near London's Rotherhithe docks, another victim of that first terrible winter at Plymouth that left only 55 survivors to sit down to the famous first Thanksgiving dinner. That winter had been rough on the stout little Mayflower too.

When last seen, in 1624, she was riding at anchor at Rotherhithe "in very poor trim, being valued at 138 pounds and 8 shillings, with all her fittings and one suit of worn sails."

Going down the Mayflower passenger list, there were no bluebloods among them. Their common bond, at a time when society was rigidly stratified, was that they came from the cottages of England, not the castles.

Ironically, too, there were no pilgrims landing at Plymouth Rock, because the term did not come into use until the early 19th Century. But there were "saints," as the 41 called themselves who belonged to the Separatist church of Robert "Troublechurch" Browne, a famous dissenter from the Church of England. The rest of the ship's company were "strangers," members of the established church who were hired to work for and settle in the colony. Myles Standish, Priscilla Mullens and John Alden, the "pilgrims" made famous by Longfellow, were among the strangers, not the saints.

In addition to the saints, there were a number of celebrated sinners. John Billington was hanged in 1630 for the blunderbuss murder of John Newcomer. His wife, Ellen Billington, was fined five pounds and made "to sit in the stocks and be publickly whipt," for slandering Deacon John Doane. The Bollington boys, 9-year-old Francis and 7-year-old John, were America's first juvenile delinquents. Francis set fire to and almost blew up the Mayflower by firing off a fowling piece in the powder magazine. The other ran away from home and "lost himself in the woodes," as Governor Bradford wrote, "and wandered up and down some five days, living on berries."



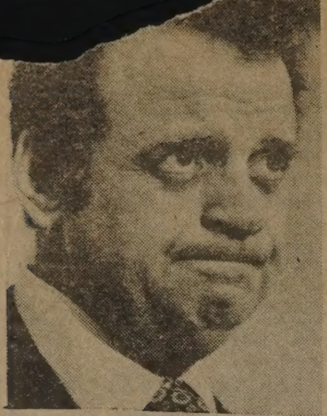
John Alden, the bashful suitor, finally married Priscilla Mullens, had a varied career in which he rose from barrel maker to assistant governor, was arrested for murder in Boston, led persecutions against the Baptists and Quakers, and at the end of his days "being in low estate" was granted 10 pounds welfare.

John Howland, a servant who bought his freedom, also rose to assistant governor and was implicated in the same murder as Alden, which involved a feud with rival settlers over beaver hunting territories. Both beat the rap but never held public office again.

There were also in that famous Mayflower company "wise and discreete" William Brewster, John Carver "of singular piety," Gov. William Bradford, "commone blessing and father to them all," Samuel Fuller "a great help and comforte," Richard Warren "a usefull instrumente" and linen weaver John Goodman, who brought the only dogs on board, "a large mastiff bitch and spaniel."

Even in those days, you met all kinds of people on a ship, and it took all kinds to make a new world.

2 nd voyage of MAYFLOWER to Am. she came as a slave ship; then was sold to a Quaker farmer in Eng to build a barn!



Counting 226 million

Vincent P. Barabba, Census Bureau director, says the 1980 census count of U.S. residents looks like it will approach 226 million people. The count could exceed the results projected April 1 by four or five million people. The final housing unit count is expected to be around 88 million units.

or fold in the ringlets.

More than 1 billion miles from home, Voyager 1 passed just 77,000 miles from Saturn, cores. Voyager found a canyon 50 miles wide and 500 miles long on Tethys and a gigantic crater on Mimas' face.

Woman expects 45th child

Leontina Albina, San Antonio, Chile, says she has given birth to 44 children in 36 years. She says number 45 is due in about five months.

Mrs. Albina, 54, says she can't prove she had all 44 children, but most visitors find her convincing as she talks about her family from a crumbling wicker chair in a dirt-floor shack with a noisy handful of children playing around her.

"I don't have records on the children who were born before 1955. Everything was lost in a fire in Argentina," she said.

Her record since 1955 is amazing. Her papers at the Civil Registry, where the government records all births, show Mrs. Albina having 20 children since 1955.

"My oldest is 36 and the youngest is seven months," she said, and she says she thinks the next one "will be a boy because he moves so much."

The children's father is Gerardo Albina, 59, a retired laborer who receives a civil service pension of $128 a month.

Mrs. Albina said her husband works at odd jobs, the children contribute and that she takes in laundry and sewing to make ends meet.

She said she has had one set of triplets and five sets of twins and that only one child of each set survived.

"Fourteen children are working in Argentina, 10 live with me and 10 others live near Santiago. Two daughters are married and eight children died."

Smallest baby now two

**Mignon Faulkner, believed th
she was born two years ago we
bubbly 19 pounds. Her mother
San Diego home.**

Inventor has s

Life is sweet in the house that Twinkies built.

James Dewar, 83-year-old inventor of the finger-sized, cream-filled, golden sponge cakes, says "I eat Twinkies every day. I weigh 160 pounds, same as I ever did, and feel fine."

Dewar began as a driver of a horse-drawn pound cake wagon in Chicago. By 1930 he was manager of Continental Baking's Chicago-area plant.

"The economy was getting tight and the company needed

Wildlife of world displayed

The Wildlife World Art Museum in Monument, Colo., is now open to the public. It has been in operation on a limited basis for about two years, according to director David Merrifield.

The collection can be seen by everyone. Nucleus of the wildlife art exhibits, including taxidermy, is art assembled by Monument collector Douglas Miller, the nation's largest collector of contemporary wildlife art.

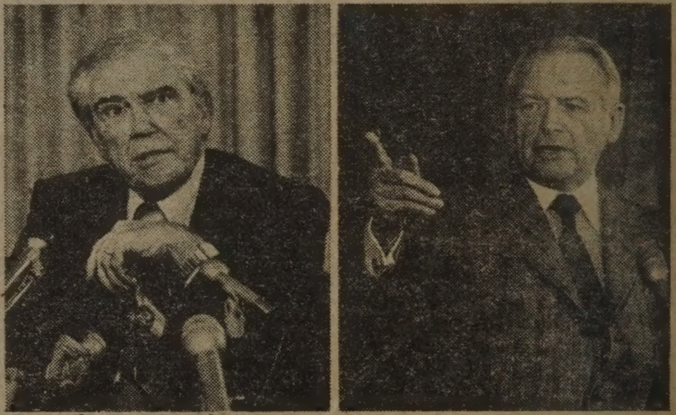
There are detailed lifelike wooden bird carvings, from early decoys to the present. John Scheeler of New Jersey, five-time winner of the world championship of bird carvers, is featured artist.

Taxidermy exhibits range from mounted heads to a full-size Alaskan brown bear, a jaguar and a rhinoceros. Most of these are contemporary, but some date back to the early 1900s, such as the head of a white rhinoceros from a 1910 expedition of Theodore Roosevelt to the Sudan.

Fish specimens are being gathered for a diorama exhibit. There are also numerous wildlife paintings of birds and animals and bronze and marble sculptures in the museum.

Crystal Gayle special

Crystal Gayle stars in her own special on CBS on Thursday, December 4, with guest stars the Charlie Daniels Band. Eddie Rabbitt and Dionne Warwick.



Panel rejects plan to restrict imports

United Auto Workers president Douglas Fraser, left, and Ford Motor Co. chairman Philip Caldwell, speak at separate news conferences after the International Trade Commission ruled not to restrict auto imports in the United States. The panel, by a 3-2 margin, rejected claims by U.S. automakers and the U.A.W. that imports more than any other factor are responsible for the devastating economic problems of American motor companies.

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GILLET
Colket: Founders of Early Am Families
1607-1657.
JONATHAN; Arr "Mary & John" 1630, Nantucket, Mass; return Eng; came back 1634; Dorchester 1635, Windsor 1636, d. there 23 Ag 1677. Freeman. NEHGR 100:272 (desc); TAG 15:208 (clue); TAG 17:136 (wife's anc.). # 757, 774, 1334, 3521 +
NATHAN: "Arr "Mary & John" 1630, Dorchester 1635, Windsor 1636, Simsbury; d. Windsor 15 Sept 1689. Freeman. Stiles.

GILLETS and INDIANS:

Children of Samuel 2 (Jon 1)
Hannah & Sam 3
capt by Ind

Jonathan¹ gdson Samuel³ (of Samuel²) of Hatfield Mass (b 14 My 1672) lived to be 97, d. 1769. He & sis Hannah age 4 captured (with their mother now m. to Jennings) by Indians in the attack on Hatfield 19 Sept 1677. 17 taken captive; 12 left dead, 4 wounded. That evening an attack on Deerfield. Returned in May 1678 with escort of Fr soldiers from Sorel, Canada to reach home, May 22. Captivity Jennings, ½ sis of Gillet children, b. 16 M. 1678.

Son of Jos 2 (Jon 1)

Another gdson of Jonathan¹ (Joseph²), b. Windsor 10 De 1671 was in Deerfield tracking bees & beset by Fr. Mohawks.
p. 55 JOHN³ (JOSEPH², JONATHAN¹)
Jno taken prisoner. Tied to tree. Proceeded to Canada. Ran the Gauntlet - much abused by club. Gave him to Fr. & he worked as a servant to the Nuns at their farm while a Mr. NB was sold to the Fr. & servant with Jesuits at the Seminary; cut wood & made fires & tended

G

929.1746
T63601

Orcutt, Sam'l. Hist of Torrington, Conn. contains 315 – 419 – (100 pgs). Memoir of John Brown. – letters, etc. Great detail of Bleeding Ks – esp in Linn Co.
Also p. 313-15 good report on Owen Brown, f. of Jno, trustee of Oberlin; One of his dau Florella m. Rev S. G. Adair, grad there & went to Osawatomie, Ks. with Rev., & d. there 1865; another son of Owen att. Oberlin

A large portion of early settlers in Torrington, came from Windsor.

GILLET:

King Williams War 1689–1697 (Anglo-Fr)

gardens: When peace made Fr-Eng some were drowne, but John^3 sent Sept to Old France as prisoner & thence by later Articles of peace released & taken to Eng.. There he obtained pay for his passage by Charitie of some Eng merchants & arr. Mass destitute of Money or Cloaths. In Je 17 1698 – House of Rep. ordered him to be pd out of public treasury sum of 6 pounds for being a very active & willing souldr for Hampshire Co & being capt. 16 Sept 1696.

p. 47. Lt. Joseph^3 (Joseph^2, Jonathan^1) is the grandfather of the Rev. War Jonathan Gillett which Stiles writes about – the patriot imprisoned in New York City.

TWINS

Twins in Gillet family:
Jonathan① had
Cornelius② and Mary② b. 1635-36.
John② had
Benjamin③ and Nathaniel③ b. 1680. ?
Mercy⑤ (Jos④, Benj③, John②, Jon①) had
Anna⑥ and Annis⑥ b. 1784
Annis⑥ (Mercy^5, Jos^4 Benj^3 John^2 Jon^1) had
Philo⑦ and Milo⑦ b. 1819
Sarah⑥ (Jos^5 Jos^4 Benj^3, John^2, Jon^1) had
Adeline⑦ and Willis⑦ b. 1851
Lewis⑦ (Sarah^6, Jos^5, Jos^4, Benj^3, John^2, Jon^1) had
Ruth Jennie⑧ and James⑧ b. 1867

Joseph④ had 1 dau, 2 granddau & 1 gr-grandson who all bore twins, and his father Benj.^{3} was a twin as were his gr-aunt & gr-uncle - Mary^2 & Cornelius^2. ~~and~~.

Acc. to Julius Rose Jos.^{4} son Elijah I^5 was a possible twin to MARTHA b. 3 Nov. 1747. Elijah II b. 13 Oct. 1755

from
A Biog Hist. of Central Ks

Judge Preston B. Gillett, Kingman, Ks., traces ancestry to
(b. Saybrook, Ohio Jl 9 1860, son of Asa D. b in Conn. & a merchant in Ohio).
Jonathan Gillet one of 140 Puritans on Mary & John.
Asa Gillet (Judge's father) came to Ks. in 1861 secured homestead
at Emporia; a friend of Sen. Preston B. Plumb. Asa was
ardent Abolitionist & Republican & Meth; d. pneumonia
age 57. Child: Frank E - atty in Okla & in Ks st leg & sen; Chas E. d 1874;
Nellie D. (m. W. C. Fullem of Emporia); Preston B; Guy R. of Hennessey,
Okla. Preston B. - Univ of Ks., went to Col. Law Sch Wash D.C.,

[Wilma T Gillet has no genealogy on this Asa].

PREFACE - WILMA GILLET

I/ COPY (from Wilma's book) - GILLET

p.3. begin blue dot - Not doubt Jon^1, Nath & $\overset{\text{m. Wm}}{\text{Jer}}$

p.3 - ~~10~~ 9 - Map - Windsor 1640-54. Note KIN - PHELPS,

Neighbors - Wolcott, Rev. Jon Warham.

p. ~~16~~ 22 - JOHN^2 1644-1682 m. $\overset{\text{Mary}}{\text{Mercy}}$ BARBER Windsor

p.25 - BENJAMIN^3 1860 - b. ? Windsor d. ? Suffield

1705 m. Elizabeth Austin (

+ p.26. his issue includ -

p.35+36. JOSEPH^4 b. 1712-3 Suffield. d. 1776 - Simsbury

1740 m. Elizabeth Hayes

p.86 only FREEMAN ZACHARY GILLET.^{8} b. 1848 OH. d. 1933 - Gridley

1870 m. Emma Tipton.

p.p88 ISSUE of WILSON^9 + my parents CHLOE^{10} + LEONARD DODD

Also copy p.1 + print date 1970, + Lib of Cong # 76-99025

II. Re-Write Introd to Gill Blk Notebook

III. Include Pedigree Chart 8 Gen -

The following is a $\overset{\text{sharply}}{\text{severely}}$ edited portion related to Benjamin^3 + Joseph^4, + the revivalist days of J. Edwards, etc.

Begin p.1 Benj ^{3} + Son ~~III~~: 1680-1776
in Sec. III.

(Sec I) = 23 pgs, Sec II = more than 80 pgs. SEC. III - 25 pgs

SEC III p.3. 17th C Eng 1st int in the Mass Bay was cod fish,
to supply Big tables w/ the mandate twice weekly
not a holy experiment. But, Puritans fleeing
of Charles I.
the harsh persecution made it a reg refuge, & hence
sailed to the new world, a decade after the Pilgrims
~~arr aboard the Ma~~ anchored their Mayflower in 1620.
the Great Puritan Migration ~~sent 20,0~~ brought 20,000 souls
For 10 yrs ~~20,000 Puritans poured into Mass~~, ~~the~~
to Mass.
flagship to land
John Winthrop's ~~flagship~~ was ~~to arrive~~ first ~~to~~ in
arrive They he the bay May-June?
~~the bay~~ but ~~Arbella~~ missed ~~the~~ ~~mark~~.. Fully 1 wk:
his ~~its~~ settlement named
before ~~the~~ Arbella dropped anchor in the harbor, Dorchester
disembarked from ~~which had~~ managed to roughly, hit the Target.
~~140 Puritans~~ the Mary & John, 20 Mar, 1630. Among ~~those were~~
140 Puritans which disembarked, my ancestor & his bro
~~2 young bachelors~~, Jonathan & Nathaniel Gillet, ~~sons~~
~~of~~ = 2 of the 20 bachelors aboard. They hailed
from Somerset Shire where their father, ~~a Puri Rev~~.
a ~~Puritan~~ parson Wm Gillet, a ~~Puritan sympathizer~~, was long time
rector at Chaffcombe.

Gillet domicile ~~lodge~~
The brothers ~~were~~ ~~being~~ assigned to ~~domicile~~ with
1 of the established families for no single man ~~was~~ per-
earthen
on the dugout
mitted to live alone, set to work at once ~~digging~~ ~~preparing~~
in the hillside the to house the
~~their the dugout~~ for ~~their~~ ~~assigned~~ family. These young
~~[illegible]~~ of a parson
sons of the ~~Chaffcombe rector~~, may have first served ~~as~~ in
(~~franchise~~)
Mass. as indentured servants for they did not gain freemanship for
~~or come to the Lord's table~~ 1635 as franchise
until ~~5 yrs later~~ & ~~this honor~~ was limited to church
Only ~~who qualified~~ to come to the Lord's table & the Lord's Table was denied them
members. ~~They would have had to be~~ converted, to ex-
for obvious religious
perience God's grace themselves to qualify - had to be in
good standing, as determined by orthodox scrutinizers, i.e.
to become a "visible Saint" in appearance & behavior.

~~at least~~ temporary
Our ancestor Jonathan took leave of the Bay Colony
only to ~~in~~ June 1634
~~June~~ in 1633, ~~then~~ returned aboard the Recovery of London

1630 Late Arbella (Jn Winthrop) arr. mid-June from Salem
(Mary & John landed March 20.! or May 30?? (which)

Pass. of Mary & John more researched than any other Eng
vessel except the Mayflower

p 2/4 In due time - J & M had 234 gr-gr-grandchildren
Some would rise up against Eng - in Am Rev.

~~CONN VALLEY & Thos Hooker Migration~~

w/ his new bride Mary Dolbiar, granddaughter
of ~~#.~~ 2 St. Andrew's ~~church~~ churchwardens ~~of~~
~~Jon~~ Records show that Jon departing from Weymouth port paid ~~dearly~~ steep
taxes ~~for the~~ to ship plus ~~household Goods for household~~
hard goods ~~for~~ to set up housekeeping in Dorchester,
which included the Geneva Bible cherished
by all Puritans. That family Bible would ~~some~~ 10 generations
later be donated by one of their ~~a~~ direct descendents to
the Windsor [Connecticut] Hist Soc where it is
known as "the Bear Bible", for ~~a bear on the~~
~~western frontier~~ ~~a Gillet settler~~ once ~~had used it to~~
it had been misused to ~~for~~ prop open a ~~frontier cabin~~ small window ~~on his frontier~~
~~cabin~~, and a ~~as a~~ prowling ~~wilderness~~ bear clawed it attempting to
~~make~~ force entry into ~~the frontier~~ that ~~a~~ Gillet settler's frontier
cabin.

Already experienced as plough boy on the parsonage
glebe lands of his parson father, ~~beneath Windwhistle Ridge~~,
yeoman Jon easily turned to husbandry for a livehood, first in ~~Mass.~~ grain.
& ~~then in 163_ Conn along the Great River (now Ct.)~~
~~the Bay Col.~~ In Dorchester village (adj to Boston) he ~~in~~ owned ~~4 Ac A and a~~ Tillable
"cowe" which grazed ~~on~~ the salt marshes while he dunged
his 4 Tillable Acres on the FOX POYNT ~~where he grew his~~ grain-fields. ~~to grow barley & malt for his daily ale.~~
All his life he was to remain yeoman, Goodman
Jon Gillet, not like titled Mr. Wm Phelps, also ~~one~~ a
passenger on the 1630 Mary & John voyage. These
2 were to remain neighbors both here & in Dorchester
settlement & in Windsor, ~~Conn.~~ after their parson-Rev. Jn Warham
led his entire congregation to that place ~~in the lower~~

Over filled – by persons bringing whole congregations

~~Conn Valley~~ as part of the Rev. Thos Hooker migration
to the lower Conn V where Hooker to preach ~~a set~~ ~~he founded~~ the villages Hartford,
his convictions, ~~are differen~~ somewhat different than those by Boston divines
Windsor & Weatherford.
For J his lot was the same. – Yeoman faithful to ~~faithful~~ ~~at~~ the plow,
~~drilling~~, the military drill for ~~the~~ a tiny militia on Ind
alert, ~~faithful~~ & to the drum call to Sabbath worship
at Mr. Warham's meeting house. While Gillet
dung his fields, Mr. Phelps, Windsor magistrate, & Mr. Edw Griswold (~~also~~ both
ancestors of the ~~as were also husbands~~ writer) served in the ~~sessions~~ ~~Hartford~~
~~assembly~~ ~~annonncing~~, & summoned to Hartford jury duty
in 1651 in the witchcraft trial of Jn & Joan Carrington, along
w 10 others on the panel declared the accused guilty of traf-
ficking w the Devil, & sentenced the couple to execution
which was carried out by the Court. 11 yrs later Griswold
again served ~~on~~ in Hartford on ~~another~~ the witchcraft jury trial of Nathaniel
& Rebecca Greensmith accused of Devil possession & having
familiarity w/ Satan. The couple was hanged in
accordance w ~~Ex. 22:18~~ the Scriptural injunction of
Moses "Suffer not a witch to live" Ex 22:18. At least
there 2 17th c Puritan ancestors of mine ~~meted out equal treat-~~
were egalitarian in these hangings – for executed were 2 males
& 2 females something the executioners of the Salem witches
of 1692 did not do, for here females predominated!

Jon Gill ~~did other things besides follow~~ followed things
other than the plow & RULES! He made certain he was a Visible
Saint – i.e. ~~wore~~ wearing the prescribed black hat & buckle shoes, obser-
ving the Sabbath by ~~such things as~~ not shaving, ~~cooking~~ or walking to the
garden to pull parsnips; nor did his spouse or children cook or
smooth the bed covers. Required outward con-

Pur fleet – Eng parsons bringing whole congregations

formity "proved" to Windsorites his sancti-fication, for an ~~wa~~ inward grace of God cannot be identified by mere mortals w/ certainty, a point made by dissident ~~Anne~~ Hutchinson & others banned from the Bay Colony for taking exception to clerical powers, used by ~~Mr~~ Boston's Mather & other divines of measuring each & every constituent's "sanctification" as then defined & In Gill's congregation ~~Gill~~ his conversion testimony & "sanctified" walk meant he was numbered w the "elect".

In Rev. Hooker's Conn in 1656, Jon Gil. was chosen ~~assigned~~ ~~(he had no choice in the matter)~~ to the constabulary of Windsor ~~As a good~~ He took this Oath, "I, Jn Gill, doe sweare by the greate & dreadful name of the ever living God... I will faythfull execute the office or place of a Constable..., & will doe my best endeaver.., to obey & execute all lawfull commaunds or Warrants that com from any Magestrat... So helpe me God, in the Lo: Jesus Christ."

As constable, he was obliged by law to ~~examine~~ the protective stockades, ~~had~~ to report fires & misbehaving, even punishing them ~~stoppin~~ laying on 6 stripes on those guilty of the "foule & gross sin" of lying. This was Gill sworn duty. No ~~man~~ Puritan sought the office, or served his church & village in this capacity more than once!

~~ff~~

Jon d. 1677 & Mary Gill d. 1685 ~~had 9 ch.~~ eager to join the holy experiment in New Eng, the New Jerusalem, a Zion on this earth. ~~They never found it.~~ They left it unrealized. They did leave 9 children – 3 to die before their parents – an infant

Several of their grandchildren were capt by Indians & taken to Fr Canada

dau., 2 sons slain in Indian battles at Deerfield & Hatfield during King Philip's (3 Roger) War., & John² who married a Carpenter ~~Barber's~~ dau - Mercy Barber. The writer is a descendant of this John who ~~was~~ was born 1644 & died at Windsor, Ct. 1682.

tt

[1630-1680] This narrative of the first 2 generations of my Gillet ancestors ~~of~~ ~~Puritan~~ colonial New Eng consists of ___ pages ~~Inter~~ in small Type. Interwoven ~~between~~ amidst this lengthy portion of ~~genealogical~~ known family history [~~most recognized by genealogists~~ next to the history of Mayflower descendants of 1620 is that of the ~~pa~~ descendants of the Mary & John the first vessel of the Puritan fleet to ~~settle~~ land in Am - 1630] I have included relevant in time & place much history of my Puritans' ancestors' sojourn ~~in time & place~~ - including such topics as.

1630- I. ~~the Mass Bay Colony Sojourn~~ ~~Pu~~ 17th c. Persecution of Puritans in Eng

~~II.~~ ~~II.~~ Settlement of the ~~The~~ Ms Bay Colony Sojourn ~~as~~ In these 35 typed pages are considered

A. Persons ~~Some~~ Several ancestors ~~Passengers of~~ Arrivals of in John Winthrop's fleet during the Puritan Migration 1660-1670 - including ~~many~~ ancestors on the Mary & John (Yeoman Jonathan Gillet, Mr. Edward Griswold, Magistrate Mr. Wm Phelps; ferryman ? John Bartlett; Thomas Dibble).

~~Other~~ ~~Other~~ Puritan ancestors includ. R— Austin on the Bevis; merchant Thos. Cornell on the —; Carpenter Thos Barber on the Christian; during this period

1639- II. ~~The~~ The Sojourn in ~~the~~ Thos Hooker's Colony in Conn

B. ~~Discussion~~ Views of celebrated ~~Boston divines~~ persons known by & often assoc w/ my ancestors: 1. "Boston divines – John Cotton, & the Mathers, 2. Dissenters Roger Williams & Anne Hutchinson: 3. Roger Clapp & ~~Rev.~~ Parson John Warham, & Thomas Hooker.

C. Puritan Theocracy – ~~Living~~ How to live the O.T. in the New World.

1. Deacon Matt. Grant's Old Church Records
2. Ludlow's Code of Laws.
3. Details of Puritan life style, prescribed not by the Eng Crown, but by Puritan leaders.
4. ~~Systematic~~ Harsh persecution of ~~Bost~~ local dissenters, & "heretics" Quakers & other Br. citizens attempting to settle in the Bay Col.

II. Rev. Thomas Hooker's Migration to Conn. to found Hartford, Windsor & Weatherford.

1. Rev. John Warham leading his Mass. congregation to Windsor – includ several of my Mary & John ancestors where young ~~Rev~~ Jonathan Edwards & his father Rev. Timothy Edwards both resided at ~~Windsor~~ this place at this time.
2. The Nature of worship in the Puritan Meeting-house – significance of Calvin's Geneva Bible & the Bay Psalm Book, pew arrangements, sermon subjects; & length, the rearing of children. The necessity of the Half-Way Covenant (how & why the ~~first~~ Puritan Saints' children became "half-saints" denied communion & the franchise but were still required to ~~pay~~ attend the Church & pay its tax).
3. Indian Wars – a. Conn. Pequot Wars of 1637 & ~~how~~ why alleged - Indian peacemaker Roger Williams approved those atrocities!
   b. ~~The~~ Wars of King Philip's (Metacomet, son of Massasoit) over all New England. My people participated in both Ind wars.

The next — pgs of my Genealogy of Puritan ancestors
deals with their time + place on Conn ~~in the~~ era of revival - Great Awakening -
during the stirring
which discussion of

during the 3rd + 4th generation of some 8 my ~~Gillet~~, Puritan
of ~~Benjamin~~ ^{3} ancestors during the lifetimes
of Benjamin^{3} Gillet 1680–17__ + his wife Elizabeth^{3} Austin 1684–1752 ~~of Suffield~~
+ their son Joshua 1712–1776^{4} Gillet + his wife Elizabeth 1721–1805 Hayes
of ~~the ro~~ Suffield, across the Conn R from ——
where Jon Edw preached Sinners

The following pgs. are an edited portion of the Gillet
ancestry narrative of that period.

Questions & Observations here w
III. Eng p. 1-11 —p20.

1. Should Part III start here with Stephen Terry ~~&~~ Jonathan Gillett back in SW Eng ~~Eng~~ for brides Mar 1633 or 34?

2. Do new pagination?

3. this text is largely same as Part I.

NOTES for Part II. New Eng Puritanism

1. Correct pagination - again as with (1.)
2. List resources used.
3. Should every pg. be ~~[illegible]~~ strengthened with ◎ reinforcements. Depends on how assembled

A Dance at the manse!

at E Windsor. Cotton Mather's ordination in Boston was solemny simply the laying on of hands;

born in Windsor

Fresh from Harvard, T. Edw had ~~taken~~ married Rev. ~~Solomon~~ Stoddard's ~~dau~~ Esther Stoddard ~~chosen his~~ bride, ~~from~~ Northampton's the ~~daughter of of Rev. Solomon Stoddard~~ and the recently widowed ?? ~~Hester Warham~~ dau of Mr. Warham long time parson at Windsor

A new kind of Puritan was emerging, one that ~~the~~ Tim Edwards son Jonathan ~~born in E Windsor in 1703~~ hoped to snatch from the hands of an angry God hell bent sinners during the revivals of the Gr greate Awakening in the Conn Valley.

& J E mother ~~who~~ the dau ~~from the~~ of the famous Rev Sol Stodd. Rev Tim Edwards descended from a demented family on his mother's side, the Tuthills of New Haven.

Our Benj 3 Gillet was only 2 1/2 when his widowed mother Mary married 14 ~~June~~ Dec 1683 to George Norton of Suffield

This step father George had an instant family of 3 to provide for in this place – John, Thomas, Saml, Benj + baby Mercy. – all b. in Windsor

p. 23. Bro Saml 3 child all born in Suff – 7 between 1702 – 1718.

p. 24 Sis, Mercy 3 10 child all b. Suff – 1703 – 1725

[p. 25 Benj 3 9 ch all b. Suff 1706 – 1726]

p. ~~Mercy 3 grandch — all born Suff~~

p. 28 Benj 3 grandchildren b. in Suff. – too late for T. Edwards

~~by David~~ 4 — ~~b. 1735~~

J Edw b 1703 in the E. Windsor manse ~~at E Windsor~~ descended ~~came~~ from ~~an~~ the illustrious Stoddard family of the Bay Col. by way of maternal gdf of Northh Mass – the celebrated Rev S S; ~~His dau~~ Est his gdm was Hester, a/o Rev. Warham of Windsor's own founder, Rev. Jr Warham. It was their dau Esther whom recent Harv grad Tim Edw chose for ~~the~~ his wife & they ~~had 11 child~~.

/

the passage of   brought on more constant
more ~~comfortable~~
But time ~~had~~ ~~passed~~ over ~~cot~~ — the spinning wheel & wool

the
~~The~~ pease porridge pot, plucking geese for the feather bed.

~~after had married~~ Rev. ~~Mo~~ Warham's dau Hester

~~She wasn't lonely w/ all~~ ~~grandch~~ about.

~~Sometimes~~ her ~~parson~~ Rev. Sam'l Mather, ~~& Cousin to young~~ Cotton Mather, brought ~~word~~ news from Old Dorchester, her 1st ~~Mass~~ Bay Colony home. This year of 1680 Harvard grad ~~17 yr old~~ young Cott Mather cousin to ~~Rev.~~ Sam'l Mather & H had ~~began~~ to preach at Dorchester. Only 17 now he was a grad of ~~had~~ was then grad ~~matriculated~~ matriculating at ~~Harvard~~ at age 12 where his father Increase Mather of Boston was Pres.

~~But there~~ was Something new ~~down~~ downriver at Windsor ~~The~~ Henry Wolcott jr. had the first "negar servant" in the area, the slave Cyrus valued at £30.

This was true

And Goody Gillet for she died in 1685, leaving her children the Geneva Bible recovery of London & the white jar w blue lines brough from Colyton in during her passage to the New World. 1634. That Bible today has been don to the Windsor Hist Soc by a 16th gen Gillet descendant where it is known as the Bear Bible for a marauding Bear had tried to claw it from ~~from~~ ~~a small window~~ a wilderness cabin where it had been misused to prop ~~up~~ ~~on~~ open a a small window.

¶

Some historians believe that ~~1685~~ the old Puritan order ended about in 1685, ~~the~~ as most of the orig Sts of the Puritan fleet had "fallen asleep in Jesus" as was said. ~~Such was the case of Goody Gillet~~ Always in lockstep w her values ~~way~~, Goody Gillet did just that — dying in 1685 & leaving her children

Goody went on to her reward

~~She died at the right time~~ It was just as well ~~she~~ Goody ~~passed on~~ at 78, for how ~~horrid~~ she have experienced ~~to~~ her ch & grch, all forbidden to dance, that Rev. J. Edwards' ~~wedding~~ ordination ~~ordination ball across the R~~ ~~from~~ Windsor was honored w a wedding ball on his ordination day as pastor across the R

J-Edw

graduate Cotton Mather, cousin to Samuel Mather

For the record though genealogists + hist points out that among the descendants of the Jonathan Edwards– Esther Stoddard ~~union~~ wedding at E. Windsor in 1698 may ~~be~~ ~~Counted~~ number 60 etc. 70

then deceased for decades
favorite in the marketplace. During this

of Art & Antiques.

Best-Selling Books | Week Ended Dec. 25

With data from Nielsen BookScan

Hardcover Nonfiction

TITLE AUTHOR / PUBLISHER	THIS WEEK	LAST WEEK
Steve Jobs Walter Isaacson/Simon & Schuster	1	1
Killing Lincoln Bill O'Reilly, Martin Dugard/Henry Holt & Co.	2	2
Unbroken Laura Hillenbrand/Random House	3	6
Guinness World Records 2012 Guinness World Records/Guinness World Records	4	4
The Elf on the Shelf Carol V. Aebersold, Chanda A. Bell/CCA&B	5	3
Being George Washington Glenn Beck/Threshold Editions	6	7
Jack Kennedy Chris Matthews/Simon & Schuster	7	8
Through My Eyes Tim Tebow with Nathan Whitaker/Harper	8	–
The Wimpy Kid Do-It-Yourself Book Jeff Kinney/Abrams	9	9
The LEGO Ideas Book Daniel Lipkowitz/DK Publishing	10	5

Nonfiction E-Books

TITLE AUTHOR / PUBLISHER	THIS WEEK	LAST WEEK
Steve Jobs Walter Isaacson/Simon & Schuster	1	1
Heaven Is For Real Todd Burpo with Lynn Vincent/Thomas Nelson Publishers	2	3
Killing Lincoln Bill O'Reilly, Martin Dugard/Henry Holt & Co.	3	5
Unbroken Laura Hillenbrand/Random House	4	6
Catherine the Great Robert K. Massie/Random House	5	7
Bossypants Tina Fey/Little, Brown	6	–
The Proving Ground G. Bruce Knecht/AmazonEncore	7	–
After Midnight in the Garden... Marilyn Bardsley/RosettaBooks	8	–
Thinking, Fast and Slow Daniel Kahneman/Farrar, Straus & Giroux	9	9
In the Garden of Beasts Erik Larson/Crown Publishing Group	10	10

Nonfiction Combined

TITLE AUTHOR / PUBLISHER	THIS WEEK	LAST WEEK
Steve Jobs Walter Isaacson/Simon & Schuster	1	1
Killing Lincoln Bill O'Reilly, Martin Dugard/Henry Holt & Co.	2	2
Heaven Is for Real Todd Burpo with Lynn Vincent/Thomas Nelson Publishers	3	4
Unbroken Laura Hillenbrand/Random House	4	5
Guinness World Records 2012 Guinness World Records/Guinness World Records	5	6
The Elf on the Shelf Carol V. Aebersold, Chanda A. Bell/CCA&B	6	3
Being George Washington Glenn Beck/Threshold Editions	7	8
Jack Kennedy Chris Matthews/Simon & Schuster	8	9
Through My Eyes Tim Tebow with Nathan Whitaker/Harper	9	–
The Wimpy Kid Do-It-Yourself Book Jeff Kinney/Abrams	10	10

Hardcover Fiction

TITLE AUTHOR / PUBLISHER	THIS WEEK	LAST WEEK
Diary of a Wimpy Kid: Cabin Fever Jeff Kinney/Abrams	1	1
11/22/63 Stephen King/Scribner	2	3
Inheritance Christopher Paolini/Alfred A. Knopf Books for Young Readers	3	2
Catching Fire Suzanne Collins/Scholastic	4	6
The Litigators John Grisham/Doubleday	5	5
Mockingjay Suzanne Collins/Scholastic	6	7
Locked On Tom Clancy with Mark Greaney/Putnam	7	4
Kill Alex Cross James Patterson/Little, Brown	8	10
Death Comes to Pemberley P.D. James/Knopf	9	New
The Best of Me Nicholas Sparks/Grand Central	10	–

Fiction E-Books

TITLE AUTHOR / PUBLISHER	THIS WEEK	LAST WEEK
The Hunger Games Suzanne Collins/Scholastic	1	1
Catching Fire Suzanne Collins/Scholastic	2	3
The Girl With the Dragon Tattoo Stieg Larsson/Knopf Doubleday Publishing Group	3	–
Mockingjay Suzanne Collins/Scholastic	4	4
The Help Kathryn Stockett/Penguin Group	5	7
The Litigators John Grisham/Knopf Doubleday Publishing Group	6	6
Kill Alex Cross James Patterson/Little, Brown	7	–
11/22/63 Stephen King/Scribner	8	9
The Drop Michael Connelly/Little, Brown	9	8
Red Mist Patricia Cornwell/Penguin Group	10	10

Fiction Combined

TITLE AUTHOR / PUBLISHER	THIS WEEK	LAST WEEK
The Hunger Games Suzanne Collins/Scholastic	1	2
The Girl With the Dragon Tattoo Stieg Larsson/Vintage Books	2	8
Diary of a Wimpy Kid: Cabin Fever Jeff Kinney/Abrams	3	1
The Help Kathryn Stockett/Berkley Publishing Group	4	3
11/22/63 Stephen King/Scribner	5	5
Catching Fire Suzanne Collins/Scholastic	6	9
Mockingjay Suzanne Collins/Scholastic	7	10
The Litigators John Grisham/Doubleday	8	6
Inheritance Christopher Paolini/Alfred A. Knopf Books for Young Readers	9	7
Kill Alex Cross James Patterson/Little, Brown	10	–

Methodology

Nielsen BookScan gathers point-of-sale book data from about 12,000 locations across the U.S., representing about 75% of the nation's book sales. Print-book data providers include all major booksellers and Web retailers, and food stores (excluding Wal-Mart and Sam's Club). E-book data providers include all major e-book retailers. Free e-books and those sold for less than 99 cents are excluded. The fiction and nonfiction lists in all formats include both adult and juvenile titles; the business list includes only adult titles. The combined lists track sales by title across all print and e-book formats; audio books are excluded. Refer questions to john.edwards@wsj.com.

nielsen

Hardcover Business

TITLE AUTHOR / PUBLISHER	THIS WEEK	LAST WEEK
Boomerang Michael Lewis/W.W. Norton & Co.	1	1
StrengthsFinder 2.0 Tom Rath/Gallup Press	2	3
The Total Money Makeover Dave Ramsey/Thomas Nelson Publishers	3	2
EntreLeadership Dave Ramsey/Howard Books	4	4
Great by Choice Jim Collins, Morten T. Hansen/HarperBusiness	5	5
Onward Howard Schultz, Joanne Gordon/Rodale	6	–
Good to Great Jim Collins/HarperBusiness	7	8
Markets Never Forget Ken Fisher with Lara Hoffmans/John Wiley & Sons	8	6
The 5 Levels of Leadership John C. Maxwell/Center Street	9	9
Who Moved My Cheese? Spencer Johnson/Penguin Putnam	10	–

FILE

The Man Who Cleaved Church and State

Roger Williams and the Creation of the American Soul
By John M. Barry
Viking, 463 pages, $35

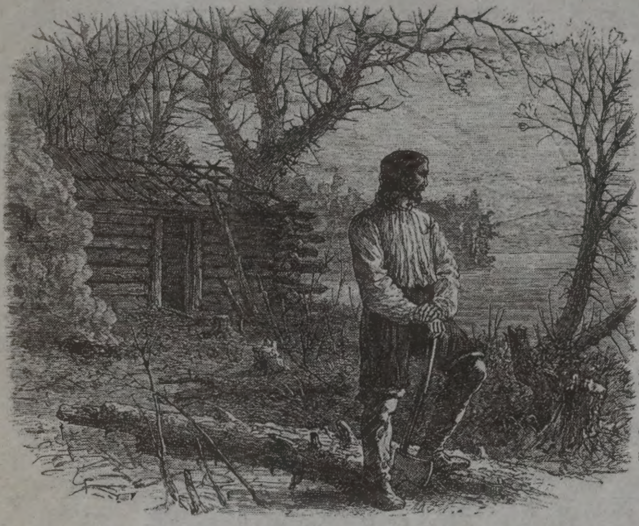
BY RAYMOND ZHONG

THE CALVINIST pilgrims who founded the New England colonies had rebelled against England by leaving it, but they were certainly not rebels against a firm social order or against the idea of authority itself. In England, laws against adultery were not enforced; in New England, adulterers might be executed, or whipped and forced to wear scarlet letters. The town of Hartford required its residents to rise from bed at the same hour in the morning. Massachusetts spurned "heathenish" practices to such a degree that it stopped using names for the days of the week, referring to them only by numbers.

Roger Williams, an early resident of Massachusetts who would go on to found the colony of Rhode Island, was uneasy about forced conformity to the Puritan mold, though not because he didn't like the mold. Williams agreed with the Massachusetts governors on most points of theology. He objected to the way in which the colonial government legislated what he felt was properly God's to dictate. Forced worship "stinks in God's nostrils," he wrote.

Williams felt that a society based on free religious exercise, uncompelled by earthly law, was truer to the vision of society in Scripture. As he clashed with the magistrates of Massachusetts, it became clear to him that, for such a society to exist, he would have to create it.

John Barry's "Roger Williams and the Creation of the American Soul" establishes Williams as a brave thinker and also a deft political actor—not a rare type in early American history but one we usually associate with the American Revolution, not the Puritan colonies.



GODLY 'Roger Williams building his house,' a 19th-century engraving.

The Granger Collection

Roger Williams was born in London around 1603. His suspicion of the excesses of political power was formed early on. He apprenticed with Sir Edward Coke, the jurist who told King James I that a monarch could make laws only through Parliament, not by royal prerogative. Williams left England for the New World in 1631, equipped with a Cambridge degree and, Mr. Barry writes, "the charm of great promise."

Williams was banished from Boston almost immediately. Gov. John Winthrop had offered him the position of assistant minister, but Williams turned it down, believing the Massachusetts church to be corrupt and insufficiently pious. Cast out, Williams spent time with New England's Indian tribes, learning their languages and befriending their chiefs. He took the peace he made with the Narragansetts and the Wampanoags as a sign that God had shown "merciful providence" to him in his distress.

By the time Williams co-founded Providence Plantation, in 1636, it had become clear to him that any sort of manmade stricture on worship was untenable, amounting to an unreasonable infringement on man's God-given conscience. The argument for religious toleration was not new, but it had mostly been made by persecuted sects, for the sake of self-preservation. Williams transformed toleration into a matter of principle.

Providence Plantation came into existence at a difficult period in New England history, when the colonists were waging a war against the Pequot tribe and England itself was lurching toward civil war. Still, Williams's convictions endured. When at last, in 1644, he secured a land patent to unite the separate colonies of Narragansett Bay, Rhode Island had been firmly established as a haven for religious outcasts, for those "troubled by conscience."

This vision of the New Jerusalem was at odds with the one on which previous English colonies had been founded. Winthrop had imagined America as a "city upon a hill," where men could flourish in God's image. But Winthrop's idea of liberty was "liberty to that only which is good," requiring individuals to "quietly and cheerfully submit, unto that Authority which is set over you." The "natural liberty" that Williams advocated was, to Winthrop's mind, a recipe for anarchy.

But Williams did not desire total permissiveness in his experimental society. Using words that Thomas Jefferson would echo more than a century later, Williams argued merely for a "hedge or wall of Separation between the Garden of the Church and the Wilderness of the world." Williams saw God's garden as too precious to be contaminated by the profanity of human politics. Williams's "wall of Separation" was meant to protect the church from the state, not the other way around. Even so, Mr. Barry puts Williams squarely among our great political thinkers, crediting him with bringing liberal democracy to the American colonies.

Why, then, does Williams languish in history's margins? The Rhode Island attitude toward religion did not catch fire right away, Mr. Barry notes. When Williams died in 1683, he was mourned in Rhode Island but not in the rest of New England. Jefferson and Madison got their liberalism mostly through Locke and the Enlightenment, though historians consider Williams to have influenced Locke's work to some degree.

> A colonial thinker who transformed toleration into a matter of principle, not mere self-preservation.

There is another reason why Williams's place in the public imagination is small. Despite his forward-thinking ideas, his conception of the state was still by no means a modern, secular one. He assumed that public life required a religious core. For better or worse, neither Williams nor Winthrop would recognize his vision of a New Jerusalem in the United States today.

Mr. Zhong is an editorial-page writer for The Wall Street Journal Europe.

Relevant to this work:
GENEALOGICAL CHART of
writer - Gladys Dodd,
7th gen. descendant of
Joseph^5 Gillett
and
Elizabeth Hayes

ANCESTOR CHART

① JONATHAN GILLET
B ca. 1600
D 29 AG. 1677, Windsor, Conn.
M 29 MAR. 1634
Res
MARY DOLBIAR (DOLBERE)

② JOHN GILLET
Bp. 5 Oct. 1644, Windsor, CN
D ca. Nov. 1682, " "
M 8 JL. 1669
Res Windsor, Conn.
MERCY MARY BARBER
Bp. 12 Oct. 1651, Windsor, CN.
D 21 Dec. 1725, Suffield, CN.

THOMAS BARBER ① of
To Am. 1635
B ca. 1615, Bedfordshire, Eng.
D 11 Sept. 1662, Simsbury, CN.
M 7 Oct. 1640.
Soldier - Pequot War
JANE b.
d. 10 Sept. 1662
Simsbury, CN.

③ BENJAMIN GILLET
Grandfather
B 3 Oct. 1680
D
M 6 Sept. 1705
Res
B. - Windsor, CN.
D. - Suffield, CN.

④ JOSEPH GILLET
Father
B 15 MAR. 1712-13
D JL. 1776
M 20 MAR. 1740
Res CONN.

RICHARD AUSTIN
B 1598 ENG.
D AM.
Sailed Bevis 5/16/1638 for Charlestown, Mass
Res ENG; MASS.
ELIZABETH

+ ANTHONY AUSTIN
B ca. 1636, Bishopstoke, Eng.
D 22 AG. 1708
M
Res Rowley, Ms & Suffield, CN.
+ ESTHER HUGGINS
B
D 7 MAR. 1698-99
+ Descendants:-
Moses Austin, b. 1761
Stephen Austin, b. 1793

ELIZABETH AUSTIN
Grandmother
B 20 APR. 1684
D 7 OCT. 1752, Suffield, CN.

B
D
M
Res

Ancestors of
⑤ JOSEPH GILLET, father of AMASA GILLET ⑥
B. - 4 JE. 1753, Simsbury, Conn.
D. 7 My. 1836, Norton, Ohio
M. ca. 1782 to Mercy Mary Rowe
Bur. - Wyatt Cem., Waldo, Ohio
1817 - migrated to Dela. Co, Ohio
Am. Rev. War - 18th Conn. Militia

① THOMAS DIBBLE
B
D 17 Oct. 1700
M 25 JE. 1683
Res Emig. to Am. from Eng 1635
M - to ELIZABETH HAYDEN
Parents of

② SAMUEL DIBBLE
B 24 MAR. 1643
D 5 JE. 1709
M
Res Windsor, CN.
Hepzibah Bartlett (?)

* GEORGE HAYES
B -
D 2 Sept. 1725, Simsbury, CN
M 29 AG. 1683
Res Emig. to Windsor, CN. 1682 from Scot. or Eng.
* ABIGAIL DIBBLE ③
B 19 JAN. 1666, Windsor, CN
D ca. 1725
* Their descendant is US. Pres. Rutherford B. Hayes, b. Delaware, Ohio, 4 Oct. 1822.

SAMUEL HAYES
Grandfather
B ca. 1699
D
M
Res
Simsbury, Conn.

ELIZABETH HAYES
Mother
B 17 Oct. 1721
D 31 AG. 1805 at Granby, Conn.
B. - Conn.

B
D
M
Res

B
D
M
Res

ELIZABETH WILLCOCKSON
Grandmother
B
D

B
D
M
Res

B
D
M
Res

B
D

Key
Bp. - Baptized
B- Born
D- Died
M- Married
Res- Residence
Bur. - Burial

BASIC OUTLINE FOR GENEALOGICAL RESEARCH

I. SOURCES

- A. Primary (original records)
- B. Secondary (printed records)
    - 1. Books
    - 2. Periodicals
    - 3. Manuscripts

II. WHERE TO SEARCH

- A. HOME (Primary and secondary)
    - 1. Family and Bible records
    - 2. Interviews with relatives
- B. LIBRARY (secondary)
    - 1. Family genealogies
    - 2. County histories
    - 3. Town histories
    - 4. Published census records
    - 5. Published vital records
    - 6. Published probate records (abstracts)
    - 7. Published state archives
    - 8. Published state papers
    - 9. Published ships' passenger lists
    - 10. Published church records
    - 11. Atlases--maps--gazetteers
    - 12. Directories
    - 13. Muster rolls and military records
    - 14. Surname books
    - 15. Indexes and guides
    - 16. Biographies
    - 17. Newspapers
- C. ARCHIVES (primary source)
    - 1. Town or township records
    - 2. City or municipal records
    - 3. County records
        - a. Vital records
        - b. Land records
        - c. Probate records
        - d. Tax records
    - 4. Territorial and state records
    - 5. Federal records
        - a. Census schedules
        - b. Mortality schedules
        - c. Military service records
        - d. Pension applications
        - e. Bounty land warrants
        - f. Homestead applications
        - g. Ships' passenger lists

III. RESEARCH MECHANICS

- A. METHODS
    - 1. Ascent - end result - family history
    - 2. Descent - end result - genealogy
- B. FACTORS
    - 1. Time
    - 2. Place
    - 3. Deductions from known facts
    - 4. Define problem - study angles of approach
- C. STRUCTURE - exact identity of each individual
    - 1. Who
    - 2. When
    - 3. Where
    - 4. Occupation
        - a. Directories
        - b. Biographies
        - c. Professional and trade histories
        - d. Government appointments
        - e. Government commissions
    - 5. Military Service
    - 6. School Records

A revision of an outline appearing in
Williams, Ethel W., *Know Your Ancestors; a Guide to Genealogical Research*. Rutland, Vermont: Charles E. Tuttle, 1960. pp.140-141
(DPL# G929.07 W 671 kn and 929.1 W 671 kn)

Relevant to this work:
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writer - Gladys Dodd,
7th gen. descendant of
Joseph^5 Gillett
and
Elizabeth Hayes

ANCESTOR CHART

JOSEPH GILLET ④
Father
B 15 MAR. 1712-13
D JL. 1776
M 20 MAR. 1740
Res CONN.

BENJAMIN GILLET ③
Grandfather
B 3 OCT. 1680
D
M 6 SEPT. 1705
Res
B. - Windsor, CN.
D. - Suffield, CN.

JOHN GILLET ②
Bp. 5 OCT. 1644, Windsor, CN
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M 8 JL. 1669
Res Windsor, CONN.

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B ca. 1600
D 29 AG. 1677, Windsor, CONN.
M 29 MAR 1634
Res
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Bp. 12 OCT. 1651, Windsor, CN.
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+ ESTHER HUGGINS
B
D 7 MAR. 1698-99
+ Descendants:-
Moses Austin, b. 1761
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Hepzibah Bartlett (?)

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B 17 OCT. 1721
D 31 AG. 1805 at Granby, CONN.
B. - CONN.

B
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Res

ELIZABETH WILLCOCKSON
Grandmother
B
D

B
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B
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Res

Key
Bp. - Baptized
B - Born
D - Died
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Res - Residence
BUR. - Burial

DPL 500 (Rev. 10-78)

A N C E S T O R   C H A R T

① William Gillet
B ca 1588
D 24 [illegible] 1647, Windsor, Conn
M 24 May 1609

② Jonathan Gillet
Bp 5 Oct. 1609, [illegible]
[illegible] 1634
M 3 [illegible] 1634
Res Windsor, Conn.

Mary Dolbiar
Bp 12 Oct. 1607, [illegible]
D 31 [illegible] 1685, Windsor, Conn.

③ Benjamin Gillet
B [illegible] 1680
D [illegible] 1765

Joseph Gillet
Father
B 18 Aug 1720
D 12 [illegible] 1774
M 22 Feb. 1740
Res Conn.

Elizabeth Hayes
Mother
B 17 Oct 1721
D 31 Mr 1795
Res Conn.

Elizabeth Hayes

④ Joseph Gillet father of Jonathan Gillet
B. 4 Je. 1753, [illegible]
D. 7 My 1838, [illegible], Ohio
M. [illegible] 1782 [illegible]
Res [illegible]

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Simsbury, CONN.

* **GEORGE HAYES**
B -
D 2 SEPT. 1725, Simsbury, CN
M 29 AG. 1683
Res Emig. to Windsor, CN. 1682 from SCOT. OR ENG.

THOMAS DIBBLE ①
B
D 17 OCT. 1700
M 25 JE. 1683
Res Emig. to Am. from ENG 1635
M - to ELIZABETH HAYDEN
Parents of

SAMUEL DIBBLE ②
B 24 MAR. 1643
D 5 JE. 1709
M
Res Windsor, CN.

Hepzibah Bartlett (?)

* **ABIGAIL DIBBLE** ③
B 19 JAN. 1666, Windsor, CN
D ca. 1725

* Their descendant is U.S. Pres. Rutherford B. Hayes, b. Delaware, Ohio, 4 Oct. 1822.

ELIZABETH HAYES
Mother
B 17 OCT. 1721
D 31 AG. 1805 at Granby, CONN.
B. - CONN.

B
D
M
Res

ELIZABETH WILLCOCKSON
Grandmother
B
D

B
D
M
Res

B
D
M
Res

B
D

Key
Bp. - Baptized
B- Born
D- Died
M- Married
Res- Residence
BUR. - Burial

DPL 500 (Rev. 10-78)

Relevant to this work:
GENEALOGICAL CHART of
writer - Gladys Dodd,
7th gen. descendant of
Joseph^{5} Gillett
and
Elizabeth Hayes

ANCESTOR CHART

JOSEPH GILLET ④
Father
B 15 MAR. 1712-13
D JL. 1776
M 20 MAR. 1740
Res CONN.

BENJAMIN GILLET ③
Grandfather
B 3 OCT. 1680
D
M 6 SEPT. 1705
Res
B. - Windsor, CN.
D. - Suffield, CN.

JOHN GILLET ②
Bp. 5 OCT. 1644, Windsor, CN
D ca. NOV. 1682, " "
M 8 JL. 1669
Res Windsor, CONN.

JONATHAN GILLET ①
B ca. 1600
D 29 AG. 1677, Windsor, CONN.
M 29 MAR. 1634
Res
MARY DOLBIAR (DOLBERE)

MERCY MARY BARBER
Bp. 12 OCT. 1651, Windsor, CN.
D 21 DEC. 1725, Suffield, CN.

THOMAS BARBER ① of
B ca. 1615, Bedfordshire, ENG. To AM. 1635
D 11 SEPT. 1662, Simsbury, CN.
M 7 OCT. 1640.
Soldier - PEQUOT WAR
JANE b.
d. 10 SEPT. 1662
Simsbury, CN.

ELIZABETH AUSTIN
Grandmother
B 20 APR. 1684
D 7 OCT. 1752,
Suffield, CN.

+ ANTHONY AUSTIN
B ca. 1636, Bishopstoke, ENG.
D 22 AG. 1708
M
Res Rowley, Ms & Suffield, CN.

RICHARD AUSTIN
B 1598 ENG.
D AM.
Sailed BEVIS 5/16/1638 for Charlestown, Mass
Res ENG; MASS.
ELIZABETH

+ ESTHER HUGGINS
B
D 7 MAR. 1698-99

B
D
M
Res

+ Descendants:-
Moses Austin, b. 1761
Stephen Austin, b. 1793

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Re-write penciled comments p. 4 -
in ink, & mention the Cornells + Rebecca (not under
discussion here) as faithful followers of Anne H.
+ Rebecca at least finally became a convinced
Q.K. in — when founder Geo Fox visited R.I. in
16____.

Entitle this section
"~~Our~~ Puritan Ancestors in the ~~heresies~~"
Hot Seat of Mass Bay Col. heresy."
~~and how What to Do About It~~"
and their flight to Thos Hooker's Conn.

GMD's Progenitors ~~Arriving~~ in Ma Bay Col
during the Puritan Migration of 1630-1640

Yr of arrival NAME BRIT. ORIGIN SHIP SETTLED

Copy pp from Wilma's G. book on Gillets

Over

>00223 8130568 001 092001
GLADYS DODD
9153 YARROW ST APT 1414
WESTMINSTER, CO 80021-4585

Annuities Services
P.O. Box 13467
Philadelphia, PA 19176

Joseph⁵ GILLET (~~was my~~ the great great grandfather of my own ⑧ ~~great~~-grandfather Freeman Zachaary Gillet ~~Gillet~~ (1842 – 193) ~~Gillett~~ whom I personally knew as ~~resident~~ ~~farmer~~ pioneer on Ks land ~~on a parcel of Ks farmland~~ which ~~I know now own has has been~~ retained in ~~the~~ our family to this day ~~at of I mow~~; ~~I an~~ inherited it ~~I received~~ it in 1979.

Freeman's⁸ father Homer⁷ Gillet of Norton, Ct. ~~came to arrow~~ brought his ~~Here~~ family into Ks. Ter. to take up farming in 1859. ~~All his days~~ on Big Creek. ~~farmer Homer~~ All his days here he was known locally ~~in Coffey Co.~~ commonly as "the Conn Yankee" altho he had ~~been born in Oh.~~ never been to Conn. ~~It Some distinguishing characteristic Something~~ What characteristic personality trait (other than his long white bob) ~~must have at~~ identified him with that locale ~~State State for All~~ But why not? His ancestors had dwelt in that col. & st. (1639–1817.) for nearly 2 centuries

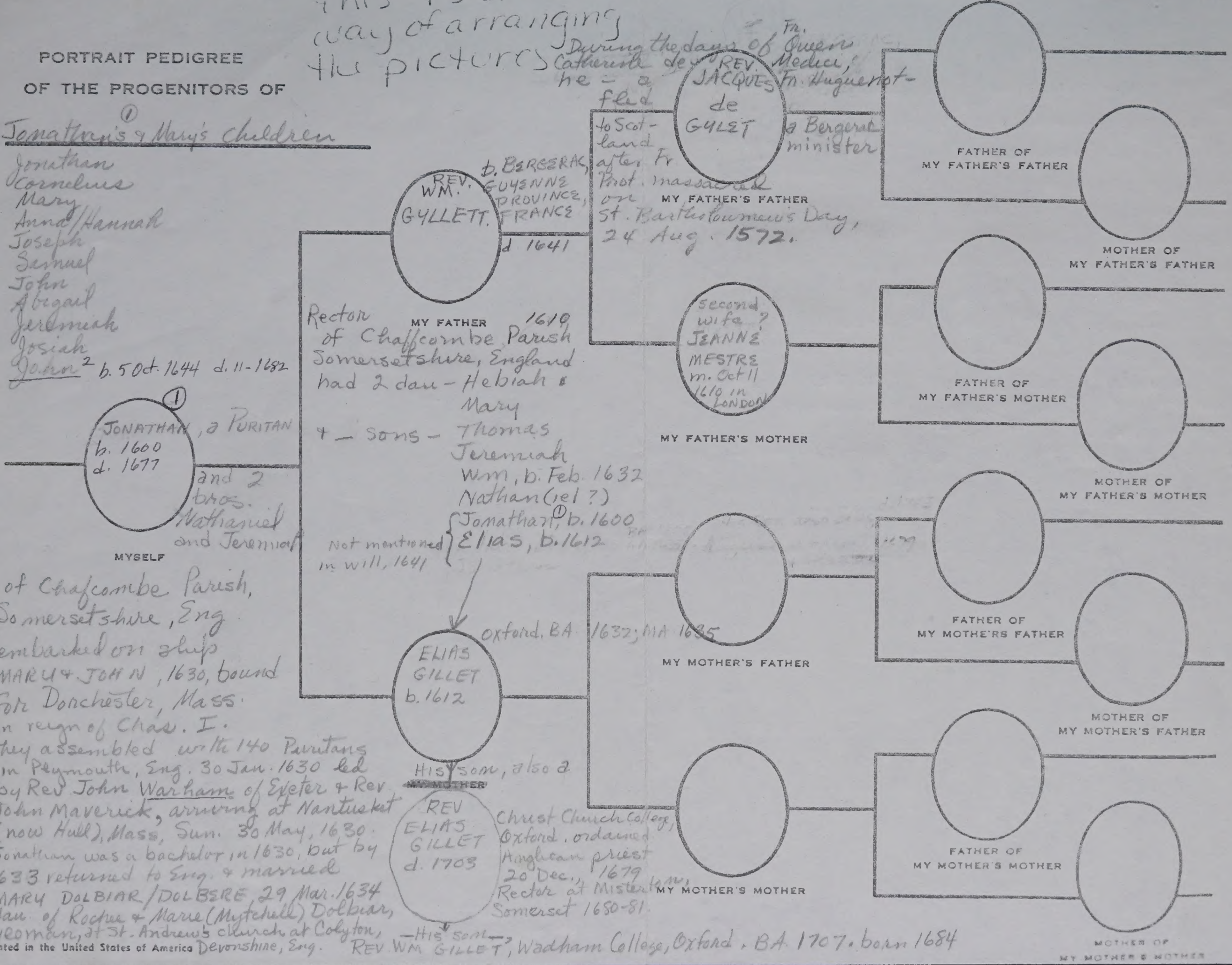
5 GGgb
JOS 6 gF
Althea 7 F
Homer 8
Free

this is another
way of arranging
the pictures

PORTRAIT PEDIGREE
OF THE PROGENITORS OF

①
Jonathan's & Mary's children

Jonathan
Cornelius
Mary
Anna/Hannah
Joseph
Samuel
John
Abigail
Jeremiah
Josiah
John² b. 5 Oct. 1644 d. 11-1682



OTHE
MYSELF
MY FATHER
MY FATHER'S FATHER
MY FATHER'S MOTHER
MY MOTHER'S FATHER
~~MY MOTHER~~
MY MOTHER'S MOTHER
FATHER OF MY FATHER'S FATHER
MOTHER OF MY FATHER'S FATHER
FATHER OF MY FATHER'S MOTHER
MOTHER OF MY FATHER'S MOTHER
FATHER OF MY MOTHE'RS FATHER
MOTHER OF MY MOTHER'S FATHER
FATHER OF MY MOTHER'S MOTHER
MOTHER OF MY MOTHER'S MOTHER

① JONATHAN, a PURITAN
b. 1600
d. 1677
and 2 bros. Nathaniel and Jeremiah

of Chafcombe Parish, Somersetshire, Eng embarked on ship MARY & JOHN, 1630, bound for Dorchester, Mass. in reign of Chas. I. They assembled with 140 Puritans in Plymouth, Eng. 30 Jan. 1630 led by Rev John Warham of Exeter & Rev. John Maverick, arriving at Nantusket (now Hull), Mass, Sun. 30 May, 1630. Jonathan was a bachelor in 1630, but by 1633 returned to Eng. & married MARY DOLBIAR/DOLBERE 29 Mar. 1634 dau. of Rochee & Marie (Mytchell) Dolbiar, yeoman, at St. Andrew's church at Colyton, Devonshire, Eng.

REV. WM. GYLLETT.
b. BERGERAC, GUYENNE PROVINCE, FRANCE
d 1641

Rector 1610 of Chaffcombe Parish Somersetshire, England had 2 dau - Hebiah & Mary
+ _ sons - Thomas
Jeremiah
Wm, b. Feb. 1632
Nathan(iel ?)
Jonathan,① b. 1600
Elias, b. 1612
Not mentioned in will, 1641

REV. JACQUES de GYLET
During the days of Queen Catherine de Medici, Fr. he - a Fr. Huguenot - a Bergerac minister fled to Scotland after Fr Prot. massacred on St. Bartholomew's Day, 24 Aug. 1572.

second wife ? JEANNE MESTRE m. Oct 11 1610 in LONDON

ELIAS GILLET b. 1612
Oxford, BA 1632; MA 1635

His son, also a
REV ELIAS GILLET d. 1703
Christ Church College, Oxford, ordained Anglican priest 20 Dec., 1679 Rector at Misterton, Somerset 1680-81

—His son—, REV. WM GILLET, Wadham College, Oxford. BA 1707. born 1684

Printed in the United States of America

Jonathan G.
returned to New Eng. Je. 1634
made freeman of Mass Bay May 6, 1635
Apr 1635 in Dorchester owned house on 1/2 acre
23 of 40 families in Dorchester (Puritan town)
migrated to site of Windsor, Conn. 1635-36
with Rev. Warham, to join colony planted
by Capt Wm Holmes, but J.G. joined col. in
Summer of or 1636 1639. in a party of 100.
At Dorchester Jonathan & Mary were # 16
members of Congregational Ch for which he
gave 6 shillings for a pew
J.G. Windsor lot over 4 acres
Bro Nathan fought in Pequot War
Appt Constable of Windsor 16 Feb 1665
Served on Co Court Jury at Windsor 17 yrs.
from 1660
Will 31 Aug 1677 - estate worth 273 pounds.

This section (book)
tells history of
Jonathan^1 Gillet
John^2 Gillet
Benjamin^3 Gillet
Joseph^4 Sr. Gillet

Note (Joseph^5 jr + later Gillets
told in another binder.]

PROLOGUE

The Geneva Bible in the Windsor Hist. Museum

See Goody Gillet p. 18
Fyler House =
Windsor Hist Soc
after 13 generations
houses the Geneva Bibl
brought to Am 1633 by
Jonathan + Mary Gillet
on the Recovery of London

Introd.

It is commonly believed that the Pilgrims & Puritans suffering ruthless persecution in the Old World arrived to the New clutching Geneva Bibles, only to chant pious psalms of praise that God Almighty had given them this foreign land to possess in much the same manner that Old Testment Israelites were divinely promised the ancient land of ~~CANAAN~~ ~~Canaan~~. CANAAN.

And at the same time, of course, to tell, the wilderness heathen about God's plan of salvation. All this in the name of religious freedom.

Such is not quite the case.

Let us look to the British vessel the Mary and John of Winthrop's Puritan fleet — why it dropped anchor at Mattapan in 1630, and more particularly ~~why~~ how those of my several ancestors listed among its colonies oo 140 passengers helped to establish the Massachusetts Bay ~~Colony~~ and connecticut. Amid these historical details may be discovered the story of my 17th c. Br. progenitors - yeoman Jonathan Gillet of clerisy origin, magistrates Mr. William Phelps and Mr. Edward Griswold, all of

All these arrived together on the Mary and John to 17th century Massachusetts with their

parson, Rev. John Warham, the Anglican priest silenced by his British bishops for holding views then considered heretical and politically incorrect. Within the decade these followed

wm Rev. Thomas Hooker resister of Mass. oppression + ~~favor~~ FAVOR-ing a new ~~contition~~ constitution who led a Bay Colony down the lower Great River (now called Connecticut River) to found the Puritan Colony of Connecticut which came to be known as

The settlement ~~they~~ Rev. John Warham's congregation founded was Windsor, 2 miles above Hartford. ~~Again their village pastor was Rev. John Warham.~~ Mr. Warham remained pastor here until death in ——.

¶ The ~~great~~ Puritan Migration 1630–1640 brought ~~in~~ 20,000 ~~Englishman~~ British souls to settle ~~in~~ the New England colonies, although none realized they were "colonists" for that word had not yet been coined. They called themselves ——— Zif Puritan. Among my ancestors in this great migration were Boston Tavernkeeper Thomas Cornall of the ———, 16–; Carpenter ——— Barber of the ———, 16– ; ——— Richard Austin of the BEVIS, 16 ; ——— Thomas Dibble of ,16–

THIS IS THEIR STORY AS PENNED BY THEIR DESCENDENT ~~DESENDENT~~ GLADYS DODD, 1959 GRADUATE OF NAZARENE THEOLOGICAL SEMINARY, AFTER RETIREMENT AS A COLO. H.S. TEACHER IN THE 1980's.

¶ THE RESEARCH WAS LONG, BUT NOT WITHOUT ITS OWN REWARD.

FAITH OF OUR FATHERS: New Eng. Puritanism (SEC I)

DORCHESTER, IN THE MASS. BAY COLONY

Seventeenth century England's first interest in the Mass. Bay was in its fisheries, not in any holy experiment. British tables needed cod and ling to spell the peas~~o~~en and parsnips. So the fishing village of Salem was established by 1626; Rev. Skelton was ~~the~~ parson, Rev Higginson the elected teacher and Capt. Endicott the gov. in 1628.

In 1629 Puritan merchants having obtained a royal charter, organized the Mass. Bay Co as an investment, and opened the territory between the Merrimac and the Charles Rivers to settlement. Puritans fleeing Caroline harassment made it more of a religious refuge than a business venture.

Three weeks before JOHN Winthrop, the Moses of the Great Migration, sailed ~~xxxxxxxxxx~~ his flagship Arbella into Salem, an earlier contingent of ~~religious contingent of~~ religious and ecomomic refugees, called the Dorchester Company and organized by a Puritan divine, Rev. John White of Dorchester, Eng, landed in Mass Bay to begin ~~to build the city set on a hill,~~ its holy experiment ~~on Nantasket Point.~~ in the New World.

Imagine the scene.

One-hundred forty Puritans disembarking from the harbinger ship Mary and John one Mon dawn, ~~that daw~~ of Mar. 20, 1630, ~~setting foot on Plymouth Rock, and~~ ?? jubilantly sang~~ing~~ psalms of thanksgiving for the safe passage. At daybreak ~~setting~~ their axes rang~~ing~~ w gladsome paens to fell timber, ~~in the forest~~, noontime rais~~ed a~~ log cabins ~~in the midst of~~ with hale and hearty comaraderie, and at suppertime ~~digging into~~ polished off roasting ears slathered with bear grease the noble ~~redskin~~ native brought in baskets as a welcome gesture to missionary minded Britons ~~Anglos~~ with only their salvation in mind and another of goodwill to all. ~~in heart~~.

Wrong!

First off, the Puritans came ~~a decade~~ fully 10 years after the Pilgrims off the Mayflower. And came and came for the next decade until 20,000 of them ~~arrived~~ to blese these shores.

The Pilgrims by comparison numbered only 102 souls, with only half ~~that number~~ of them surviving that first winter. And winters here were bitter and the summers hot in this new clime. Transplanted Englishmen were slow to appreciate that fact, as they ~~endured~~ suffered in their woollens, a fabric for all seasons back home.

There was no Plymouth Rock for ~~the~~ my Puritan~~s~~, ancestor. Jonathan Gillett and his brother Nathan set foot in the salt marshes of the bay's tidelands. But grateful to be sure to the guiding hand of the Lord for having providentially brought him to land, if not for ~~for~~ a new beginning, then at least in safety.

Roger Clapp, one of ~~the~~ his fellow passengers was to write in his 1690 Memoirs: "So we came by the good HAND of the Lord, through the deep comfortably; having preaching or expounding of the word of God every day for ten weeks together by our ministers*. When we came to Nantasket, Capt. Squeb, who was Captain of that great ship of 400 tons, put us on shore and our goods on Nantasket Point, and left us to shift for ourselves in a forelorn place in this wilderness".

The first task performed by these intrepid founders of a New Jerusalem was coaxing ~~half~~-starv~~ed~~ing milch cows ~~from~~ off the pitching ship before the Captain cast off again in his hurry to return to ~~England~~ civilization. For 71 days these beasts, lifted from lush paddocks in deare England, had been without a blade of grass. Just dry fodder from the ship's hold.

The only "green pasture" aboard the Mary and John was to be found in the 23rd Psalm~~s~~ of the Geneva Bible daily read and expounded ~~[illegible]~~ by one of the two ministers appointed to oversee this company ——

Rev. Warham and Rev. Maverick, both Oxford graduates and ordained Anglican clergy. Warham in Crewkerne ~~was~~ had been silenced by Bishop Laud in Crewkerne on his way to the archbishopric. "God is my sheephearde, therfore I can lacke nothying; he wyll cause me to repose my self in pasture full of grasse, and he wyll lead me vnto calme waters. . . ."

Thus had been the steady diet for Jonathan and his brother Nathan Gillett. Hard cheese, ship's biscuit, the Geneva Bible and improvised prayers. Puritans held small ~~fiath~~ faith in ~~written~~ ~~the~~ prescribed ~~prayers~~ petitions of the Common BOOK OF PRAYER, or little else prescribed by the Crown and the Church of England. The Bishop's Bible, Popish vestments in the pulpit, worldliness in the pew — none of it!

Capt. Squeb anchored in "calme" waters rightly enough, but unceremoniously dumped Puritans and cargo on the spit called Mattapan by the Indians for No sensible captain would try to navigate the uncharted waters of the Charles; nor would Roger Ludlow, Assistant, company stockholder ~~one of the passengers and sole owner~~ and official owner of the Mary and John, which he owned. ~~probably wanted to save the ship to my cargo~~. He would be a power of sorts, but less than hoped, in founding both the Mass Bay Col & her satellite plantation, Conn.

But here on Mattapan ~~they~~ all were safe. Few Indians remained on these shores, either as threats or benefactors, as a scourge of smallpox had drastically decimated their numbers. In fact their ~~little~~ abandoned vacated maize clearings in the forest could be had for the taking.

It remained for Br. scouts, clad in canvas bodkins bodkins, to find green "grasse". They located it below a rocky hill, a spring fresh meadow for the bawling red heifers.

Their own hunger pangs sent ~~them~~ the Gillett Bros and the others combing the shore at low tide for clams. Stores brought from SW Eng. in drums and casks, either salted or dried, was in short supply, and tiresome. Except for the warm beer and cider in great hogsheads. No decent Englishman would be caught any where in the world without ~~these~~ his spirits. The brothers' ~~Jonathan's~~ English ~~xxxxx~~ shire was famous for its cider and no Somerset man would do without it morning, noon, or night, if it could be helped.

Hunger stayed, they proceded at once to erect an encampment of sailcloth tents and wigwams of withes, sweating in Br. serge unsuitable for the unaccustomed heat. ~~evading rattlesnakes lurking in the salt grass and swatting mosquitoes.~~

These English men of the Mary & John had never seen a log cabin much less assembled one. Frame and thatch with chimneys of wood that caught fire was their forte, Not until emigrant Swedes settled ~~in~~ along the Delaware in 1637 would American settlers build houses of log. The Puritans first domiciles were dirt dugouts.

~~They~~ Guarding cattle against wolves, protecting the 72 children from rattlesnakes~~, swatting mosquitoes~~ eager to explore their marshy world. These little ~~[illegible]~~ miniature Puritans in appearance and outlook were glad to be safe from the terrors of the boundless sea for all the 71 days past, and equally relieved to be safe from the wrath of Almighty God certain to befall Merrie England for its manifest wickedness as they had learned to believe from their pious parents.

~~Misery was the word.~~

The sailcloth encampment swarmed with stinging mosquitoes,

Misery was the word.

Their own hunger pangs sent them combing the shore at low tide for clams. Stores brought from SW Eng, in drums and casks, either salted or dried, was in short supply, and tiresome. Except for the warm beer and cider in great hogsheads. No decent Englishman would be caught any where in the world without ~~those~~ these spirits. ~~Especially~~ The [illegible] English ~~sent~~ shire was famous for its cider and no Somerset man would do without it morning, noon, or night, if it could be helped.

Hunger stayed, they proceeded at once to erect an encampment of sailcloth tents and wigwams of withes, sweating in Br. serge unsuitable for the unaccustomed heat, ~~[illegible] rattlesnakes lurking in the tall grass and with the mosquitoes.~~ ¶ These English, new to the New World, had never seen a log cabin with chimneys [illegible] much less assembled one. Frame and thatch was their forte. Not until emigrant Swedes settled ~~in~~ along the Delaware in 1637 would American settlers build houses of log. The Puritans's first domiciles were not elegant.

~~They~~ Guarding cattle against wolves, protecting the 72 children from rattlesnakes, ~~[illegible]~~ [illegible]

~~Misery was the word.~~ [illegible]

At least ~~two~~ 4 of my ancestors came over on the Mary and John to dutifully endure that early misery. in the sovereign will of God – Jonathan Gillett & Mr. Phelps. wf 12 sons, Mr. Edw. GRISWOLD

Jonathan Gillet, one of 20 bachelors aboard, haled from Somerset shire, where his father, Puritan sympathizer Rev. William, was long time ~~vicar~~ rector at Chaffcombe, ~~Hexxxme with the typical 2 brothers, also bachelors~~ along

~~He~~ Jonathan was one of the typical three brothers which always seemed to emigrate~~d~~ to America. Why this ubiquitous trio appearing in biographal sketches? Not 2, or 4, but always 3. ok

The Gilletts were three - Jonathan, Nathan, and Jeremiah, all bachelors The first two are well documented. Indeed the 140 passengers of the Mary and John are the best researched passengers to arrive in North America, after the Mayflower, for it was to unload the first ship load of Puritan settlers on these shores. (Correction needed here)

Little evidence supports Jeremiah's arrival, (but maybe not). He probably stayed in England~~,~~ (or at least retuurned there) with the other children, to share the good parson's Chaffcombe estate of 259 pounds, 14 shillings, and 8~~d~~ six-pence, as the will shows.

The other emigrant ancestor aboard the Mary and John was Mr. William Phelps of Somerset or Dorset, (and earlier of Gloucester ~~where he had been baptized in the Tewksbury Abbey Church~~) (questionable now). He also came ~~one~~ one of a trio, with brothers George and Richard, 17 Richard 5 years later ~~ended up in~~ boarded the Alexander for Barbadoes and was never more heard from much to the dismay of genealogists ~~and is lost to root grubbers.~~ The other two are well documented.

Mr. William Phelps, & wife Elizabeth was one of ~~the~~ 27 couples ~~aboard the ship.~~ disembarking from the M&J. They arrived ~~with a wife and~~ with a half-dozen children; ~~and~~ soon, he became, ~~something of~~ ~~a power~~ a man of importance at Dorchester, for so the name was changed from Mattapan. COVER →

~~Winthrop came down that summer, from the site of Charlestown and noted their misery; his lot had been was some better for he was elected Gov in ——, by all — stockholders of the Mass Bay Co.~~

~~Winthrop when in Eng. had penned "Evil times are coming when the church must fly into the wilderness" now found that church who had fled thereto as he prophecied now sorely tried in the fangs of want. To say nothing of stinging mosquitoes.~~

Gov. Winthrop came down from Charleston that summer and noted misery everywhere. But even he admitted how sorely tried he was by want and stinging mosquitoes.

And misery continued all that summer and into autumn and throughout the winter. Larders remained scanty as these planters ~~did not~~ seeded little ~~much~~ that first season. Arriving too late to broadcast wheat ~~seed~~ brought with them, they sowed not; neither did they reap ~~they were behind with the kitchen gardens.~~ They knew nothing of growing Indian maize. Mattock and hoe were unused for the kitchen garden. Fowling pieces also were a~~lso~~ useless in shooting large game. OVER → ¶ Roger Clapp wrote later that bread was so scarce that the very crusts from his father's table would have been sweet. ——

—— Jonathan and Nathan Gillett too may have felt like the prodigal far from home. At the Chaffcombe vicarage there had been bread enough and to spare harvested from glebelands tilled by sons and servants. As their father rector Rev. William Gillett was entitled to all tithes on crops and livestock levied and collected by the churchwarden, ~~At~~ his table would be replete with donated viands.

The parsonage, a plaster-and-brick house with thatched roof, featured a great hall and parlor with silver spoons, ~~13 pounds~~ silver plate valued at 13 pounds, an equal sum in books, and real chairs with backs. This is known for the good parson was to bequeath this estate to his children in England in his will only 11 years hence. ~~[illegible]~~ Meanwhile ~~here they~~ his American sons were ~~[illegible]~~ in New England perishing with hunger.

To which particular earthern dugout~~s~~ gouged in the hillside, housing measures undertaken to replace ~~the~~ tents with winter coming on, the Gillett brothers were assigned for domicile is not known. As bachelors they would be required to reside with one of the established families, for no single man was permitted to live alone. And not merely due to a housing shortage. The practice continued long after the dugouts were replaced with snug frame houees, for this was the Puritan way to monitor the morals of the unattached. ~~Privacy always hampered the cohesiveness necessary to control~~.

Scurvy ~~[illegible]~~ debility took its toll. In a Christian gesture, Gov. Bradford from Plymouth Plantation sent over his physician to let blood. Not until Feb. did the scourge let up, and then only after the Lyon arrived with barrels of lemon juice. Aboard this vessel was ~~Richard Mather~~, Roger Williams, a godly minister and later the celebrated Separtist which founded R. ISLAND.

The Pilgrim physician from Bradford's colony engaged ~~the~~ Dorchester's parson ~~Rev Warham~~ in a ~~spirited~~ discussion ~~on a discussion about the nature of the true church~~. How similar was the Pilgrim ~~bare~~ church Separatists & Dorchester's Rev. Warham on the ~~nature~~ ~~matter~~ of the Warham held that the ~~visible~~ church ~~may~~ consisted of a ~~mixed~~ ~~group~~ both - godly & openly ungodly. The good doctor ~~went~~ stomped back to Plymouth - minus his potions & ~~exasperated~~ greatly nettled about this rather liberal interpretation of the visible Church.

Not all in the Puritan colony measured up ~~to~~ by any standard of righteousness, as some were not even professing Christians. Skipper John Tilly, who cruised his shallop along the coastline in search of trade and beaver plews, was known as a black sheep even back home in England. ¶ By November Mr. William Phelps was appointed to serve on the first trial by jury empaneled in New England. ~~For~~ A murder trial - one Englishman slaying another Englishman. In this godly plantation!

Mr. Phelps had been admitted freeman a month earlier, along with 116 others. The title of respect "Mr." by which he is remembered in the records reflects his origins in the minor gentry. ~~In England he had been mayor of Tewksbury.~~ ?? NO ??? This perhaps, with his good, Puritan standing ~~by Puritan standards~~ secured his admission to the privileges of the franchise.

Neither of the Gillett brothers ~~were~~ was admitted at this time to ~~the~~ suffrage privileges when the franchise ~~suffrage~~ was extended from stockholders to include the "qualified". ~~Probably~~ Most males in the Mass. Bay colony passed muster, servants were excluded, Were these brothers indentured those first months in ~~in~~ the colony to pay for their Atlantic passage as some claimed? They were both of age, ~~passed the mid~~ into their mid to late-twenties. Stephen Terry at age 21 had been accepted. Of course Stephen had come from prominent connection; his uncle Rev. John White (OVER)

But freemanship was limited to church members. Good Puritan parsons as Warham and Maverick would, of course, qualify. So did Mr. William Phelps. ~~[illegible]~~ ¶

~~Freeman~~ The fact that Rev. William Gillett at Chaffcombe was also a Puritan parson would not, however, insure Jonathan's ~~[illegible]~~ membership. He would have had to be converted, to experience God's grace ~~themselves~~ himself to qualify. He had to be in good standing as deterwho had organized the Dorchester Company expedition. Stephen, like the Gilletts, came from Puritan clerisy. Like them, he too was a bachelor. But he was made freeman.

mined by scrutinizers who knew orthodoxy (conformity) when they saw it. Had Jonathan taken exception to Scripture as interpreted to him by godly clergy? After all, his own father had been long time minister at Chaffcombe. Was the parson's son not desperate enough in seeking personal piety? Or was his calling and election so sure that he smugly knew it? Pride goeth before a fall.

It would be 4 or 5 years before the Gillett brothers were admitted as freeman. After being accepted to both the Lord's table and the franchise both would serve the constituency well in one way or another as became a "Visible Saint", and with credit to their minister father in England, ~~the Rev. William Gillett of [illegible] Somersetshire.~~

Puritans were more ~~Jewish~~ Hebrew in spirit than Christian as Calvin's teaching in Geneva had domanstrated in Europe. Man's moral depravity required external controls. Who knew this better than Moses? Thus his 620 laws in the Pentateuch.

Puritanism hewed strictly to the Calvinist line, altho most Puritan ~~clergy~~ divines both in England and New England had been ordained ~~for living service~~ in the Anglican Arminian tradition. Those wanting to drastically sever the two religious belief systems became Separtists, in part over rituals and vestments. Thus were the Pilgrims at Plymouth and most of the Puritan clergy of Mass. Bay Colony.

Rev. John Warham of the Mary and John congregation in Dorchester appears to have been an exception, for different hued liberal threads of Arminian vestiges showed through the seams of his black cloak from time to time. And within 5 years so it would be with Roger Williams, Anne Hutchinson and Thomas Hooker. Williams and Hutchinson were banished for their beliefs outright. Warham and Hooker managed to survive and even thrive by keeping out of sight and largely out of the way ——

by putting a wilderness barrier a hundred miles wide between the Boston oligarchy and the Conn. River where they took their congregations ~~for~~ to establish new settlements. Ostensibly to farm its lush meadows instead of New England rocks. But ecclesiastical difference was the real cause.

Calvin's Institutes remained a kind of religious and political ~~guideline~~ text book for the Puritan society, especially in the Bay Colony. The clergy here may have earnestly desired to build a church on the model of that primitive one in the Acts of the Apostles - a brotherhood of believers with a congregational form of government, a casting of lots on decision making i.e. balloting. A righteous laity with no need of hierarchy of episcopacy as in the Church of England. Let Laud the Calvinist hater, and the Crown have their bishops! #1 OVER →

But man's ornery nature coupled with the ordained's insatiable desire for power made obvious some needed changes. A decided modification.

Had Christ committed the keys of His kingdom to Peter? No, that was a ~~Papist~~ Romanist interpretation to benefit the Papacy. Christ gave the keys to His church. #2 OVER →

It was therefore the church~~e~~'s obligation to do the will of God with these keys - to perfect a Christian society here and now in this howling wilderness. And the laws of this state - the Puritan State - should support all that the church aimed to perfect. Thus Church and State were one - a union - a theocracy after the manner of Moses.

And the church, like Calvin's in Geneva - was to find its guidelines in the Mosaic Code, with the addition of an ~~[illegible]~~ important amendment, that the governed should be governed by the consent of the governed, (a principal that eventually Conn. was first to legally adopt.) Blending an ancient Israelite legal system with a British political concept as it evolved in Eng. ~~Since~~ from the days of King John and the Magna Charts remained

#1. Still the clergy seemed to have some divine right and intuition as to whom qualified for membership!

#2. And the church consisted of only those who passed the judgmental scrutiny of the parson and the Visible Saints already in the fold.

a formidable task for these Puritan fathers.

Of course the governed being naturally sinful must be put into godly shape by the church and its ordained representatives, the clergy. This the Puritan leaders preceded to do, with or without the consent of the governed.

And laws appeared, first from English codes and then from Moses, Filtering laws ~~them~~ through the Mosaic Code, the pure word of God, the Puritan Lawgivers in New Eng strain~~ed~~ them ~~it~~ through clerical cloth as milk is separated from foreign objects collected in unclean paddock and stall.

Israelite law and British liberty - could e'er the twain meet? After 3000 years? Certainly not in England already shaped by other forces.

But in a "New" England, a virgin territory? 3000 miles distant from the Merrie. With a great ocean betweem them! 71 days between their coasts! With a conscience free of the Crown; xxtxxxx not ~~the~~ condoned would be the several consciences of ordinary and ornery indivicuals but a carefully developed collective conscience! Based on the Bible. Properly interpreted by approved clergy, of course.

Mr. William Phelps, ~~former mayor of Tewkesbury~~ ? ?, was elected by freeman as Dorchester's constable in 1631. Among his duties as officer to enforce the law, was appearing at the town meeting, ~~the latest~~ foolscap in hand, and read to the assembled villagers the latest law.

and no more grievous to be borne here than in England.

At first these were reminiscent of England's, Capital crimes;- witches, buggers and murderers hanged; the gaol for debtors, or for evading taxes targeted for special groups, such as the mercantile families fleeing England as some of these had done on the Mary and John; £5 fines for not attending church as required by law; being "publickly whipt" for petty larceny of a shilling or xxxx less.

Not bad.

At least 2 of the 20 bachelors aboard the Mary and John of 1630 rather quickly returned to England for brides as no unattached adult females had arrived in the first of the Puritan ships. Or it may that these two - Jonathan Gillett and Stephen Terry - had been betrothed to church women earlier and come over to spy out the land, intent on raising families here.

In any case each took leave of the Mass. Bay Colony only to return in May of 163~~3~~4, both aboard the Recovery of London with their ~~blushing~~ brides of only a few short weeks. More than likely they had been ~~were~~ glad to go home for a visit, as well as for brides.

In heart and memory Puritans never really left England at all; they simply removed themselves from the Crown and Church to found the primitive church of Acts where they hoped to breathe a godly purity in peace.

Here they were merely transplanted Englishmen, walking forward circumspectly but with blackhatted heads swiveled over their shoulders always looking back into "deare" England. Puritans did not clatter down gangplanks in buckled shoes and starched ruffs to kiss American soil ~~and in doing so instantly~~ and thus becoming ~~become~~ American. They were and remained Englishmen - peas~~en~~e porridge, mutton-eating Englishmen.

To better understand their loyalties and capture the feel of the circumstances which brought them to this howling wilderness, we might well ~~to glance thru~~ reconstruct ~~the~~ story from my notes jotted down during the course of extensive reading on this subject to consider Jonathan my worthy ancestor ~~and reconstruct his story~~, and that of his friend Stephen Terry?, viewing them and their times, say in March of 163~~3~~4.

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ENG. p. 1-11 (OR 20-30)

III

3 CHAPTER III - THE GILLETT-DOLBIAR FAMILY OF DEARE ENGLAND 1550-1634

ENG, Southwest Country, March, 1633. Both young men were to take wives within the month - Stephen Terry in Dorset, and Jonathan Gillett in Devon at St. Andrew's, the church of generations of Dolbiar yeomen, to one Mistress Mary, comely granddaughter of two churchwardens. Both grooms had booked passage for the return to the Massachusetts Bay Colony for themselves, their brides Joan and Mary, and whatever provisions affordable on the Recovery of London soon to dock at Weymouth's harbor.

Stephen's preparations included exchanging views with ~~Uncle~~ Rev. John White, organizer of the earlier Mary and John expedition, and with his merchant brother Lt. Josiah on the finer points of martial arts in the use of pike and musket and (a breastplate ? impentrable to Indian arrows,) for Stephen Terry would become a ~~Connecticut River soldier~~ New World soldier as the occasion demanded. And the call would come. This Rev. White - Uncle John to him - ~~White~~ was knowledgable about ~~in Calvinist~~ theology and Dorset ewes. in this Calvinist stronghold of sheep grazing.

Stephen's interest, next to religion, was largely in the field of husbandry as was that of his friend Jonathan Gillett. Over at Chaffcombe vicarage, Jonathan had his own provisions to ready - the plough (plows shared) with the iron share, seed for sowing, perhaps a red heifer and a shoat, a hemp-wrapped apple tree for ~~cider~~ future cider. And a chest of Puritan clothes –

What about his family, the Gilletts of Chaffcombe in 1633?

The Gilletts had not always lived in Chaffcombe. They arrived in Feb. 1609, probably from Dorset; their name it is believed was originally "Gullett."

Jonathan's father, Rev. Wm Gillett was now into his 23rd year as rector at Chaffcombe, and cutting a fine figure inblack as he coursed

thru the village, blessing houses, settling disputes, visiting the sick. Sometimes when his longsuffering wife and the servant girl provisioned his table with good mutton and good cider he would invite the poor to share with him and his sons. Many a rustic head would be awkwardly bared of woolen cap out of respect for the parson's standing and learning.

In the spring of 1633 the Chaffcombe vicarage of Rev. Gillett sheltered ~~some~~ his young sons in grammar shcool as befitted a parson's family. One older son Elias was in Oxford working toward his M.A., training for the clergy. At petty school ~~like his younger brothers~~ ~~this~~ Elias ~~he~~ had learned his letters, then went on to study with the parish clerk. Someone recognizing his talent put him in grammar school where he became literate in Latin, even conversing in it, or being flogged if not, before matriculating at the university. In earning his B.A. he had already studied Quintilian, Cicero, Aristotle, and the Church Fathers. He surely took after their father, Rev. William Gillett.

It appears that the oldest sons, including Jonathan and Nathan, better emulated their grandfather Richard in husbandry. As boys they worked the parsonage glebe lands, learning the superior skills of neighboring Somerset farmers in ploughing and dressing the fields. In time all of these would acquire goodly parcels of land, either here or abroad.

Rev. William Gillett himself was probably of humble origin, son of a yeoman, Richard of Caudle Haddon. It it almost certain William was reasonably learned as some earlier country clergy was not, for his monarch James I demanded a better educated clergy than had been the case with Queen Elizabeth. Due to a shortage in cleric applicants she was compelled to quickly fill Protestant pulpits after Henry VIII separated from the Papacy. Gillett's appointment was made during King James' reign.

Whether Rev. William was appointed to his "living" by the Crown, or by the bishop, or by the lord of his manor is not known at this writing, but he had the appointment for life. Like Rev. John White of Holy Trinity and Stephen Terry's uncle, he remained loyal to the Church of England altho both were Puritan in outlook.

Most Puritans were not Separtists by any means; their interest simply was in "purifying" the church of Papist practices. Rev. Gillett never had to surrender his "living" as did Rev. John Warham, of nearby Crewkerne, who led two of ~~his~~ the Gillett sons to the Bay Colony and was now then preacher at Dorchester, formerly the old Indian Mattapan.

Perhaps Rev. Gillett had the support of Chaffcombe parishioners or of their patron to walk quietly Puritan, thus avoiding being haled into court to answer to Puritan charges. Or his parish may have hired a lecturer (as was John Warham at Crewkerne) to present Puritan teaching on Sabbath afternoons and on weekdays in ways that Rev. William was safely unable to do.

While not gentle-born himself, Rev. William Gillett commanded respect. Villagers demanded proper decorum of a parson; he should never appear as a gardener. His ruffs, small if he insisted, must be nicely starched although starch was prohibitively dear.

¶ His parlor may have had musical instruments for the daughters still at home, and held a piece or two of fine linen, and the silver plate. His study shelved books of the day - Calvin's *Institutes*, Foxes' *Book of Martyrs*, *Piers' Plowman*, and the 1614 edition of Sir Walter Raleigh's *History of the World; from Nineveh to Imperial Rome*, written while he was imprisoned in the Tower for treason.

Of Puritan persuasion Rev. William himself would make little of Easter or the 12 days of Christmas but there were his parishoners to consider. He would not partake at the alehouse Sabbath afternoons following the reading of the service from his pulpit, nor would his children be on the bowling greens.

While neither a remarkable preacher nor a tractatarian as many of his Puritan contemporaries, he must have held to more than moderate views on Puritan colonization, for in addition to sending 2 or 3 of his own sons to Mass. Bay Colony, he influenced a goodly number of others from Somersetshire's Combe St. Nichola, Illminster and Broadway neighborhoods to emigrate there as well. Among these were John Hill.

These West Country men no more than ~~as well as~~ Jonathan Gillett were not entirely reluctant to leave England. Like most subjects they loved deare Eng. ~~her~~. the State ~~She~~ simply was being steered on a wrong course by absolute kings and their supporters. It ~~She~~ now edged the brink of disaster.

In entering his third decade, Jonathan already had seen three monarchs ascend the throne.

Queen Elizabeth died when he was but an infant. She was succeeded by James I, son of Catholic Mary Queen of Scots. James was to unite Eng to Scotland where he had already reigned for 37 years ~~fo~~ following his royal mother's imprisonment for treason.

Reared a Calvinist, James and his court (more lavish than even that of Queen Elizabeth's) earned even more resentment for Crown expenditures and excessiveness, especially for extravagence in dress. Parliament now was most reluctant to appropriate monies for such worldliness. For in this regime ~~by now~~ the House of Commons, largely comprised of the wealthy mercantile class, was strongly Puritan. And plain Puritans in protest favored small starched ruffs, not great; closely cropped hair, ~~short haircuts~~, not elaborate wigs;

But the Puritans had become ~~, now~~ a recognized group of dissenters (were ~~was~~ now safe from hanging at least) for after James executed the last heretics in 1612 (two Unitarians who doubted the divinity of Christ), he became more tolerant and lenient with dissenters in general~~ly~~.

Still his avowed "goal to harry Puritans out of the land" was not an idle threat, but that dubeous honor ~~chore~~ remained to be accomplished by his heir, ~~son~~ Charles I. And Charles inspired 20,000 Puritans to pack their chests with Puritan clothes and hie away to a friendlier clime on distant shores.

Initially King James ~~I~~ had been well received by Puritans, for he like them was reared Calvinist. But when confronted with forcing change in the Church (purifying it of Romanism), the king balked. Interested however in scholarly pursuits and fancying himself a scholar of some note, he did promote the proposal for a new authorized version of the Scriptures to replace the ill-favored Bishop's Bible which was the required reading in every Anglican Church since 1568.

This new King James Version did not please the Puritans either. ~~for~~ Their preferred translation was the Geneva Bible of 1560. This was their Word of God.

This worldly monarch further offended the non-conformists by allowing Sunday sports, (providing first one attended the Anglican service as required by law) including bear-baiting and bowling on the green.

Such flagrant disregard of the Sabbath was certain to bring down the wrath of God on the whole nation, so believed the Puritan. The world was coming to an end! Even the scientist Isaac Newton wrote more on the Apocalypse than on science.

And what greater proof of an evil age than the proliferation of Devil Books - instructions on how to make pact with Satan himself! Puritan divines loudly denounced astrology and horoscopes now popular with the upper classes.

As a Scot unschooled in English court law, James I erred in setting himself above that law. Englishmen writhed. The king saw correctly that he could control Eng only if he could control the bishops. And an unchanged bishopric (one clinging to vestments, and the crucifix, the sign of the cross, and other Popish practices), the Puritan simply could not abide.

Thus it was that sternly repressed ~~Puritans~~ English subjects and those unjustly accused by cruel courts hoped to found a "new" England in North America, and did - in the 1607 Jamestown colony of Capt. John Smith, in Bermuda in 1609, or in Newfoundland in 1610.

And who in England had not heard soon after 1620 - Jonathan Gillett, Mr. Phelps and Rev. Warham included - of the Separtists who, refusing to accept the Prayer Book and Anglican ritual, felt forced to flee, first to Holland and ~~then~~ then far across a winter Atlantic, to begin a new life - the Pilgrims of Plymouth Rock?

Another thorn in Puritan flesh in particular as well as in Parliament circles generally was James' proposal to marry his son and heir Charles I to the Spanish Infanta in 1623, thus sealing a marital alliance with Catholic Spain. Then back to Romanism certainly!

Only 2 years later ailing James I was repeatedly bled. Refusing medications but accepting the sacraments of the Church he sought to control, he died peacefully. His outstanding contribution to Stuart England was perhaps the King James' Version of the Bible.

And then there was land hunger. And Charles I.

Jonathan Gillett, the Puritan parson's son at Chaffcombe, was in his 20's and tilling glebe lands for his father beneath Windwhistle Ridge when Charles I ascended the throne. It was March that year too, five years earlier, when ~~Charles~~ this Stuart king set himself to harass Puritans as his royal father before him had hope to do. Thus began the Great Puritan Migration ~~of~~ in 1630 which was not to end until 1640.

3 Eng

But now these religious non-conformists in Eng. were a power to be reckoned with. The House of Commons was 75% Puritan in conviction, ~~and held~~ holding 3 times more wealth than those sitting in the aristocratic House of Lords. Charles I, hoping for appropriations for government expenditures especially to wage war with Spain (Charles had not wed the Spanish Infanta after all, but chose a French Catholic princess Henrietta Maria d/o Henry IV instead), dissolved Parlaament when these sorely needed pounds were not forthcoming.

Warned not to levy any tax without parliamentary approval ("no taxation without representation"), Charles resorted to other measures to raise revenue. As a time-honored Crown privilege, he ~~Charles~~ levied heavy export/import duties; Merchants who refused to pay were thrown into the gaol or impressed into the military. Freight —> over

Merchants had good reason to flee to the New World. ~~Mer~~ Several merchant families were aboard the Mary and John, ~~included~~ and some of the lesser gentry.

In 1633 Charles' rule seemed absolute; he had called for no Parliament for four years now.

Nor had the economy scarcely improved over what it had been when Jonathan Gillett first went to the Bay Colony 3 years earlier. Textile wages were up a little, but unemployment was high due to the shut down of many cloth-weaving mills in Somerset; Chard's ~~xlx~~ cottons and woollens exported to France were no longer in demand

Families aboard the Mary and John into textiles included clothiers — — —

Right of trial by jury was frequently denied these recalcitrants. The Crown further irked the British by billeting soldiers into their private homes.

If these complaints sound familiar, they should. Transplanted Englishmen in the New World would suffer the same injustices from George III, and revolt—a century and a half later.

3 Eng

Introd

Inflation ~~got~~ become worrisome. The Crown monopolized certain commodities - on starch for the extravagent "great" collars of the rich (which afforded the Puritan no grief with his modest "small" collar becoming to the dissenter), and on coal the poor could scarcely afford. ~~Nobody, but nobody, appreciated~~ Englishmen could not tolerate the monopoly on soap and salt and beer and wine.

The Crown, however, could not be ~~severely censured~~ faulted for one of the most significant problems. England had become overpopulated ~~what~~ with the large families the prolific possessed, and consequently was land hungry.

How could an insular nation obtain more fields after all ~~their~~ its fens were drained?

The answer, of course, lay in the New World. And no one more than the Somerset ~~xxxxxxxxxxxx~~ yeoman, Goodman Jonathan Gillett, would be more cognizant of this. For Parson Gillett's glebe lands could not be parceled among his sons, for they went with ~~the~~ his "living". Only nearby Bomer's lease would go to the eldest son. What were the other sons to do for land?

Was this desire for free land the reason that Jonathan was forsaking all, and going out to a land of promise as had Abraham the patriarch of Genesis?

And even this was not really "free", for it must be taken from the Indian and defended ~~when~~ if purchase failed. That Puritan was prudent indeed who ~~brought along~~ packed his musket, along ~~with~~ and carrying it aboard ~~his~~ a vessel manned with formidable cannon. Pirates at sea, and natives in harbors.

3 Eng

Jonathan Gillett may have received the Geneva Bible he took to the Bay Colony from one of those in his father's study. Was it a wedding present? That Bible is housed today in the museum of Windsor, Connecticut.

We can visualize him ~~now~~ now — - his last visit to that study before leaving England, this time forever. He would examine this handsome leatherbound volume more closely. Every Puritan was a student of the Scriptures; all inspired, ~~they~~ these were to be taken literally in meaning.

Altho the Geneva Bible had not been printed in England since 1618, it was still, and would be long after, the cherished Bible of the Puritan household. It had been the Bible ~~of~~ John Knox mandated in Scotland (dwellings were checked for proof of its presence in the home), the Bible ~~and~~ of Shakespeare whose scandalous plays were regularly performed before James I ere ~~the~~ his scholarly King James Version ever left the printers.

In time this latter version had slowly replaced the earlier Bishop's translation. But when Rev. William Gillett became rector at Chaffcombe in 1609 the Bishop's Bible was the one chained to the stand and ~~f~~read for the Anglican service in his church.

And this would be the Bible Jonathan first read when spelling out his letters at petty school.

The Geneva had first been printed in Switzerland when Puritans fled there as Marian refugees, for Bloody Mary among her other reforms had removed Bibles from all churches in an attempt to bring the Engl~~a~~ish Church back into line with the Papacy. (over)

In Calvin's realm then the Geneva was printed in 1560 and was smuggled into England by the thousands. Now in this Caroline period Bishop Laud hindered recent importations of these Scriptures, burning those confiscated.

And while in Geneva these Protestant exiles learned not incidentally first hand the finer details of Calvin's Biblically based theocratic state even then in the making in Switzerland. A city of God highly regulated to counteract the natural depravity of man. Laws enacted to govern all aspects of life, politically, economically and socially — from adultery to witchcraft, from compulsory church attendance to education; from protecting rank and privilege, and the clergy; from limitations on interest rates and the number of dishes permissible at dinner to banning beggary, buggery and immodest dress.

Boldly Puritan in bias, especially in marginal notes, the Geneva was dedicated to Queen Elizabeth who never officially adopted it to be read in the churches. She favored Puritans no more than monarchs to come after.

Cherished by Calvinists, it was the first Bible to be divided into verses. It contained introductions to the 66 Books and to chapter headings. Wonderful for its "mappes" (Israel's journeys), and 25 illustrations (figure of the Tabernacle erected, and of the "tentes pitched rounde about it"), its margins contained literal Hebrew meanings and quotations from commentaries.

~~Were~~ Had Jonathan Gillett ~~to~~ scanned a Genesis margin ~~now~~ and read Calvin's helpful comment on the location of the Garden of Eden, he would have read: "Moses sayeth that there flowed one river to water the garden whiche divided itselfe into foure heads. All men doe agree that Euphrates and Tigris were two heades. Concerning the other two there is great controversie. Many think they were Ganges and Nilus. Some seek so farre as to the Danubie. Moses in my judgement applied his Topographie or description of Paradise to the capacitie of his age".

Out of curiosity had Jonathan pulled aside the window drapery for close reading, and selecting two shelf volumes from his father's study ~~p~~read before him on the oak table? Putting them side by side in order of printing - Geneva 1560, Bishops 1568 and King James Version 1611, did he compare renderings at random from the clean and unclean ~~bea~~ beasts of Lev. 11, for example? Ostriche - estritch - owls; redshanks - backe - swan; heron - jay - heron; rat - hedge hogge - ferret.

Since the Geneva was the older translation, did he think it better?

The Geneva Bible that Jonathan Gillett brought with him to Mass. Bay colony is still in existence. The Windsor (Conn) Historical Society required it for its spendid archives, centuries after this progenitor's descendants kept it in thier families as an heirloom.

When Jonathan took leave of his father, Rev. William, in the Chaffcombe study, he knelt ~~kneeling~~ before him as he had as a schoolboy, to receive his blessing upon bared head. And went forth, like Abraham, away from his kindred to another land.

Wearing his wedding suit and carrying the Bible to Colyton he met Mary Dolbiar ~~his bride~~ at St. Andrews. After the wedding bride & groom ~~they~~ set off for the quays at Weymouth. ~~Better there their final farewells than on the glebe lands he had tilled with his brothers since big enough to set the plough.~~

Betrothed to this Puritan aspirant Jonathan Gillett, the rector's son at Chaffcombe, Somerset, was Mary Dolbiar, ~~the~~ a Devon yeoman's daughter of Colyton parish.

Mary issued from a long line of yeomen dwelling in Dorset and Devon during the combined reigns of the Tudor and Stuart kings 1485-1649. This time span embraces the beginning and flowering of the modern age in England in general, and of the English Reformation in particular.

Mary Dolbiar's earliest identified forebears were born during the reign of the first Tudor, Henry VII. During this period the Age of Exploration began, when the great discovery of Columbus compelled the Pope to divide the known and unknown New World between Spain and Portugal to prevent bloodshed.

Not to be outdone, England in ? 1507 ~~1407~~ through the efforts of John Cabot also laid claim to North America which was to become the basis for transplanting dissatisfied British subjects in the ~~American colonies~~ New World.

This "New" England in turn was to become the home of Mary Dolbiar and Jonathan Gillett's thousands of descendants.

The English Tudor period would be remembered in history as a lusty roistering era. It was nothing for kings to be poisoned, queens to be beheaded, recalcitrant churchmen of one persuasion or another to be burned at the stake for whatever convictions or heresies they held.

As learning increased, so did the worldly tastes of men who took delight in lewd theaters and filthy books, in alehouse and at cruel sports.

Students gleefully swilled at college as did the clergy at alehouses, hardby church and vicarage. Women were for sale in court and tavern, while their more innocent sisters were deflowered in Maypole romps. Bribery abounded as did fraud in government and marketplace. Nobles and peasants alike pursued greed.

In Mary's earliest known ancestors' day, the decaying medieval manor system brought about significant changes in agriculture. The shift from open field farming to enclosure of land holdings elevated farming from mere subsistence to substantial profit for the industrious yeoman. As Henry VIII persecuted stubborn Catholic ~~farmers~~ landholders and dissolved monastery lands in his attempt to free himself and his kingdom from the Papacy, the clever yeoman could lease even larger holdings from the Crown. If Protestant.

Often only a thin line existed between a well-to-do yeoman and a gentleman of substance, both with great landholdings.

But most yeomanry, like the Doelbiars were farmers of smaller holdings. Working the land themselves, they dunged fields, protected grain from crows, and threshed barley for malt for thier daily ale. These ~~held~~ had fewer cattle and less grain to hoard which had caused prices to rise, of course, raising the ire of the righteous parson who objected to profiteering at the expense of the hungry poor.

These small farmers lived more simply than even the lesser gentry - in smaller cottages, wearing their tin buttons (not silver) on rustic russet, and sat farther back in the Church, leaving the favored pews to rich yeomen and the gentry.

Goodwife Johan Sampson of the Hawkechurch yeomanry of Mary Dolbiar's lineage must have enjoyed considerable substance in life, for in death she bequeated to the church 6s 8d to insure a proper burial within the church rather than be interred in narrow plots outside as more common folk.

Not for her was the dank charnal house; not for her bones tossed higgledly-piggledly 20 years hence to provide space in the burial plot for Sampsons to come after!

Johan generously bequeathed a Dorset ewe to each of her grandchildren to begin wool producing flocks of their own. For wool had become the basis of the textile indutry in Southwest England, and hence its very economic survival.

One granddaughter, AGNES SAMPSON, ~~to~~ benefited from Johan's estate (which also included landholdings for the eldest son), and for the other children ~~other~~ assorted livestock, some silver and brass, and her kirtle and gown ~~was Agnes Sampson.~~

This Agnes, Mary Dolbiar's grandmother, wed Robert Dolbiar in 1563, early in the reign of Elizabeth I who, though only occasionally lopping off heads including that of her niece Mary Queen of Scots, succeeded in singing and dancing her devoted subjects right into Merrie England. Perhaps it was this frivolity which earned her the name of Good Queen Bess. Or perhaps it was because she moderated somewhat the affairs of State and ~~Religion~~ Church begun by her father Henry VIII. In any event, her subjects loved her with devotion.

This Agnes Sampson, grandmother of Mary Dolbiar, was not the notorious Agnes Sampson hanged as a witch in 1591, although both lived at the same time - one in England and theother in the Scotland of James VI. Numbered among the Scot Agnes' crimes were her witch

confessions that she kissed the Devil under his tail, and of her unsuccessful efforts in collecting black toad venom to smear King James in her attempt to murder him.

All four of Mary Dolbiar's grandparents can be identified by name and location, yeomanry of Cadhayne and Colyton parishes of Devonshire. They all were baptized, married or buried from the church.

Both of Mary's grandfathers were churchwardens at St. Andrews - John Mytchell being elected to that post in 1596 with Robert Dolbiar's election earlier in 1579. Their election by Colyton parishioners at the Easter annual meeting would indicate both their standing in the Church and in the community, if only for the designated year or so.

In general the more prosperous yeoman was elected to this office, as the more worldly gentry had others things to do with pen and sword, at hunting and hawking, ~~or~~ and in London at the tobacco shops and theater.

The churchwarden's two-story houses contained several rooms for children and servants. Here they dined on roast meat at Sunday and Thursday supper, and on fish for two days a week as mandated by law to keep alive England's fisheries. They wore knitted woollen hose by mandate to keep the looms active, and perhaps even owned velvet breeches and the silken doublet as befitted a church warden on a Sunday.

The churchwarden's churchly task was to make decisions regarding parish affairs, thus freeing the parson for the pulpit:- Collecting tithe hens and misdemeanor fines for swearing and drunkenness, which monies plus those collected for negligence in Anglican church attendance went to alleviate the sufferings of the poor. To these latter unfortunates he could lease a church cow, or obtain lodging for the forsaken elderly. As an ecclesiastical power in a political

unit, he could force the bastard's sire - if and when identified - to support babe and mother with his own hard won 8d per week lest these defenceless ones become public charges.

His too was the responsibility of keeping the church repaired, the bells ringing. He hired the dog-rapper to whip stray canines out of the nave, and hired a schoolmaster for parish lads and lasses.

Not the least of his duties was collecting pew rents he himself allocated according to social rank. He would, of course, assign himself a desirable pew near the gentry for his own. Rest assured that the Mytchells and the Dolbiars sat up front, ~~at~~ if ~~least~~ only while their sires were churchwardens!

But these good men were vexed, to the ~~bottom~~ core ~~of~~ their righteous souls over the church wrangling ~~over~~ in pews' selection. Mary Dolbiar would see that same unchristian spirit in the New World, for Pharaisism ~~did~~ had not fallen with Jerusalem when the Roman Titus razed it.

In 1579 when Robert Dolbiar~~'s~~ was elected churchwarden at St. Andrew's, the Anglican Church had not yet stabilized, especially in rural England like Colyton where Satan held high court as he did ~~elsewhere~~ whereever there were undrained fens, or abandoned monasteries. The less experienced Protestants ~~were~~ seemed less able to exorcise the Devil than had been the case with earlier Catholics with their holy water and incense. ~~That year, of~~ In 1579 16 witches were reported living ~~over~~ in Essex. All were poor and immoral crones who kept black cats, black toads and blackbirds. Three of these were hanged with the remainder barely escaping with their miserable lives.

1579

Dolbiar

By 1590, just 6 years before John Mytchell formerly of Barretshaye was elected churchwarden, all England churches had become officially Protestant. The Book of Common Prayer was the required liturgy with all other religious ritual strictly forbidden. Elizabeth I abolished the Catholic Mass; henceforth all Englishmen were required to attend the Anglican Church on pain of being fined a shilling for each offense of non-attendance. Consequently, Mary Dolbiar would not find it oppressive in years to come in the New World when her bridegroom ~~husband~~ Jonathan Gillett would be elected later as constable to enforce the law of church attendance, and other laws the Puritans enacted to govern ~~strengthen~~ their ~~'city set on a hill'.~~ ~~village~~ Christian village.

During the reign of Elizabeth I, it had been ~~was~~ the Catholic who suffered persecution, he being the one now unlucky enough ~~now~~ to be imprisoned or slain, as had been the Protestant in the Marian reign of Tudor Mary. Many Papists survived despite of the CROWN.

Nor could Queen Elizabeth prevail against those other non-conformists, the "Puritans" (so called in derision since 1564) some of whom had fled Bloody Mary to seek refuge in Calvin's Geneva.

These so-called Marian exiles upon returning to a safer England acknowledged ~~their~~ Queen Bess as head of the Church of England (if only to bar Romanism and all its trappings), but detested religious control by the State, aspiring in fact to control the State by Religion - namely, theirs. The Purita
aim was domination, not toleration, both in Eng. & in New Eng.

This ideological conflict of whom should control what —— Church or State - provided the mindset for New Englands ~~America's~~ Roger William's dissent in the Mass. Bay Col. His advocacy of complete separation of Church and State in 1636 got him banned from Boston, and he fled to the Narragansett Indians ~~and~~ to make a Providence in the dead of winter.

In New England the Gillett brothers and their families, and Mr. Phelps and his family would in only 3 years have cause to remember dissenter Roger Williams in their own uneasiness with the Boston oligarchy which set Rev. John Warham to leading his Dorchester congregation on a 100 mile trek thru a vast ~~Mass.~~ wilderness to begin anew their own holy experiment in the lower Connecticut Valley.

In England Good Queen Bess despised Puritan dogmatism even more than Catholicism, for Puritan dogma held to Calvin's stern doctrines of predestination, election, damnation, and Old Testament vengeance. And control.

She hated more particularly John Knox's brand of Calvinism as that divine held great scorn for famale rulers, especially Bess herself and her niece Mary Queen of Scots. Altho ELizbeth ~~herself~~ ultimately had niece Mary Queen of Scots decapitated, she hated ~~as~~ John Knox no less. She consequently gave her staunch supporters a free hand to check Puritans, and check they did, As did the later Stuarts.

Devon, the county of the Dolbiars and Mytchells of St. Andrew's Church at Colyton, was a well known stronghold of Puritanism. in the early Stuart period of Mary Dolbiar's time. Evidence shows that ruling Puritan gentry here tended to be wealthy Oxford-educated squires of great landholdings. Sir Henry Roswell, Puritan sympathizer & high sheriff of Devonshire & Sir John Yonge of Colyton were known to be strong supporters of Rev. White's ventures in New World Puritanism.

More than nominal Puritans, many of these gentry lived the comparatively austere lifestyle of the Puritan, whose duty it was to combat sin everywhere and keep himself unspotted from the world. The close cropped hair of Sir Francis Drake (nephew of the great sea captain by the same name) left no doubt about his calling and election sure. His Lady Joan attired herself in the Puritan way as well. Sir William Strode championed godliness in the House of Commons as did other Puritans in that legislative body, promoting laws against extravagent dress,

sexual sins and drunkenness. Lady Mary Strode's apparell was so modest as to evoke laudatory comment by the Puritan divine who preached her funeral.

The Puritan hope was to "purify" the Anglican Church of "Romanism," the most visual vestiges of the Papacy. Puritans viewed the Common Book of Prayer as being culled from the "Popish dunghill, the Mass Book". They denigrated other Anglican practices as clergy wearing white surplices (hence their severe black) while reading the service. Anglicans read prayers; Puritans improvised theirs, and ~~not eager~~ were not overly prone to kneel while doing so. Some Puritan rebels went so far as to openly leave the Anglican communion but not without punitive measures taken by State appointed ~~ordained~~ overseers of the flock, and as "Separatists" set up individual congregations.

else-where in Intr.

Is this what happened to Rawkey Dolbiar, Mary Dolbiar's father? Second generation St. Andrew's born and bred, he never enjoyed a churchwarden election at St. Andrew's at Colyton as did his own father and father-in-law before him. Why not?

Could it be that he and his family subscribed to one of these private Puritan chapels, or were at least Puritan sympathizers?

The aforementioned Sir Henry Rosewell was one Puritan squire in Devonshire who tried to leave the established church to exercise freedom of worship ~~in~~ according to the tenents of the "true religion" of his mind. Unimpressed with his leavetaking was his Bishop ~~Laud~~ who haled him before the High Commission to answer to charges of converting an abandoned monastary oratory into a private chapel with its own domestic chaplain of Puritan persuasion, which was strictly illegal of course. Although Esquire Rosewell protested the

invasion of his privacy and conscience, Bishop Laud required him to attend public worship at the parish church - at least part of the time.

How did it happen that Rawkey Dolbiar of St. Andrew's gave consent to his daughter Mary to wed the Puritan Jonathan Gillett in 1633, if he were not a Puritan ~~in~~ sympathizer himself?

If indeed he did, for Mary at this time was 26 and enjoyed some yeomanry freedom in mate selection. It was the heralded gentry who looked more to being well-born and well-heeled; hence their marriages were arranged accordingly, without necessarily full-hearted approval of the espoused couple.

How and when did this country couple meet? At one of these clandestine chapel services? Or could it have been through the influence of Rev. John Warham, of Crewkerne, now pastor in the Mass. Bay Colony at Dorchester?

According to Some family historians

2. Mary Dolbiar was a niece of this ~~preacher, formerly of~~ Somerset Crewkerne parson. Churchwardens in this Somerset place ~~were~~ had been disciplined by their archdeacon's court for permitting Rev. John Warham's subversive Puritan farewell sermon in Crewkerne. And here Bishop Laud silenced him, thus driving him out to ~~into~~ a more tolerable clime in the New World. Or so it was believed at first.

~~another of the writer's Mary + John ancestors~~

~~Mr. William Phelps may~~ also ~~have~~ lived ~~at Crewkerne~~ . . . . .

Mr. William Phelps, another of the writer's MARY AND JOHN ancestors, also had lived at Crewkerne. Here he baptized 5 of his sons, two of whom are direct ancestors of the writer, namely Samuel and Joseph as seen in the matrilineal lineage of my 6th generation Gillet ancestor - AMASA⁶ Gillet born ca. 1787 in Granby, Connecticut, died. 16 Dec. 1843 at Norton, Ohio.

Had Rawkey Dolbiar ever dreamed as a strippling of 17 that the naval losses of Phillip of Spain was making possible this very March of 1634 the departure of his daughter Mary for New England, to forever forsake comfortable Colyton for a wilderness 3000~~0~~ miles across the sea - one short on bread to spell tabled wild game and long on sickness and doubtless Indian troubles? This defeat of the Armada had made Beloved England the mistress of the Atlantic.

Sadder Mary's going than even that of the end of Queen Bess' long reign of 45 years, and of herself, and of Merrie England, leaving her subjects powerful and Protestant and perplexed over heresy this and heresy that.

But for Mary Dolbiar to have her children in this New England was a God's blessing, even to England, for British overpopulation was threatening the existence of all. In the New World across the Atlantic there was no dearth of land to feed her little ones to come. ~~on.~~ There Mary's issue would survive and thrive.

Just what tragedies would have to be endured for this survival, Rawkey Dolbiar had no way of knowing in 1633.

At 62, he believed these unborn grandchildren of his would surely escape the crimes and great evil plagueing England all his years and those of his fathers. During Queen Bess' reign alone there were no fewer than 260 capital crimes, ranging from poaching to buggery to witchcraft. ~~In~~ During her reign 81 witches, all women, had been executed; over in Spain and in Calvin's Geneva they did worse — burned them at the stake. In any one year Merrie England could expect to hang 800 offenders of one kind or another; many more were whipped, or had their tongues and hands cut off for lesser crimes.

Although Southwest England had fallen on hard times in the last decade, his coffers still held a coin or two. Three crop failures and the reduced demand for wool had not completely ruined him. There would be pennies to remember the poor at the wedding feast, respectable yeoman that he was far above the field hand's few pence and found.

He ahd his sons - Robt, Cornelius, John all gotten in autumn and herself Goodwife Dolbiar carrying them the dark months of winter w~~ith no greenery~~ managing to survive, the three of them - put aside the harrow and the sowing seed freshly limed and sulphured to discourage nibbling mice. They must ready themselves in decent ~~clothes~~ breeches and ~~bodkins~~ for the church wedding where the poor unproperly clad could not come.

At 57, Goodwife Dolbiar, mother of several children still living and mistress of a servant girl, would be more wearied than worried on that March day in 1633. Drums and casks, laboriously filled with naperies, a bedtick of goose feathers from her own gaggle, dried food stuffs, and secured against salt water and ship rats, had been carted off to the wharf at Weymouth.

She kept one eye to the skimmed milk curdling for fresh cheese, and another on the gingerbread baking for wedding sweetmeats. The fat duck was plucked, the fowls boiled for the table. possibles

Mary had already packed some keepsakes, a white jar w/ blue lines and the somber wear of a Puritan wife - an old garden cloak, and for the Sabbath a gown of subdued color with very small ruffs. And the bundle of medicinal potions - white lilies for boils, flaxseed for phlegm, and water parsnip seed for freckle removal. 'Twas said they had more sun over in New England.

The wedding dress ~~had arrived~~ from the gown makers ~~and~~ was now closeted. Mary's ~~her~~ sisters helped her put it on. With her long hair combed straight, wouldn't she look grand beside Jonathan Gillett clad in his new breeches and handsome doublet, ? his belt thrust through with a sprig of rosemary, the country symbol of manly virility!

Oh, the wedding would be most proper! The procession to the church with her fair brow garlanded with wheat ears from last harvest, bosom not overly exposed as styles dictated in most church weddings.

The feast after the vows read by the vicar would do a gentleman proud! Brides'-cake aplenty and mince pie ~~pungent~~ pungent with Orient spices. The poor would recive their pennies and small ale as parish bells rang, ~~pealed~~, and healths were drunk all aound. if Jonathan did not object.

Not a church member yet

Oh, it would be a jolly occasion, even though Jonathan was more somberly Puritan than herself. There would be simple dancing on the green with lutes playing and pipers' piping on this 29th day of March, her bachelor brother dancing with some fair maiden,

And then would come the brave but sad goodbyes. Forever! To mother and father, to Robert and little John, to dear dear Cornelius,

Behind Jonathan upon a pillion, her arms clasped about his waist, they would ride the borrowed horse to Weymouth harbor, leading the pack-carrier by a rope. After a night at a respectable wayside inn they would see to the lading of their small cargo (for which Jonathan ~~was~~ had been dearly taxed), and take ship on the Recovery of London with Stephen Terry and his bride Joan, ~~wen~~ whom they ~~were~~ planned to meet at the quay.

With square sails ~~full rigged~~ unfurled, their vessel would catch favorable winds to ease them all onto great ocean swells for the wonderful land of promise far across the Atlantic.

x x x

Dolbiar

And so they brought themselves to Weymouth harbor in 1633. Not to flee England, but to take her - deare England - - with them. In drums and casks and hogsheads. In head and heart and spirit.

Baggage of hard goods, and of cultural heritage. Laded together aboard the Recovery of London.

Pewter plates, and an alloy of political and social beliefs - the divine right of kings, the rank and privileges of gentry.

The musket, and the hope to Christianize the State - by law where possible; by force when that method failed as the Crown had ably demonstrated.

The plough, and the Geneva Bible of Calvin, which opened up both the Old and the New Jerusalem and at the same time narrowly furrowed their attitudes about the place of women and children

Comfrey for broken bones, and psalms for broken hearts.

Rosemary and thyme for the cooking pot, and a yeoman's experience in dunging fields and planting orchards.

Hard cheese, and the work ethic - driving themselves hard to survive, and even to get ahead by Divine providence.

Somerset cider, and criminal codes and witches.

Paper twists of Araby spices, and the zest to plant a "new" Eng.

Swine, kine, and the Sabbath.

These were the ~~English~~ founding saints, frail & very British, of Twelfthtide and twinings, of peason and furmenty pot. And in their loins hid generations to come and conquer an untamed continent from sea to shining sea.

This was the baggage they brought to the Recovery of London. The last day of March the ship slipped her moorings and ~~headed~~ WARPED passed caravels from tropical waters where ~~its~~ their sailors had seen mermaids, and, once passed the Channel, sail full-rigged into the open seas.

Records show that Jonathan had to pay dear taxes on the hard goods sent below to the ship's hold. ~~was later~~

Other records show he ~~was~~ and other kin was later to pay dearly for the other baggage as well.

in Progenitor Section

Would the courage of this newly ~~married couple~~ wedded Johnathan & Mary Gillett of 1633 have faltered had they known the personal price to themselves and to their unborn which must be paid for establishing this New Jerusalem in this unmarked wilderness? —

— While ~~they~~ this couple yet lived, two of their sons, ~~the third and fourth,~~ would die in Indian raids on new settlements ~~along the~~ up a wilderness river, and ~~2~~ several of their grandchildren would be captured by ~~an~~ Indians ~~party~~ and spirited away into French Canada.

? TIME – In due time their descendants would number 234 great-great grandchildren. Could it be possible that several of these would rise up against deare England in armed revolt? They could and did, in the American Revolution. Included among these was JOSEPH⁵ GILLET – (ov

And two generations after the Revolution ~~later,~~ another of Jonathan & Mary's descendents ~~from their loins~~ would help define and polarize the slavery issue and be hanged for it - in the person of fanatic or hero depending on your point of view, OLD John Brown of Ossawatomie - on the eve of the great conflagration to be known as the Civil War between the states of ~~in~~ the U.S.A.

Not only would ~~their~~ Gillett seed suffer in these other holy experiments, but also would those of other passengers aboard the Recovery of London. Their friends Stephen and Jane Terry would lose a ~~daughter~~ daughter and a grandchild to an Indian massacre. But even before these Indian troubles, the female descendant of another Recovery passenger ~~aboard~~ ~~the Recovery~~ would be hanged as a witch at ~~Windor~~ WINDSOR, the village on the Connecticut yet to be carved out where all these would reside ~~in~~ as a new congregation under the leadership of Rev. John Warham.

? young or gilbert

Now wending their precarious way thru towering mountains of ice over the Grand Banks famed fishing waters, portents of this nature would have caused ~~anyone~~ any of ~~them~~ those on the Recovery to seek succour from the Geneva Bible with the cameo on its leathern cover: "God is my sheephearde, therfore I can lack nothying . . thy rodde and thy staffe be the thynges that do comfort me."

x x x x x x

([illegible])
the writer's GGGG grandfather, born 4 June 1753 in Simsbury, Conn., and died 7 May 1836 in Norton, Ohio. He served with Col. Pettibone's 18th Regiment of CONN. (Pension File # W7524). His story is related in further detail later in this narrative. Joseph's 2 younger brothers also marched with this Regiment at various times: Pvt. Elijah^{5} (Pension File # 17436) did his tour of duty at Peekskill, N.Y., and later guarded ~~captured~~ Tories at New Gate Prison in CONN. His brother Pvt. Benoni^{5} entered the war at age 16 and fought with CONN. companies, and afterwards chose to remain in the place of his birth – CONN. But Joseph^{5} + Elijah^{5} chose to emigrate to the new frontier called OHIO.

Joseph^{5} Gillet (1753–1836) was the great-great grandfather of my own great-grandfather FREEMAN^{8} ZACHARY GILLET (1848–1933) whom I personally knew as pioneer on Kansas land which has been retained in ~~the Gillet~~ our Gillet family to this day; I inherited it in 1979. FREEMAN^{8}'s own father HOMER^{7} GILLET
(1824-1904) of NORTON, OHIO brought his family into Kansas Territory in 1859 to take up farming on Big Creek. All his days here he was known locally as "the CONNECTICUT YANKEE," although born in Ohio ~~and~~ never had been to Connecticut. What personality trait identified him with that ancestral location? But why not? His direct ancestors had dwelt in that Colony + State for nearly two centuries (1639–1817). ~~[illegible] in that colony and~~

return back to Steven Jerry

ORIGIN

SOME PASSENGERS ON the RECOVERY OF ~~LOND~~ LONDON
departing Weymouth, Dorest, ENG. JUNE 1633 1634

† 1. JONATHAN GILLETT & bride, MARY DOLBIAR :- Chaffcomb, SOMERSET / Colyton, DEVON
2. STEPHEN TERRY & " , JANE HARDY — DORSET
† 3 ROBERT DIBBLE & wife — Glastonbury, Somerset
4. NATHAN GILLETT - bro. of Jonathan (probably an error)
* 5. JEREMIAH GILLETT — " " " (possibly)
6. JOHN ALDERMAN
7. JOSEPH ANDREWS (ANDROS)
8. THOMAS BASCOM, w/ wife & 1 child; set. Windsor CT & Northampton, MA. — DORSET
9. MARY COGAN (w/o John of Boston) — DEVON
10. ANTHONY EAMES, w/ wife & 6 children — DORSET
11. ROBERT ELWELL
12. JOHN HARDY - bro. of JANE HARDY TERRY. set. Salem, MA. — DORSET
13. SARAH HILL, w/o Wm. of Fairfield, w/ 4 or 5 children — DORSET
14. HEZIKIAH HOAR of TAUNTON Taunton cousin of ROGER CLAPP — DEVON
15. MARY JOURDAIN, sis. of SARAH HILL above, age 40 — DEVON
16. THOMAS LONG
17. THOMAS NEWBERRY w 2nd wife & 7 children. (1st wife d. 1629) — DEVON
18. DANIEL NORCUT
19. ELIZABETH PARKMAN of Windsor, mother or sister of ELIAS PARKMAN
20. JOHN PHINNEY (FINNEY)
21. DAVID PHIPPEN of Boston w/wife & children — DORSET
22. JOHN POPE of Dorchester, MA.
23. THOMAS SHAW
24. MILLICENT EAMES
25. THOMAS WAKELY of Hingham, Ms.
26. JOHN WOLCOTT, & 2 daughters

† Direct Ancestors of the writer, Gladys M. Dodd

FROM "PASSENGERS OF THE MARY & JOHN, VOL. 23, p. 18:—

* Jeremiah Gillett is thought to have been in the Pequot War 1637, then returned to ENG. ca. 1641. His son Jeremiah jr came to Am. 1679 to claim his service grant in Simsbury, C

Gladys M. Dodd's KNOWN PROGENITORS COME TO MASS BAY COLONY in the PURITAN MIGRATION OF 1630-1640

DATE	NAME	ENG. ORIGIN	SHIP	FIRST SETTLED
1630 1.	JONATHAN GILLETT - 1st trip	Chaffcomb SOMERSET	MARY + JOHN	DORCHESTER
1635 2.	" " - 2nd trip	SOMERSET chaffcomb	RECOVERY OF LONDON	"
8.	w/ wife MARY DOLBIAR	Colyton DEVON		"
1630 3.	MR. WM. PHELPS		MARY + JOHN	"
1630 4.	MR. E GRISWOLD		" }	"
1635 5.	ROB'T DIBBLE + wife	Glastonbury SOMERSET	RECOVERY OF LONDON ?	—
ca.1638. 6.	THOS. CORNELL + wife REBECCA BRIGGS	Sabbron ESSEX		BOSTON
7.	AUSTIN			

Gm D's Puritan Progenitors in Mass Bay Col
Introd to DORCH. To include all Ancestors living here
From 1630-35 at Dorchester

Source Early Hist of Boston
G922. 3744
B65 Vol. 4

1. Wm Phelps arr Mr J 1630
~~1633~~ 7 Sep 8 Oct - Dorc. laid out boundary lines Oct 1633 as Dorc org. 1st town meet 8 Oct he was selectman; owned land + ~~owned~~ had ~~had~~ 2 milch cows, grazing on ~~swamp grass~~ on salt marsh; Was "pale fence viewer" in '34 + Jly '35 given permission to fence ~~[illegible]~~ in his 2½ A of dry ground. Elected selectman again in Nov. 1635.

2. Robert Dibble (father of Thomas arr — 1630 on ? RECOVERY OF LONDON ?
1635 - son Thos. owned land at Dorc. ca 30A + given 1 yr to build his house on it. Goodman Robt D also landowner was chosen bailiff in '37 or '38 + again in 1640. His job included levying fines on straying livestock - 2d for cow, horse, or hog, but only 1 penny for a goat. In 1641 he signed a petition to support the establishment of a school. He was still in Dorc 1646. But son Thos — ??

3 Griswald - ?

4. Jonathan to Dorc · 163-. In 1635 Apr + '36 bought land Fox Point ~~but~~ sold it by 20 June 1638 - to go to Conn??

Puritan Ancestors in early Ms Bay Col. settling elsewhere other than Dorchester.

HOYT
DEEBLES
GILLETT
PHELPS

‖New Info

Dorchester Progenitors

Simon ~~Hoyt~~ NO ~~1~~, ~~3~~, ~~5~~, ~~6~~, ~~10~~, ~~11~~. [See Wm Phelps]
placed in CORNELL DOC.

?
M+8
came on

ROBT Deeble, ~~13~~, ~~14~~, 37, 38, ~~40~~, 42, ~~106~~, ~~286~~

Dec 1635 has grown son Thos., own land, & Thos. has 1 yr to build house
have 30 A together by Jan. & by 1637 2 A.
1637 or 38. ROBT ~~Chosen~~ bailiff for 1/2 yr. again 1640 to levy fines - 2d for im-
pounding cow, horse or hog, And 1 penny for goat. Called
"Goodman". 1639 - Robt gr 1 A land joining home Lot. Town to have wood.
1641 - supports school (he can sign his name). Robert Still in Dorch in 1646.

~~BARBER~~ ~~32, 250~~, 253, 284, ~~321~~

REC. RELATING TO THE
EARLY HIST. OF BOSTON
G929.3744 B65 vol 4 [DORCHESTER]
Gillett, Jellett ~~11~~, ~~17~~, ~~18~~, ~~35~~, ~~321~~
Phelps ~~1~~, ~~3~~, ~~4~~, ~~9~~, ~~10~~, 12

GILLETT, JONATHAN.

p. 11 (apr 1635) Jonathan – permission to fence 1/2 A. has "cowes", has ~~lives~~ marsh lands at Fox Poynt. Neighbors – Geo Minot & Widow Purchase
p. 17 (1636) has 2 A ~~marsh~~ meadow next to Richard Callicott. 1636.
p. 35 20 June (1638). Refers to land "Which was once Jonathan Gilletes & also 4 A of salt marsh neere to fox poynt"
1638 [Note: Jonathan must have sold by Then (So. of June 20, 1638) to go to Connecticut]

PHELPS, Wm. and Hoyt, ~~Si~~mon

3 Apr 1633 p 2. Richard Phelps mentioned as land owner, also Wm. who has 2 milch Cows + 40' + Simon Hoite also w 2 milch cowes + 40'. [Footage allowance @20' per cow]
8 Oct 1633 Wm Phelps a selectman w Geo Hull + Thos Ford etc.
" " Symon Hoyte appt fence viewer
6 Jan 1633 SH " " rec. marsh & swamp. Called "Goodman".
Febr. 1634 SH " " allowed to have 1 bull. p 10.
" Wm Phelps "pale" viewer
Jl. 1635 Wm Phelps gr fence in 2½ A dry ground
Nov 1635 " " a selectman.

Note: { Jonathan Gillett & Wm Phelps disappear from rec. after these dates.

NOTE -

"Dorchester" section
should begin w/ my
progenitors JG, EG, WP

+ go on to include
all Ms Bay Col
prog. as T.B., T.C., RA
before moving on to
CT. mig. in 1638?.

Anne
Hutch Rog Wm

About Jonathan
PROB: MR Wm Phelps
MR. E GRISWOLD
+ their GOV WINTROP
pastor JOHN WARHAM AND DISSODENTS - ROGER WILLIAMS
ANNE HUTCHINSON

SEC II

Rewrite this single spaced section

DORCHESTER SOJOURN: 1633-1636

The "Recovery of London" dropped anchor in June at Dorchester landing, ~~now~~ then the largest town in New England. From the ship Jonathan Gillett marked the changes - ~~the meeting house palisaded~~, the meaner dugouts replaced by decent frame houses. Roger Ludlow, grandee owner of the "Mary and John" of 1630, lived in a substantial house. (not Roger Clapp)!

Leading his bride Mary bearing now the fruit of their union down the wharf, ~~he~~ Nathan afterward supervised the unlading of their goods brought from home. Too late this season to put in a kitchen garden of parsnips and carrots, or to sink the mattock to hills of Indian corn. They would not starve, not with the contents of the casks, tideland provender of clams and eels, and the river running salmon. In autumn the fowling piece would put goose and pigeon on their ~~pewter plates~~ wooden trenchers. A purchased swine for winter would help out.

Dorchester was still largely populated with the original "Mary and John" passengers. Pastors Warham and Maverick held forth ~~at the meetinghouse~~. in welcomed homes for meeting.

Ludlow - (OVER) - ?
Mr. William Phelps had helped to lay out boundary lines. In Oct. 1633 - the settlement Dorchester organized the 1st town govt in the Col. town meeting.
Gallop
Tilley
~~Matthew Grant~~
GRISWOLD
brother Nathan

?

Ludlow, Wolcott and Newberry held patents to considerable holdings. In time Mr. Newberry of Dorset gentry and considered affluennt even there, was granted 280 acres of prime arable, marsh and meadow land. Jonathan Gillett on the other hand being just an ordinary settler received only one-half acre house lot along the village lane as did the other~~s~~ humble, + ~~but~~ even his "great" lot here would amount to only four acres on Fox Poynt, ~~salt~~ SALT MARSH for grazing his cowes, not 16 acres like Ludlow on Squantum Neck which in time increased nearly ten fold.

In the spring of 1635 Jonathan received permission (permission was needed for every move) to fence in that home lot, adequate in size for fruit trees, ox shelter, and a pen for the sheep and poultry. Here Goodwife Mary spun threads for woollen garments for the children coming on - the little namesake Jonathan the following December, ~~and~~ twins Cornelius, named for her dead mother and thus not an O.T. name, and Mary, ~~thought to be twins~~, ~~born~~ came a couple years later.

From this home place ~~he~~ Jonathan Sr. drove his "cowe" to Henry Wolcots where a communal herdsman assembled livestock to lead them out to the salt marshes for grazing, and to bring them back again with a ~~grand~~ loud blast from his horn.

One Friday per month~~s~~ was set aside for military drill, for both pirates and Indians bore watching. ~~were known to be not entirely peaceful~~. The Dorchester militia was led by Captain John Mason, who had had experience with pike and matchlock musket in the Netherlands. This training and practice ~~xxxxxxxx~~ would save the Connecticut colony, (where most of the Dorchester families eventually moved) from Pequot cruelty and torture at terrible loss to themselves. Brother Nathan Gillett would soldier in this war.

To take part in colonial government, it was necessary for an adult male to be in good standing in the church. He had to sign the covenant and live uprightly, which is to say he must evidence God's grace by being a "visible saint", clearly demonstrating saving grace by clerical measurement, + accepted into the church by a show of hands from the membership.

Jonathan must have demonstrated his "election" to Puritan scrutiny satisfactorily for he became freeman in May of 1635, one year after his brother Nathan qualified for the same. In 1634 Nathan would

Ludlow ~~had~~ was Dep. Gov to Dudley in (634), & hoped to succeed him.
A power in the settlement; ~~& no one~~ not one to cross in opinion

Dorch

likely have voted for Dudley ~~as governor of~~ over Wintrop to govern the colony. Neither Jonathan nor Nathan qualified in 1631 as did Mr. William Phelps and Stephen Terry when the Bay colony opened the franchise to 116 non-investors, because possibly they were not family men then (neither was Terry who, however, was well connected in England to Rev. White), or perhaps because they were indeed indentured servANTS. Or maybe they lacked personal piety, although the brothers were among the few passengers aboard the "Mary and John" to have come from families of strong Puritan convictions.

1635 Jonathan may have voted ~~Jo~~ Mr. Winthrop for governor. He probably helped elect Mr. William Phelps as deputy to the General Court. That was the year a hurricane hit the Bay Col; the corn was lost in floods. (yr)

Drums called the worshipper to Mr. Warham's ~~church~~ meeting house to sing Sabbath psalms, and to receive the Lord's communion once a month. Palisaded now, it was ~~strongxx~~ deemed strong - a place to worship, and to conduct village business. At the town meeting here, freemen elcted members to the General Court. The church also provided storage for valuables brought nightly for safe keeping. Not that Jonathan and Mary had much of value besides the babies. The Geneva Bible they read nightly at family prayers and the blue and white jar brought from England both would be kept as heirlooms by family members for many generations to come.

This tightly knit village system made for a strong community, unlike the lone farmstead to come later on with its isolation and independence. Civic cohesiveness abetted the strong arms of the church. Any opposition to either government or church amounted to treason and heresy at one and the same time. These came to mean the same thing.

Neither Jonathan nor Nathan Gillett in the New World truly exercised freedom of worship - no more than did their Puritan father in England whose Chaffcombe appointment was controlled by the Crown, hence the state Church of England. The Somerset parson, Rev. William Gillett and his children remaining there, especially Elias who had just received his M.A. at Oxford in preparation for the clergy (MINISTRY), must fulfill certain obligations to the state church, especially in the matter of taxes. Rev. William Gillett's "living" itself, of course, still came from glebe lands and tithes, both state owned.

In New England even less room was made for diversity of religious opinion and practice. Nonetheless dissenters of a different stripe made their threatening appearance among the Puritan dissenters, lately of England in hopes of escaping the persecutions attending their own dissidence ~~there~~.

One notable dissenter - the famous Rev. Roger Williams - had arrived on the Lyon (Lion), the "lemon-juice ship" which saved the colony from scurvy. Williams was fresh from Cambridge University that year of 1631, + an ordained Anglican cleric. Described then as amiable but zealous, this Salem pastor held to a separatism more extreme than even that of the Boston divines who were decidedly non-Separatist at first.

Some of ~~his~~ WILLIAM'S views were deemed merely peculiar - namely, that (1. an unregenerate person should not bear the title "Goodman" unless he were truly "good", not simply a yeoman as the title implied.[1] (2. an unregenerate man ought not to pray in the company of the unregenerate, including family members falling short of this experience of grace.[2] One wonders who, in Roger's view, was qualified to make this discernment? It is known that he eventually eliminated all from partaking communion with him except his wife,[3] and he was the judge of that. At last he became a "Seeker" himself, doubting all religions in search of a true one which he never found.

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[1] Morgan, Edmund S. The Puritan Dilemma. Boston: Little, Brown & Do. p.121.

[2] Ibid, p. 125 [3] Ibid, p. 131.

ROGER Williams

Dorch

Gov. Winthrop, among others, was horrified with other dangerous opinions held by the man he earlier limned as a "godly minister". Rev. William's "strang opnions" which caused great "controversie" among both civic and religious leaders were those which challenged their authority. Land patents, Roger argued, belonged to neither the King of England nor to the Bay Colony to grant as they deemed proper; the land must be purchased from the Indians, the true owners thereof. He further believed that no magistrate had authority in religious matters, especially in requiring church attendance on the Sabbath. (Perhaps the religious leaders ~~had this~~ should have this authority).

Grieved leaders could not dissuade this "amiable" man of conviction. Nor ~~even~~ could Rev. Thomas Hooker, parson at New Town (Cambridge) and considered orthodoxy's most able speaker, ~~could~~ persuade him in a Boston debate.

OVER → Such ~~anarchy~~ (OVER) must be crushed. Roger Williams was ~~banned~~ exiled from the colony as a dangerous dissenter, OVER ~~but~~ before he could be shipped back to England in disgrace, he fled the bitter winter of 1636 to find refuge among the Narragansetts where upon payment to these Indians for a tract of land he became the proprietor of a new English colony - Rhode Island. Over there he continued in the separtist tradition by abandoning the practice of infant baptism among those of his followers who came to make up his congregation at Providence.[1] But he stood for complete rel. toleration. And humane treatment for Indians. (by mandate)

Rewritten on back

doubtful ? ?

What ordinary citizens Jonathan and Nathan Gillett thought of radical Rev. Roger Williams has not been recorded. Perhaps they entertained some similar feelings, for even before Roger found the Narragansetts, sentiment was being expressed about a move to the Connecicut River valley, a good 100 miles from the Boston oligarchy with its strict censureship.

OVER → 2

As good patriarchs in the Calvinist tradition, the Gillett brothers almost certainly held animosity for the female ~~dissenter~~ Anne Hutchinson whose clout kept Winthrop from the gubernatorial office in 1636, although he got back in in 1637 when she was "proved" to be a heretic.

ANNE HUTCHINSON

This menace to the solidarity of the Puritan community was the equally famous Puritan, Anne Hutchinson, who with her mild mannered husband followed their Puritan parson John Cotton to the New World. Cotton, having been silenced by his Anglican bishop for preaching ~~fee grance~~ FREE GRACE (an Arminian tenent) in Lincolnshire, arrived in Massachusetts in 1633, the same year as Jonathan Gillett and his bride Mary, only he in the autumn.

This was the same Rev. Cotton who preached the farewell sermon at Southampton's harbor in 1630 the day Winthrop launched the Arbella, the flagship of his famous Puritan fleet.[2] In the New World Gov. Winthrop and Rev. Cotton retained close ties, and it remained for the strong-minded Anne Hutchinson to carry thru with the non-Calvinist implications of God's free grace. first of women, then an inclusion of important men

With lively intelligence and charm she ~~pursued~~ brilliantly debated rel. leaders this line with a sizeable group assembled for discussions in her parlor after the Sabbath sermons delivered by Boston divines. Here she taught that the Holy Spirit dwelled within; it was He who guided the true believer. It was a doct. of inner light.

This covemant of grace, i.e., being guided by an inner sense rather than by an outer discipline of conformity, smacked of Luther's Reformation thinking that salvation came by grace, not works. Luther's followers of that persuasion came to be derided as "Antinomians". In the Mass Bay Colony Antinomianism was clearly "heresy". Traditional Puritan beliefs, on theother hand, held that God's will could be discerned only ~~by~~ through the Bible (interpreted by certified clery), and not thru the ~~Spirit~~ personal revelation of the Spirit.

[1] Ibid. p. 118-135.

[2] Morgan op. cit, 52.

#1 Such anarchy must be crushed, of course. Could the magistrates and the divines let this heretical man influence others to tear down the ~~z~~society they sought so carefully to build? The "City set on a hill" for all the world to see? The city of God modelled after Calvin's Geneva 3 gen. earlier? And his and theirs a disciplined society of virtue, a Christian state based on the Old and New Testaments, its laws largely drawn from the Old? A Bible Commonwealth with its civil government subject to those laws, religion and government blending. And with an educated ordained clergy to interpret the meaning of both? Were individual interpretation of Scriptures countenanced even in the slightest degree, discension would surely destroy the very foundations of this city of God in ~~its~~ the building! They, the elect, should know. Their right to the land came from the King's grant; their wisdom, from God.

#2 ROGER WILLIAMS was exiled from the colony as a dangerous dissenter but was allowed to winter in Salem until spring. But before he could be shipped to Eng. in disgrace he fled that bitter winter of 1636 to find refuge among the Narragansetts whereupon after payment to these Indians for a tract of land he became the Proprietor of a new English colony — RHODE ISLAND. Here he continued in the separatist tradition by abandoning the practice of infant baptism among those of his followers who came to make up ~~his~~ congregation at Providence. Here too he stood for a greater religious tolerance, and his Providence Plantation became a haven for all — even Jews + Quakers not welcomed elsewhere. As for Catholics, Charles I in 1632 had granted Roman Catholic Lord Baltimore a place called Maryland for those Christians,

return to front

Dorch

Furthermore, Mrs. Hutchinson taught, the Bay clergy were incompetent to judge the experience of God's grace; here, she exempted Rev. Cotton, her former mentor in England, much to his political embarrassment.[1] Should ~~man~~ we trust a church official, whose own chosen status was unsure (even to himself), to pass judgement on another's state of grace? (Anne, however, appeared confident of her own election.) Does outer conformity to rules regarding length of hair, frivolous pasttimes, alchol consumption, prove salvation? Should saints spy on neighbors, reporting misdeeds to certified clergy in charge of both church membership and the franchise?

Questions like these murmured by the consitutency threatened the very cornerstone of the Bay colony's existence. Anarchy was in the air — Mrs. Hutchinson had been deluded by the devil.! And powerful leaders reminded her that the New Testament Priscilla taught only one — Apollo — not 60 to 80 weekly assembling in her parlor.

Anne was clearly ~~not of~~ not in conformity with the Geneva Bible and out of order! A heretic, worse than a murderer, for while the latter can kill the body, the former kills the soul as Cotton taught.

Gov. Winthrop truly believed that God Almighty would punish his fledgling colony if he did not punish this influential dissenter. Moreover, his seat in the governor's chair was jeopardized. But the General Court, not even in its second session with Anne, was able to declare her unfit for Boston society as Winthrop claimed. It finally banned her for "lying" to the Court when it appeared she may have relented in the end.[2]

If true, it came too little and too late, for Anne, though pregnant, was banned and together with a little band of followers fled to Roger Williams infant ~~colony~~ Providence for asylum in the spring of 1637. As she had been able to attract more followers than even Williams had, ~~these~~ remaining numbers of these were admonished by the General Court; 8 were disfranchized and 75 disarmed.[3]

~~1636~~ pgs 4b, 4c, 4d, 4e
added from my CORNELL CHRONICLES
in JAN. 2011

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[1] Erikson, Kai T. Wayward Puritans. N.Y.: Jno Wiley & Sons, 1966, p. 74.
[2] Ibid, 105. [3] Ibid., 92-107.

Anne Hutchinson's following appealed to women & freemen of the business class proscribed at every turn by authoritarian ecclesiastics. Being censured by both civil & church trials, these fled Boston leaving colonial leadership to ordained clergy trained at Oxford & Cambridge, & not to be challenged by Mrs. Hutchinson now founding the new colony - Portsmouth in Rhode Island.

Included among these outcasts was another of this writer's Ms. Bay progenitors — innkeeper THOMAS CORNELL of ESSEX who arrived in Boston with wife Rebecca & 6 children only 9 months after Hutchinson's exile. His sojourn here was short. While no evidence exists that Cornell was a church member, he did qualify to set up shop — a "victualing house" (tavern). Licensed in 1637 to sell ale, claret & White wine, magistrates regulated his business as they regulated everything else in town — clothing regulations as to hat & shoe style & length of sleeve, the rule that no citizen's domicile be farther than 1/2 mile from the meeting house, fixed prices of wares.

Cornell's conflict with the Court involved the latter. That first winter a severe bitter cold froze Boston harbor & most of the innkeeper's ale & wine. To make up his losses he double charged his tipplers (including thirsty clergy), charging them 2d for a quart of ale instead of the mandated 1d. His business ~~failed~~ halted., for Magistrates censured him, fining him £30 for misconduct. Given 1 month to sell his tavern to another, Thomas & his family departed Boston, choosing to take up residence in Hutchinson's Portsmouth, R. Is. 60 miles away. It likely helped that Rebecca's brother John Briggs, a commissioner & 1 of the 28 patentees, lived there.

Not even here in more tolerant R. Is. was Cornell called "our brother" by the Portsmouth constituency, but he was called "Mr.", a title of respect for the landed gentry. In time he came to own considerable property — the typical Englishman's dream — in 3 colonies — R. Is., PLYMOUTH, & in New Netherlands. In this latter Dutch colony he owned much land on Long Island as did his friend Throckmorton and emigrant Anne Hutchinson bordering his boundaries on the East River. Here all met disaster from Mohegan tomahawk & firebrand. Anne & several of her children were massacred by the Indians. Thomas Cornell's domicile & barn were reduced to ashes, and it is believed some family members as well. Roger Williams in New Amsterdam (Manhattan) awaiting ship to England witnessed the aftermath of this holocaust.

The remainder of the Cornell family except for 2 married daughters returned to Portsmouth where THOMAS d. 1655. His wife Rebecca was to live 18 years longer, managing her landholdings with the aid of her sons. & The Dutch acquisition was ~~she~~ bequeathed to the New Amsterdam daughters.

Somewhere along the line Rebecca became a Quaker, a new religion sweeping New England. Puritans severely persecuted ~~them~~ Quakers. Still they came from Eng. to preach the Inner Light, despite being tarred & feathered & ridden out of town on a rail. They protested in the nude! The most persistent of them were hanged from Boston gallows, or had their preaching tongues maimed by burning rods.

Rhode Island harbored Quakers not entirely ~~to~~ in ~~keeping~~ welcomed with Roger Williams ~~public~~ policy of toleration. For in public debate

he stated his opposition to Quaker's "quaking", to ~~their mens~~ male long hair & ~~womens~~ female short, to ~~female~~ women ministers & apostles, & to their belief in "revelation"; an idea also held by Anne Hutchinson, ~~& by Rebecca Corn-ells~~ who never became Quaker, & by Rebecca Cornell's brother John Briggs who did.

Just who~~se~~ influenced Rebecca's conversion to Quakerism is unknown. Was it her brother John? Or perhaps those celebrated Quakers just six miles down the road — the William Dyers? In 1652 Mary Dyer had sailed to Eng. & met George Fox the founder. Becoming a convinced Quaker, she returned home to preach the message hated by Puritans everywhere. It took 8 years for the Bay Colony to hang her on the Boston Common; the only ~~female~~ female adherent ~~of~~ of that faith to meet her martyrdom on an ~~Am.~~ gallows.

In 1672 George Fox himself came to Rhode Island seeking a Quaker refuge for his persecuted followers of New England as Penn's Quaker Colony had yet to be established. About this time Rebecca Cornell ~~of~~ of Portsmouth was said to be "humbled" by some family members, and treated like "off scourings" so much so she was tempted to suicide. It is known that only a few months after Fox's departure that the recorded minutes of the Quaker Monthly Meeting (known for noting only membership events — not public gossiped) reported that Rebecca Cornell "was killed strangely at Portsmouth in her own dwelling house." Buried beside her husband Thomas, her corpse was exhumed by court order, for a suspicious community

doubted the "death by accidental fire" at the earlier investigation, although a small conflagration appeared evident. In the second viewing a stab wound in the abdomen caused by a thrust of a wooden yarn quill from her own spinning wheel appeared to be the cause. At the trial the sworn testimony of Rebecca's brother John Briggs was perhaps even more convincing for he revealed his own "revelation" (knowledge believed received from GOD) that Rebecca had appeared to him in a dream, an apparition appealing for his pity and help. This solemn testimony held weight by the fact that Briggs had been repeatedly elected as Portsmouth Representative to the General Assembly at ~~Portsmo~~ Newport.

Rebecca's eldest son Thomas jr, with whom she shared her dwelling, was charged, tried, convicted and hanged May 12/1673 for his mother's murder. The Court allowed his wife Sarah to have him buried on his own land 20 feet from the public road instead of near his gallows as a stern warning that the wages of sin is death. In righteous indignation Sarah Earle Cornell named their posthumous child "INNOCENT"! She too was later charged as accessory to her husband's crime of matricide, but was acquitted.

What was the bone of contention between Rebecca & Thomas jr? Her conversion to religion of which he disapproved, although by now even 2 governors — Easton & Coddington — had become Quaker. Or was it a dispute over his insatiable greed for the widowed mother's land. Was her estate perhaps in danger of being bequeathed to "FRIENDS... called Quakers by the World" as stated in Portsmouth widow SHOTTEN's ~~in her~~ own will a decade earlier?

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NOTE: THE STORY OF THOMAS CORNELL SR. and his considerable association with ANNE HUTCHINSON is told in greater detail in this writer's own period "CHRONICLES OF THE THOMAS CORNELL FAMILY IN AMERICA."

The next 45 pgs regards my Puritan Progenitors in the lower Connicut Valley 1638- 16 to King Philips war.

GMD Progenitors in ~~Col.~~ CONN - THOS HOOKER'S COL.

1. Jonathan Gillet
constable owned 115A

2. ~~Thomas Barber~~

1638 3. Mr. Edward GRISWOLD arr in Boston on the Christian
selectman for 7 yrs; Gen'l Assembly Deputy 5 yrs.
had 178 A; helped found SIMSBURY

4. Mr. Wm. PHELPS
owned 285 A in Windsor; 1st in Windsor to buy land of

a servant perhaps of Sir Richard Saltonstall aboard ship
5. Thos. BARBER, later carpenter arr on CHRISTIAN
helped rebuild Windsor meeting house.
owned 2 ~~muskets~~, a halberd & cutlass used in the ~~against~~ Pequot War

see DORC. 6. Thomas Dibble
owned 37 A

7. John Bartlett, ferryman
owned 2 canoes for fares

NOTE:-> Opening Sentence of next pg. - EMIGRATION TO CONN. VALLEY:
The Quonektacut River's source stemmed from a Canadian hill. Forming a natural boundary between Vt. + N.H., it flowed 360 mi. thru the wilderness of western Ms. + down to the sea. Called first the "Great River," it became the "Conn." Its fertile soil + meadows attracted yeomen weary of struggling with both the thin rocky soil + unbending clerical leaders of Boston. In its valley Windsor became the first site of an Eng. plantation. The problem was only the Plymouth Pilgrims claimed it.

THE EMIGRATION to the

CONNECTICUT VALLEY: p. 49 - to Rev. Warham misnumbered

~~1~~65

A third contingent of emigrants parting company with the Boston oligarchy made its exodus (with permission) between the forced flights of Roger Williams and A. Hutchinson. Its two season migration included brothers Nathan and Jonathan Gillet, altho Jonathan may have gone a little later after the birth of the twins in 1635-36 as records show ~~[illegible]~~ Cornelius and Mary were born in Dorchester, Mass.

Thus began the first of the American migrations ~~for~~ characterizing the Gillett family ever moving westward for the next two and half centuries. (over) → #1

This came to a head ~~Over~~ over in New Town when Rev. Thomas Hooker, having clashed with Rev. John Cotton and others, had raised a question concerning franchise. He advocated that a General Court chosen by all males (not just the Saints) would be the most safe and suitable ruling body to govern the whole people. The ~~bigwigs~~ Cotton was ~~were~~ not in agreement. What was a man of the cloth to do? ~~(over)~~

As early as 1634 Hooker had petitioned General Court for permission to take leave of the rocky soil and lead his congregation to the richer lands of the Connecticut Valley. That the Great River to the west was ~~at~~ once claimed by the Plymouth Colony and ~~was~~ occupied by a Dutch fort proved no deterrent for longer than a year or two, for Hooker was granted his request, upon the assurance that he would continue under the Bay colony's jurisdiction. OVER #2 →

The actual exodus took the better part of two seasons, and was comprised largely of church congregations from New Town, Watertown and the town of the Gillets, Dorchester which ~~now~~ now is part of Boston.

The advance party came into the Valley in ~~late~~ 1635, before Roger Williams sought refuge with the Narragansetts. It too was to know the pain of a bitter winter, gouging ~~dugouts~~ caves from the sandy bank ~~of~~ the river, and subsisting on acorns and some maize friendly Indians proferred.

¶ The journey had been made in haste to possess the land of potential milk and honey in order to preempt yet a third claim to this river valley, that of the Stiles party fresh from England. It had arrived in June 1635 on the Christian in port at Boston with a bona fide patent to occupy the Connecticut.

¶ On this barque young Thomas Barber (and perhaps one of the 20 servants of Sir Richard Saltonstall) was aboard. This Thomas Barber and Jonathan Gillett would both settle the Conn. Valley together at Windsor, becoming the joint grandfathers of the same grandsons - the 5 sons of John 2 Gillet and Mary Barber, the ancestors of this writer.

Dorchester family heads had little difficulty in disposing of their Bay properties as the "James" had just made port with Rev. Richard Mather and land hungry saints aboard eager to begin life anew on improved acres. Richard Mather would succeed Mr. Warham as pastor of Dorchester as ~~when~~ that parson forsook it in favor of the westward migration.

The congregation of Rev. Warham and Rev. Maverick planned to follow their parsons into the wilderness into this new frontier as it had followed them across the Atlantic on the Mary and John. Maverick, however, opposed the move at his age but died before the journey actually began. Wealthy Mr. Thomas Newberry eager to make the move also died, whereupon Rev Warham, recently widowed, promptly married Newberry's widow Jane (~~and~~ her considerable ~~dowry~~). ¶ Warham and his 2 daughters, his new wife, and several stepchildren all began the 14 day trek thru the wilderness. Little ~~Thomas~~ John Newberry, only 6 then and running alongside the packhorses as boys do, had no inkling then of the awful fate awaiting him on gallows yet to be build built in that far off place on the Great River. ~~See p. — p.~~

Warham had led [illegible] of his Dorchester congreg. to Windsor where he would remain its pastor for over 30 yrs. And this congreg. [illegible] + greatly instrumental in the formation of Conn [illegible]

(over)

#1 ~~The Quonehtacut River's source stemmed from low Canadian mts. Forming a natural boundary between Vt. & N.H. it flowed 360 miles thru the wilderness of Western Mass. & on down to the sea. It came to be called ~~the long~~ "the Great River," & finally the "Connecticut." Its fertile soil & wide meadows soon beckoned earnest yeomen weary of struggling with their rocky soil of coastal New Eng. Windsor became the first plantation – only the Plymouth Pilgrims claimed it. site of an ~~early~~~~

#2 ~~Like a humble Saul hide himself in the stuff? Like David later in the presence of Saul's envious mood, to take harp & flee into the wilderness?~~

Then as Genl Ct ... place ... John Winthrop ... 1635

#2. By 1638 Hooker's colony declared its freedom from all but divine authority. That left out Ms. Bay Colony.

5 May 1636

accompanied him to

followed them across

goods went by shallop

carried the rest with

Great River

Mary Gillett when the twins were small

They

Geneva Bible & the white jar

children, with the

blue line. ~~And none too soon for portentous things were happening – the great tremors which sound like thunder for 4 eternity minutes; earthquake of June 1, 1638 lasted 20 days.~~

L ¶ #1. Rev. Hooker is generally given credit for est. the 1st Puritan Colony on the Great River, altho his congreg. arrived after Rev. John Warham's, a full summer ~~a while~~ season later. They both took land from the Pilgrims. To escape fines & imprisonment as non-conformist congreg., Hooker had led his dissenter congreg to Holland much like the Pilgrims earlier. Then he led it once again to Ms, arriving on the same ship of 16— as Rev. John Cotton, both incognito. They were not friends, for ~~Hooker~~ from the first Hooker disagreed w/ Cotton's belief that democracy was not fit to govern either Church or Commonwealth.

Lyon?

And him the stepson of Parson Warham who led half of the Dorchester congregation to build WINDSOR where he remained its pastor for over 30 years. And this congregation came to dominate the affairs of this river town and was greatly instrumental in the founding of Connecticut along with Rev. HOOKER's town of HARTFORD, yet to come 3 miles down the road.

And yet to come to Windsor was the Gillett family. By June 1638 Jonathan easily sold his Fox Poynt holdings at Dorchester as newly landed Saints from England were demanded property already improved. By now his twins could walk a little to spell the horse. So Jonathan and Mary started with small children and small goods, including their Geneva Bible and the white jar with the blue lines — both wedding items to remain in possession of Gillet families for 11 generations to come. And none too soon for portentous things were happening — the great eastern seaboard earthquake of June 1638 roaring like thunder for 4 terrifying minutes; its tremors went on for 20 days.

As Jonathan and Mary Gillett, ~~who held~~ #16 in the Dorchester membership, they were quickly admitted in full communion to the Windsor congregation. There must have been no doubt as to their conversion experience.

At first Warham's Windsor and Hooker's Hartford and Wethersfield, all strung out like 3 beads on the Great River, took care of all civil and criminal matters according to theMosaic Law of the Penteteuch. But when Henry Stiles of the Christian traded a gun to an Indian for maize, the town of Windsor could find nothing in the Penteteuch to cover this most culpable of offences. Lest it further be endangered by similar indiscretions, a hasty court, the first in Conn., was organized, comprised of 5 including Roger Ludlow and Mr. Wm. Phelps, to try Stiles in the first trial in this river colony. Found guilty, Stiles was court ordered to get the gun back in a fair and legal way. A hasty law mandated that henceforth no one was to trade arms with Indians; this was the first law on the Conn. books.

From this beginning came a confederation of the 3 river towns, and then a General Court to mandate all matters of a civil and criminal nature. Ludlow and Phelps were appointed commissioners from Windsor, Mar.1635 to make rules.

And rules. The public may have hurt. No young unmarried man should keep house alone, nor were bachelor quarters allowed, — cleanliness of person and clean morals presumably the reason. Labor and dress was regulated by law - dresses to cover shoe buckles, sleeves to wrists, no ribbons or great ruffs or great boots. No extravagence of any kind.

In the absence of presses, the laws were sent to constables in each town and read at public meetings, a task which was to fall on Jonathan Gillett's shoulders. This custom continued until 1672 when laws could be printed at Cambridge, Mass experiences

Winds

won

was to sell out

The first Windsor families had to subsist on acorns and huddle in chestnut bark huts chinked with moss and mud. Then as more tools became available sharpened broad axes brought down timber for better shelters, each erected on its own home lot ~~as in the English manner~~ along both sides of the Rivulet, and along the west bank of the Great River.

Jonathan's 4 acre lot paralleled that of his brother Nathan, and both built near the protective ~~rampart~~ stockades of the Palisado. It was likely Capt. Mason, a seasoned soldier in the Low Countries under Sir Thomas Fairfax, ~~an experienced soldier on Europen battlefields~~, who laid out the fortification - a palisade of tree trunks set down in earthern ~~ram~~ ramparts bounded on the south by the high river bluffs of the Rivulet. Within this stockade dwelt some families - Capt. Mason himself as commander-in-chief, Rev. Huitt, Matthew Grant - but all families fled to its shelter during Indian hostilities or ~~during~~ showed foreign wars threaten as ~~should~~ the Dutch still ~~in~~ held, their fort only 10 mi. downriver. ~~threaten to attack~~. Within these timbered walls stood the meeting house and storehouse and the first burial ground.

Others seeking a freer clime than Boston permitted and Saints ~~of who favored~~ favoring more political freedom from civil authorities than the City set on a Hill allowed ~~continued to come~~ trickled into Windsor. Meanwhile over in England Rev. John White who got the Mary and John started continued to recruit hundreds of families for the New World venture. And it appears that Rev. William Gillett, rector at Chaffcombe, continued to influence ~~Puritans~~ dissidents all over Somerset to flee to America to Puritan settlements; among these were Rev. John Hill of ~~his own parish~~ Chaffcombe, and perhaps ?? Rev. Joseph Hull of Crewkerne, Warham's old parish. Both clergymen led large congregations to New England - ~~Hxxxx~~ Rev. Hull on an unnamed ship. Among the paseengers in the Hull company of 130 families was a 22 year old Thomas Dibble and his sister Francis. Thomas first settled in Dorchester with his wife and they became members of that church. When they removed to Windsor, they were soon admitted there as well. This Dibble is also numbered among the writer's ancestors.

Ct. Valley

While smoke columns from ~~Podunk~~ Indian cooking fires could be sighted across the Great River, fortunately, these Podunks were to remain friendly to Eng. settlers because of their wisdom and religiousity in purchasing legal titles from both the Plymouth colony claiming the River, and the Indians who really owned it. The Podunks, like most Am. aborigines, had little notion of what a white man's transaction on white paper meant; ~~These~~ the ~~Podunks~~ Podunk disappeared by 1760.

Mr. William Phelps was the first to buy land of Indians on the west side of the Rivulet, ~~the other River into Windsor~~ near its confluence with the Great River. He took title from the sachem Sehat of the Paquanick after the Great River flood drove him to higher ground up the Rivulet. But then 30 years later Phelps repurchased the same parcel of Sehat's kinsman Nassahegan in exchange for 4 trucking coats. In similar fashion much of ancient Windsor was bought and re-bought. Perhaps to square the Puritan conscience with God and red men. Or maybe Indians had second thoughts about their land now that envied trucking cloth ~~was available~~ appeared at barter tables.

At the same time, Jonathan Gillett gained title to additional acres from this same Nassahegan, sachem of Poguonnoc, in the marshland the Indians called Matacomacok. And perhaps it was just as well, for Nassahegan translated means "instrument of death", and Poquonnoc "battlefied". In view of this, a few yards of truck cloth was cheap insurance.

Jonathan's Rivulet marsh abutted Edward Griswold's swamp. This Poquonnoc neighbor Griswold would also be another of the writer's ancestors in time, via of the Griswold-Phelps line thru Samuel 2 Phelps~~' line~~, Mr. Phelps 4th child.

This progenitor Edward Griswold and family had arrived to Boston with the Rev. Huitt party in 1638. Like Edward, many of that party originated in Kenilworth, Warwickshire, home of Rev. Ephraim Huitt. When that ~~good~~ outspoken Puritan parson was silenced by Archbishop Laud, he led a sizeable contingent of friends to the New World via the Christian. Intended to be a replacement for the recently

deceased Rev. John Maverick of Dorchester, Huitt led his faithful band through 100 miles of ~~the~~ wilderness to Windsor to become lecturer ~~teacher~~ there which office he held with distinction until his untimely death 5 yrs later (in 1644).

But Edward Griswold was to live on for another ___ years, serving Windsor well as townsman for 7 terms and ~~the~~ General Court Deputy 5. More affluent than either Gillett or Barber the other ancestors of the writer, he ranked in the second quarter, holding as he did 178 acres on the Rivulet by 1641. Edward's brother Matthew did not choose to stay in Windsor but went on to Saybrook ____

Edward Griswold himself was to eventaully leave for the Massaco falls further up river, helping to lay out Simsbury in the turpintine forest which settlement was to become Windsor's first "colony," a safe refuge, after final Indian defeat, for Windsor's rebels to bloom away from that church's stifling autbority. A repeat, for Windsor had once fled from the Boston oligarchy for the same reason.

For his livelihood in Windsor, Rev. Mr. Warham had his church collections. And much land, as did his stepchildren, the New burys. And he owned the grist mill tolls.

~~The meeting house built by Stiles with ~~the Saltonstall~~ apprentices who came on an earlier Christian passage which included the carpenter Thos Barber had to used stone to replace dangerous clay and straw xxxxx chimneys.~~

Matthew Grant was a carpenter as well as the town surveyor; Bascom, a stonemason; Bissell and Bartlett, ferrymen. Thomas Barber made his living as a carpenter although he owned 102 acres. Thomas Dibble had only 37 A to his name. The Gillett brothers held
J. 115; N. 88
title to small acreages, while Mr. Phelps up the Rivulet ~~held~~ owned 285 acres by 1641. Stiles lived more grandly on his 763 acres along the Great River. It was Stiles with his 6 carpentry apprentices, including Thomas Barber, who rebuilt the meeting house. where?

Windsor's meadow lands unlike those of Dorchester ~~was~~ being fearfully short of stone, it remained for Bascom to locate bluff stone in the river bluffs to replace dangerous chimneys of clay and straw subject to fire. But Roger Ludlow lived in a stone house, a substantial one. Thomas Barber the carpenter's house, on the other hand, was modest by comparison the records show - a parlor furnished with his bed and cupboard, a pair of tables, and his arms - two muskets, a halberd and cutlass (relics of the Pequot War which he served bravely well if not with distinction). His kitchen held brass and iron cookware. His hall contained 2 more beds for the children; it was also used for storing the cart and some hay, and ~~for sheltering~~ cows and sheep. A [illegible] shelter for man + beast! A lean-to stored the ubiquitous cider, another cow, some timber and his cherished carpenter tools.

By contrast the home of Ephraim Huitt, ~~the~~ Rev. Warham's new teaching colleague installed in 1639, was better appointed and in the Palisado. His house befitting a clergy man was larger, with a master bedroom of ornate hangings and much linen and many books. ~~The~~ His parlor was better furnished with oak table and velvet chairs, Pewter and silver dishes ~~adorned~~ lined the mantle. And he owned 13 spoons, each with a child's name inscribed on it!

It may be supposed that Jonathan Gillett lived in a modest cottage more like that of Thomas Barber the carpenter, ~~ie~~, the typical frame with steep thatched roof, an earthen floor, and a loft overhead to accomadate the children coming on. And lucky were those children to have a simple wooden spoon a piece! Still he had not fared badly, coming overland thru ~~the~~ 100 miles of wilderness with 3 small ones - Jonathan jr. leading the packhorse, and twins Cornelius and Mary stumbling along dark paths. Goodwife Gillett ——

Ferryman John Bartlett often fared worse. Bartlett, another of the writer's Puritan progenitors, simply bunked in the dank cellar beneath his boathouse as his Poquonnoc home lot up the Rivulet was too far out for the daily trek in busy seasons. John's 2 crafts - his large canoe seating 35 fares, the smaller six - plied the smaller Rivulet dividing north and south Windsor near the Palisado. Meeting house demands within

were sure to give precedence to ruling elders and magistrates on Sabbath; Mr. William Phelps was one of these privileged.

Bissell, the Great River ferryman and town's innkeeper, lived more substantially on his 774 acres which ranked him in the upper ten percent of Windsor wealth in 1641. Owning the only ferry crossing this formidable stream, he was able to acquire much land on its east bank which was to become East Windsor. Here a Rev. Mr. Edwards was to buy an acreage to build his parsonage and rear his 7 very tall and very bright children, one of whom was the famous Puritan preacher Rev. Jonathan Edwards.

Interestingly enough it was one of poor ferryman Bartlett's descendants who ?? 4 grand Phoebe Bartlett

in Edwards' notable Northampton revival.

THE PEQUOT WAR 1637

No sooner had the 3 col. towns sprung up along the Great River than ~~they had~~ it was necessary to raise a fighting force of 90 Eng. musketry to vanquish troublesome Indians whose hunting lands they had usurped with the blessing of King Charles in England, and the Mass Bay Colony.

Only the yr before, Tilley's shallop foraged the river for beaver, & Indians captured, tortured and killed this ~~doughty~~ skipper. Mass Gov Endecott began organizing a military force to deal with them (24 Ag, 1636). Anne Hutchinson, already ~~now~~ deep in trouble with the substance of her strange preaching, actively opposed this war measure which did nothing ~~further~~ to endear her to the Boston oligarchy. Furthermore, Boston merchants supported her.

Levies were nevertheless made for 160 troops. ~~Boston's parson Wilson won the position of chaplain over Rev. John Eliot at . Dr. Starr, age 22, was appt surgeon.~~

In the spring of 1637 Pequots killed 9 Wethersfield settlers and 20 of their cows, and captured 2 girls. It was kill or be killed the settlers believed, for the Pequots (meaning "destroyer" in Algonquin) had long been known for their brutality against rival tribes. The CT. Court of Magistrates declared war; Mr. Wm. Phelps sat on this court.

Then the Bay troops joined the Conn. troops ~~numbering 90 and~~ already at war with the Pequots for 3 weeks; their surgeon Pell was 24. With these intrepid armies and ~~you~~x medical youths, the Puritans confidently marched toward the Indian strongholds. Boston's parson Rev. Wilson won the chaplaincy over Rev. John Eliot of Roxbury. Their surgeon was Dr. Starr, age 22.

Mass. had ordered Conn. to wait for them; it didn't. Capt. Mason who had learned what fighting was all about in Europe forged ahead toward sachem Sassacus' fort ~~at~~ on the Mystic River. He and officers from other towns began the 25 day Pequot War.

This captain led his troops by moonlight into the Indian encampment. The Pequots' ~~strong~~ bows were no match for musketry, but ~~their~~ Mason's flying

arrows proved superior to brandishing swords among all the bark wigwarms, even tho' Mason & Barber clung to theirs. Sgt. Thomas Barber the carpenter fought valiantly side by side with his captain, and together they killed several Pequots within the compound. Unhappy ones caught in crowded quarters were hewn to pieces by the sword according to reports, as Samuel hewed Agag in pieces before the Lord in Gilgal, 2 Sam. 15;33.

Seeing he was outnumbered, Mason then called for firing the fort. In one hour the Pequots were destroyed at this place, 400 succumbing in the flames of their bark wigwams. Or being ruthlessly shot if attempting to surrender or escape. Mather was to report~~ed~~ they were "fried in the fyre." Thus the fried in the fire were vanquished, and the "tried in the fire" returned to their towns victorious.

The chaplains' public prayer commending this military expedition appeared to be answered, for only 2 of the Eng troops were slain, albeit ably supported by Ind allies. Even so the captains of this expedition felt compelled to justify the ruthless killings with O.T. ref to David's slughter of Philistines, avowed foes of the Lord God Almighty.

Not all contemporary Saints were horrified with the Pequot vanquishment. Or at least to permanently remain so. Of all people, among these latter was Roger Williams over in R.I., "remembered" to this day for his humane treatment of Indians. And compared to his colonial peers he did address their grievances, in land dealings at least.

Nevertheless, Williams held no regret concerning the vanquished Pequots, who had also threatened his settlers in R.I. His Memoirs show that in 1670 - fully 35 yrs after the Pequot massacre - that he penned a lengthy letter to Mason, now major general of Conn. forces, commending his "honored, dear and ancient friend" for his Pequot triumph "in which, Sir, the Lord made yourself, with others, a blessed instrument of peace to all New England". ??

When the hostilities started, the Mass Gov. canoed ~~in~~ thru heavy seas over to Providence to implore Roger Williams to go to the Pequots to negoiate for peace. He tried, but signally failed.

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But by now Roger Williams had changed his mind on a lot of things. This same missive to Mason condemned the major-general's Conn. colony for not keeping the Sabbath, that is, the seventh day, Saturday, as the Lord's Day!

For valuable services rendered in the Pequot War, Capt. Mason was awarded 500 acres to be distributed among his soldiers. And he ~~wax re-ceived~~ was appointed commander-in-chief of all the Conn. forces, a commisioned he held for 3 decades. Sgt. Thomas Barber ~~got~~ was allotted land. A. And Nathan Gillett's allotment was 75 acres up at Simsbury, where he was to move.

While Nathan Gillett + also Jeremiah Gillett soldiered with Mason in this Indian War ~~and~~ apparently ~~so did their younger~~ their elder brother Jonathan² stayed in Windsor. ~~who had gone back to England leaving his son to claim the allotment.~~

Altho it was reported that Jonathan too soldiered, ~~but~~ this is probably in error. Presumably Jonathan and his wife and 3 little ones were among the refugees in the stockade during hostilities that June of 1637. Probably helping to secure the moated palisade and stock it with pork, rice and cheese, provisions for not only themselves but also for the troops to march ~~to Mystic~~. ~~in their~~ on that barbaric expedition.

~~For~~ But for the next forty years, Windsor ~~had~~ did have peace, from Indians at least. Internal church dissension was another matter, however.

THE GILLET FAMILY
(AND OTHER PROGENITOR)
IN
1638 –

TITLE

CT Val ~~They~~ Jonathan & Mary Gillett had 7 children, all in Windsor, born 1639-1650, after the "first 3 — Jonathan Jr, & ~~the twins~~ Cornelius & Mary ~~2~~ came to bless their Fox Poynt ? cottage in Dorchester, in the Bay Colony. (over) #1

The first of these Gillett ~~in~~ Conn ~~born~~ was Hannah (Anna), she is specifically called in town records [~~carefully compiled by Matthew Grant and still extant~~,] as "Jonathan's first born at Windsor". She arrived in the ~~farmer's~~ yeoman's ~~thatched~~ home during the 12 days of Christmas in 1639, not that ~~the~~ Goodman Gilletts or any other Puritan family in the Conn Valley observed those days held dear ~~in~~ by England with merrymaking and the ~~roast suckling pig~~ festive board.

Earlier that year of 1639, the 3 river towns of CT. threw off the claims of both the Plymouth Colony and the Mass Bay Colony, and of the Dutch of New Amersterdam, and adopted their own constitution, a landmark in American democracy called the "Fundamental Orders," for political ~~Polo~~ power no longer ~~was~~ rested with ~~the~~ Puritan ~~solely~~ membership solely.

Containing the ideas of Rev. Hooker, (~~not clergy~~) so that the ~~foundation~~ of authority rests with the free consent of the governed, it was drafted by ~~Mr. lawyer~~ Roger Ludlow. This became the 1st written constit known to hist. that created a govt. It was a step to democracy & became the basis of the U.S. constitution! Ambitious Mr. Ludlow, the constitutional lawyer of a distinguished family of lawyers in England. Disappointed in not being elected first governor of Connecticut in 1637 (that went to Haynes), Ludlow had gone on to Fairfield two years later. 1639 but when? ¶He was out of Windsor but not out of CT, for he was drafting a government which would last until 1818. Rev. Hooker had been safely preaching at Hartford that political power should rest with the consent of the governed. That provision went into the Orders. Now a freeman, churched or not, ~~xxxxx xxxxxxxxx~~ held ~~more~~ franchise power; only the Gov. was required to be a church member. However its laws censured ~~caples~~ CAPES, double ruffles, and silk roses on shoes! Dangers of rye fields with silk roses (over)

But in practice it required ch memb. of voters, for a man became freeman by the consent of the body of voters who were already church members; On taking oath, the newly admitted freeman swore to ~~supp~~ uphold orthodoxy, & trinitarian beliefs, & was not atheist, Quaker or Jew.

Still ~~its~~ the river hamlets' laws were less strict than nearby New Haven's O.T. government formulated about the same time, one even more austere than ~~even~~ that of Mass, whose criminal code ~~was~~ also ~~based on~~ came right out of the O.T. In

#1 They ~~blessed~~ christened them all with solid Biblical names, no exotics such as those chosen by fellow passenger of The Mary & John Roger Clapp for his offspring coming in Boston: "Hopestill" and "Desire" of Dorchester, and "Preserved" who married one of the Newbury girls in Windsor. These were ~~his~~ CLAPPS sons; "Wait" was his daughter. ~~John Cotton who had just arrived to be Boston's lecturer had named his son born at the~~ "SEABORN". ~~For Jonathan~~ ~~Samuel and Josiah and Hannah would do~~

Rev. John Cotton who had just arrived to become Boston's lecturer had named his son born at sea on the passage over "Seaborn." For Jonathan Gillett now in Windsor b.1639 Hannah, b.1641 Joseph, b.1642-4 Samuel, b.1644 John, b.1646 Abigail, b.1648 Jeremiah and b.1650 Josiah would do.

#2 on shoes! 17 yrs. in a Puritan theocracy, and pride yearns for silk roses on shoes? Must have been grandees with servants to send out into muddy lanes to inspect town chimneys as the town fathers mandated. Or some of the newer arrivals from Eng., sporty emigrants; who never trod a cowlot at milking time.

Later laws - do not entertain strangers (non-inhabitants) more than a month - tavern keepers. Entertain no heretics at all upon pain of £5 penalty. Fine of 10 shill for allowing Quaker literature in possession

N Val

addition to enforcing Moses' Ten Commandments, New Haven added a few of their own laws restrict~~ing~~ the vote to baptized members of the Church, (meaning males, of course), and disallow~~ing~~ed trial by jury. OVER (~~OVER~~) #1 →

¶ A Civil War in Eng. slowed the flow of emigration to Ms. as Puritans fought to secure their ~~[illegible]~~ rights at home. While the Civil War was being waged ~~over in England~~ between tyrannical King Charles I ~~and~~ with his long haired Cavaliers versus the Puritan Parliament led by ~~Roundhead~~ ~~ironsides~~ Oliver Cromwell with his Roundheads (The "roundhead" was the close cropped hair favored by Puritans), Jonathan and Mary Gillett^1 safe in the New World had 2 more sons, Samuel^2 and John^2, with ~~xxx~~ another one to come a little earlier, Joseph.^{2}

Brothers Joseph^2 b.1641 and Samuel^2 b.1642-3 Gillett, spared England's blood bath which ~~washed~~ ~~caught~~ flowed to their ringleted and cropped kin in the Southwest Country, would not be spared the Am. Indian ~~battles~~ massacres along the upper reaches of ~~C~~ Connecticut River, where both lost their lives. ¶ The year little Samuel^2 was born, Anne Huthinson herself - OVER → #2

~~John^2 the seventh child of Jonathan and Mary, is the writer's ancestor. He married Mary Barber, dau of Thomas Barber, the carpenter, ancestor. He lived all his 38 years safely in Windsor, and left 4 sons for a step-father to raise. over~~ ~~up the Great River~~ ~~in Suffield, then in Ms.~~ ~~OVER~~

Abigail^2 b.1646 ~~came~~ ~~after but~~ soon did not live long enough to go to school.

~~new that the Old Deluder Satin Act~~ That year Rev. John Eliot a saintly missionary who lost the chaplaincy in the Pequot War began preaching to Indians in their own language, ~~and~~ the Algonquin.

JOHN^2 GILLET, b.1644 ~~was~~ the 7th child of Jonathan & Mary, was the writer's ancestor.

He was baptized at Windsor 5 Oct. 1644, shortly after Lady Deborah Moody up in Salem denied that infant baptism was an ordinance of God, for which belief she was banished. She fled ~~down~~ to the Dutch settlements in New Netherland where freedom of worship ~~was~~ w/o interference from magistrate or dominie was guaranteed.

John^2 married* MARY BARBER, daughter of carpenter Thos. Barber. He ~~left~~ lived all his 38 years safely in Windsor, leaving 4 sons for a step father to raise up the Great River in SUFFIELD, then in MS., the youngest of whom was BENJAMIN^3 b.1680 from whom the writer is descended. At Suffield in 1705 this Benjamin^3 married ELIZABETH AUSTIN, granddaughter of progenitor RICHARD AUSTIN of Hampshire, Eng., who with wife & 2 sons aboard the BEVIS, arrived in Boston only 1 month before the Dorchester Gilletts emigrated to Windsor. AUSTIN settled in Charleston across the river from Boston to ply his trade as tailor. It was the children of OVER #3

* aka Mercy/Mary Barber.

#1 In 1641 the Gillett Bros. mourned the passing of their father Rev. Wm. GILLETT. Faithful to his charge as rector for over 30 yrs, the old parson of Chaffcombe lay down his cross for the crown of life in a different kingdom. His children remaining in Eng. (except Elias at Oxford?) shared his modest estate of 259 £, 14 s, & 8 sixpence. Each of them inherited 2 silver spoons; some received in addition "one chayre & one frame stool". Who received the silver plate & the valuable books ~~in~~ is not known. The rector's Am. sons, it is thought, had already received their portion before disembarking. Rev. Wm remained nominally Ch of Eng, however was well known in Somerset for his puritan sympathies

Shortly after the Chaffcombe parson's demise, his earthly king Chas I and the Puritans, with whom he had long identified, came to bloody conflict in a civil war, known as the Puritan Revolution (16).

A.H. - the celebrated heretic of Boston,- and most of her family having

#2 moved from R.I to Long Island were slain by Indians, which were now being uneasily viewed ~~now~~ as pernicious heathen indeed.

#3 Benjamin³ Gillet & Elizabeth Austin, and her Austen kin which witnessed Rev. Jonathan Edward's preaching "Sinners in the Hands of An Angry God" that day in the Enfield meeting house just across the Great River from Suffield, then a village of 200 families.

Details of the Great Awakening revivals and the Gilletts loose connection to the Edwards family in both East Windsor and again at Enfield ___ is told at length in ch.— pgs— and in ch.— pgs— in this Gillett narrative penned by the writer.

Jeremiah b.1648 came along the year that Ms. found Margaret Jones 1648 guilty of witchcraft and hanged her in Boston. But shortly before the Boston witch execution ~~the year before~~ the somewhat less theocratic government of Connecticut rounded up its own witch to execute. (The first convicted witch in Ct. was Windsor's own Alse Young. She was hanged.) (Same in Europe)

Meanwhile in England, autocratic Charles I lost his own life in front of his palace at Whitehall. His ~~own~~ arrogant head went to the chopping block ~~to decapitation~~ while thousands watched Puritan VICTOR ~~leader~~ Cromwell's "cruel necsssity" of thus ending England's absolute monarchy, for too long he had trampled over hard won British liberities by exercising ~~his own~~ the divine right as King.

The Royalists had lost to Parliament (some of these proscribed aristocrats fled to the colony of Virginia which sympathized more w the Crown than with ~~the Cromwell~~ the Parliamentarians.), and the Commonwealth ~~was~~ had been born under Cromwell. This Lord Protector himself became a considerable despot, a military one, Choral music & religious festivals at Xmas - gone. His taxes were no better than Charles' I. While his personal piety was unquestioned, he nevertheless ~~as~~ was a man of power & leaned toward splendor in the palace. Moreover he donned unPuritan clothes embroidered with gold for state occasions. His public policy of Puritan intolerance of Anglicanism and ~~his severe~~ of severity in imposing moral codes did not make a happy England. Half the populace, it has been estimated, would not have mourned his sudden assassination. ~~overmuch.~~

Eventually a birthright king - the exiled Charles II - was restored to the monarchy, a limited one. And choral music in the church was restored as well. Meanwhile in New England a powerful Puritan theocracy continued to prevail. But it did breed dissenters, and dissenters think and change things.

The last of our American progenitors', (Jonathan and Mary Gillett,) children was born in 1650;- they named him Josiah.[2]

Except for the old time honored Eng name of John² (my ancestor) and Cornelius² (named for his mother's brother in Eng), both N.T. names, all of the Gillett childrens' names came from the O.T. between the Genesis of Moses, and Jeremiah, one of the Major prophets. For Puritans lived in the O.T., and the custom of naming the children from its pages would long endure as Calvin had taught in Geneva. No Catholic saints for him!

It must not be supposed that there was neither Christ nor Trinity at all in the colony. Roger Clapp of the Mary and John, in describing ~~how~~ ~~God~~ how God brought him and 4 of his siblings to sell their means to finance their New World venture, wrote in his Memoirs concerning the Puritan message they heard, "The Lord Jesus Christ was so plainly held out in the preaching of the gospel unto poor lost sinners, and the absolute necessity of the New-birth, and God's holy spirit in those days was pleased to accompany the word with such efficiency upon the hearts of many, that our hearts were taken off from Old England and set upon Heaven . . .", which ~~and~~ not incidentally was to lead to the ~~New England~~ Ms. Bay Colony.

Christ was to be found in both court and correspondence. Even early General Court records of Conn. addressed the congregation at Windsor as "the Church of Christ at Windsor". And the letter of Dorchesters' new minister since the departure of Rev. Warham for the Valley sent to Warham "elder of the Church of Christ at Windsor" speaks of the "fulness of the blessing of the Gospel of Christ"; This letter was written and signed "Your loving brother in Jesus Christ " - Richard Mather.

This parson's grandson, Rev. Cotton Mather pastor of Old North Church in Boston, often referred to Christ in his famous diary, to wit, "I will adore His Glorious Christ as the Son of God" . . . . Oh! my Conformity to My Glorious Lord Jesus Christ, it is, how agreeable! how desirable!" In a listing of this divine's 70 sermon texts from which he preached in 1709, I found 48% came from the New Testament.

?

CT.V

About the same time, the first pastor of East Windsor, Rev. Timothy Edwards, also exalted Christ. While his papers reveal that he too embraced the "most Great and dreadfull God, the Eternall Jehovah", ~~but~~ he acknowledged as well in the same paper "one God in three persons, ye Father, ye Son, and ye Holy Ghost . . . . and that there is no way to obtain Mercy, and Salvation, but Only by faith in the Righteousness of the Lord Jesus Christ, Who is the Eternall Son of God, and the alone Saviour of Sinners . . . ."

But all in all in practice, swift retribution for refractions of the rules — after a proper trial and conviction — stemmed from the O.T. pages of Scripture, for children and adults alike. The heartily wielded rod on bare skin for the unruly; death for sodomy, even if it meant Parson Warham's teen-aged stepson, and it did.

With solemn righteousness, village freemen dutifully brought saw and adze to the commons newly marked, and piously erected instruments of cruelty - stocks, pillory and whipping post - right in front of the meeting house, the chief place in town for assembly! For public humiliation was thought to better shape the sinner into community conformity to the glory of God! The pages of Holy Writ, however, failed to show that God Himself had any great success throughout the ages in controlling sinners on earth, which oversight never stopped the ancient Israelite or the early Puritan guardians of public morals for a moment from giving it the best effort that human hands and minds could devise. Hanging, branding, cutting off hand and tongue -; the gentler hand meted out only a bloody whipping or banishment in the dead of winter, or merely inflicting a messy tar and ~~fe~~ feather job on the dissident. These ~~towners~~ towers of cruelty were to crumble in time ~~and~~ like the one built inBabel to challenge God, leaving the usurpers ~~and~~ confounded and humbled & open to a gospel of grace which swept all the northern colonies in the days of the Great Awakening

So the early Puritan Gillett lineage is filled with O.T. names for christening: - Abel and Asahel, Bildad and Elihu, Isaac and Israel, Joel and Jonah, and both Noah and Noadiah. ~~The distaff's~~ Children of the distaff include Achsah, Miriam ~~an~~ and Hephzibah. And Zilpah. The peruser like myself wonders if Azebah (not found in KJV) is a poorly transcribed Azaliah, or mayhap a Geneva rendering. ~~translation~~. Or perhaps the parents just liked the sound of it, sort of a Biblical sound.

Even in my particular branches of this family tree of which I am a mere twig, Puritan male surnames as my ancestor did not completely disappear until after Amasa^6 (1787-1843). the O.T. Amasa ~~himself~~ as any reader of II Samuel details will remember was the namesake of David's nephew, son born to his sister Abigail, who joined Absalom's rebellion.

It is interesting to note here that my Amasa^6(the last Puritan Congregationalist documented in my family tree) did not name any of his issue from the Bible. A farmer of military lands he bought in newly opened Ohio, he must have known a smattering of classical history, for he named his male issue Homer, and Julius, and an unexplained Wilson. The writer is decended from Homer^7.

Sometimes an unexpected name crops up in baptismal and other records in ancient Windsor. Like Bygod.

Bygod Eggleston was a Windsor neighbor of Jonathan Gillett. ~~in ancient Windsor~~. Jonathan lived on Mill Creek near the meeting house in the Pa Presidio, with Bygod next door. Both had come over on the Mary and John, and then migrated with Rev. Warham's congregation to help establish Windsor. They were to die within 3 years of the other at this place, both old men, after having been neighbors nearly a half century.

But a Bygod in a Puritan colony! Was this blasphemy, or what? Imagine Goodman Jonathan standing in his turnip patch on a frosty morning and halloing across to Goodman Egglestone, "Good day, Bygod!"

~~It is probably apocryphal, but the sotry is that Bygod came by his~~

congregation to help establish Windsor. They died within 3 years of the other at ~~that~~ this place, both old men. They had been neighbors nearly a half century.

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It is probably aporcayphal, but the story is that Bygod came by his name ______ ?

It is not apocryphal that by 1865 Bygod had 16,000 known descendants issuing from his 10 children.

Which brings us to the concerns that Puritan ~~had~~ Had for their children— their number and discipline

CrVal

Probably few were as lenient in family discipline as was ~~3rd generation~~ Cotton Mather, gdson of John Cotton & Rich. Mather in either the 1st, 2nd or 3rd generation. Altho a Boston divine dedicated to serving the needs of his flock, rich and poor, old and sometime black, he had no cows to milk at dawn, or ~~had to put his~~ must of necessity put his shoulder to the plow until dark. Perhaps this is why he had more time for his children. He made it a point to Come home ~~from~~ every night at nine o'clock, so he would have an hour with them before bedtime. Giving them sweetmeats for reward or withholding the same for punishment, he used the rod not at all; did not believe in it!

He was also ahead of his time in educating his offspring, Specifically equiping their rooms for reading and writing. He himself heard their catechism read on Mondays; ~~together with the~~ their written prayers ~~he required in writing to be read to him.~~ were to be shown to him. On Saturday evenings he took each alone into his study to talk and pray with them. Never a father ~~spend so much time~~ made so much room for his children in his busy schedule.

Save for the oldest daughter whom he insisted Should go into medicine as he had done at Harvard, he allowed each of his children to choose their own studies. He even taught dau ? Jerusha Hebrew.

Keen disappointment seized him, however, when his oldest wayward son chose the sea, ~~and took~~ taking ship for parts unknown; ~~long after,~~ then it was learned that he had drowned off the coast~~s of Newfoundland~~ early in the prodigal journey.

Perhaps this Mather's unexpected leniency for the times can be charged to the fact that only 6 or his 15 children survived to adulthood.

The common run of Puritan parents would not have ~~this~~ his time, temperament or enlightenment to nurture each child individually. ~~But~~ One can imagine that these country Saints, unlike the Boston divine, sternly disciplined their offspring lest they be publicly humiliated ~~an~~ in the pillory, but, like Rev. Mather, they and would tender their infants for baptism would tenderly care for the same when disease and accident brought them low, fasting & praying earnestly for God to spare their little lives; in His will, of course.

clVal

That nine of Jonathan~~s~~ Gillett's ten children lived to adulthood speaks well of rural Connecticut, or the luck of the Gillett-Dobiar genes. And the fact that his one wife and the childrens' mother Mary lived to be 75 was testimony to her good health and endurance in childbearing as well.

Many of the Puritan fathers, as those to come long after, had two or three wives due to the uncertainties of frequent childbirth without benefit of modern medicine or contraceptives. Nine or ten pregnancies was about ~~the~~ a wife's limit if she did not die in childbed earlier. Worn out with almost constant child bearing and infant caring many wives died in their early thirties.

The last of Jonathan and Mary Gillett's 10 children was born in 1650, the very year Roger Ludlow went down to Hartford to draft a governmental Code of Laws which defined family obligations, as if the meeting house would ~~n~~ever let them forget! The world pop. was 500 million in 1650; Colonial population 52,000, Why did it seem most ~~the~~ laws ~~here~~? focused here? ??

In Ludlow's Code, family heads were obliged, as ordered by the General Court and upon penalty if ~~ever~~ becoming negligent, to teach their children and apprentices to read English perfectly, and to obtain a knowledge of colonial laws and the ~~Puritan~~ catechism. of the Church. In addition they were required to teach them an honest calling in husbandry, or in some trade deemed profitable, not to necessarily himself; but to the colony.

Then if obstreperous children and servants somehow had time and energy after this instruction to be "rude, stubborn and unruly", the town magistrates were empowered to sever their filial connections with the home, and assign these rebellious ones to sterner masters who could and would control them. Boys till 21; girls till 18.

The same Code provided for schools based ~~on~~ after the Mass. ~~pattern.~~ plan. The Conn. preamble began, "It being one chief project of that old deluder Satan, to keep men from the knowledge of the scriptures . . . it is therefore Ordered by this Court and authority thereof, That every township . . . after the Lord hath increased them to the number of 50 householders..., appoint one . . . to teach all such children as shall resort to him, to write and read . . ." They ~~preferred~~ came to Scriptures read in Greek,

There you have it! The express purpose of sending the tads to school was to keep them one step ahead of old Slew Foot, to arm~~s~~ them with the sword of the Lord of Hosts!

Gilletts' children would have attended John Branker's ~~classes~~ School held in his cottage on the meadow road. Not until the old schoolmaster died did the town actually erect a specially built schoolhouse. His

widow became the third and last wife of Rev. Warham in whose church ~~Mr.~~ Branker had ~~long~~ been serving as ~~a~~ ruling elder. "Ruling" as watching (OVER) #1

Mr. Branker, like Jonathan, was of Somerset clerisy; only a lettered man like ~~his~~ Jonathan's brother Elias - M.A. from Oxford. Many early Puritans were men of learning as already noted, graduates of Oxford and Cambridge in the mother country, and there earnestly promoted education ~~eagerly~~ here, both grammar and collegiate. Already their more promising sons were matriculating at Harvard. founded near Boston in — for the express purpose of educating clergy.

Had the Gillett offspring not learned the practical points of colonial law under Mr. Branker's able tutelage in his cottage school, they certainly would have done so at the ~~village~~ pillory and stocks on the village green, even before their father was appointed one of the two annual constables ~~for~~ to serve their village while they were ~~still~~ yet children at home. They would have seen this strong arm of the law at work first hand.

Ludlow's Code spelled it out. Keenly. The capital crimes would be the first to capture anyone's undivided attention if he or she valued ~~his~~ both skin and ~~life~~ neck. Immediately. Adultery, rape, the crime against nature; blasphemy, witchcraft, worship of a false god. All ~~right~~ out of the Mosaic code, and residual memories of England.

Hanging for adultery was mercifully commuted to whipping. At the whipping post, or at a cart's tail gate on the green. On Wedesday ~~(after militia training)~~ ~~or the lecture.~~ formal religious lectures at the meeting house attendance required. Shops & fields emptied midday Wed. as there ~~was~~ no candles for night meetings.

Buggery was quite another matter. The older Gillett children had seen that 18 year old John Newberry was hanged for it, their neighbor and schoolmate. The little rascal who came over on the Recovery of London with their own parents only 14 years earlier. John, of the rich Newberrys, Stepson of Rev. Warham. ~~His~~ The boys' name was ~~not~~ never again mentioned in ~~his~~ that family. OVER #2

As for witchcraft - the older Gillett children would also remember Alse Young, hanged as a witch. All of them would ~~see~~ know that Lydia Gilbert, jury convicted as a witch, was hanged for having conspired

#1 over adult church members, calling attention to those in need of church discipline, expounding at length long passages from the Geneva Bible. Small wonder he was addressed as Mr. Branker, a title of courtesy & respect altho his Eng. origins may have been with the lesser gentry.

#2 Buggery, the old Eng. name for the crime against nature, was the abomination of Lev. 18. And death was prescribed for the sodomite.

But other abominations (toebah, in Heb.) in the same chapter include adultery, and intercourse during the menstrual cycle. And incest as finely defined in the Code, carnal acts with parents and step-parents, siblings and step-siblings, nieces, aunts, in-laws, including one's sister-in-law.

Tudor England's Henry VIII (who had married his brother's young widow of 15 when he was only 16?_ conveniently dissolved his "incestuous" marriage to Catherine of Spain on the basis of this Levitical passage to legally divorce himself from her, and, not incidentally, the Pope who had insisted on his remaining with Catherine to appease Spain.

Puritan intermarriage in American settlements 78

Deuteronomy added further abominations (toebah) including the worship of graven images, sun and moon and the devil, and the ritural sacrifice of a blemish bulle or sheep. Deutronomy also embraced diviners, enchanters, witches, charmers, wizards and necromancers, consulters of familiar spirit, that is trafficking with ghosts and spirits, whores, sodomites, cross-dressers. All toebah.

In a later day, the more enlightened conscience of King Solomon listed 7 more toebahs, abominations to the Lord, among his Proverbs such as pride, lying, wicked imaginations, thoughts of mischief and sowing discord among brothers.

According to the Mosaic Law only some of the abominatins were capital crimes deserving the death penalty, which was to be executed by handy stones from the rocky desert floor. Sodomites were in the list for the fatal stone treatment, as indeed were the adulterers, blasphemers, and those who practiced incest and bestiality. Deut. expands the list of capital crimes to include murderers, kidnappers, false prophets, Sabbath breakers, and the owner of a known dangerous animal which has killed a human being. All toebah; all abominations; all capital crimes.

Moses commanded that the witnesses of these wrong-doers to do the stoning themselves. Village Puritans in New England were right on, dutifully handling the details of thepunishments themselves as ordered by the Court, at gallows, whipping post and pillory, with branding iron on the village green, the Palisado in the town of Windsor.

Altho Puritan towns were careful to vigorously apply execution for selected Mosaic taboos, it just as assiduously disregarded others - i.e., slaughtering swine for bacon & sollse, mixing fibers on the loom for linsey-woolsey summer attire.

1650

with Satan to cause the death of Henry Stiles, whose party ~~came~~ had come on the Christian bringing with it one of the town's carpenters, Thomas Barber, ~~Thomas~~ apparently a hot head. It is known he rec'd punishment for striking 2 person [This trio] in ~~In~~ an argument over religion. ~~Hopefully it was not~~ ~~about turning the other cheek~~ ? ~~All three~~ of ~~these~~ public witch hangings took place before their father Jonathan Gillett was appointed constable.

See 15b

~~It was a solemn thing to appear before the General Court and take the oath of constable, in 1656 "I, Jonathan Gillett of Windsor, doe sweare by the greate and dreadfull name of the euerlieueing God, that for the yeare ensueing, and vntill a new be chosen, I will faythfull execute the office and place of a Constable, for and within the said plantacon of Windsor and the lymitts thereof, and that I will endeuor to perserue the publike peace of the said place, and Comonwealth, and will doe my best endeauor to see all watches and wairds executed and to obey and execute all lawfull comaunds or warrants that com from many Magestrat or Magestrats or Courte, so helpe me God, in the Lo: Jesus Christ."~~

elsewhere

Lying was a serious offense, a "foule and gross sin", punishable with fines, the stocks, — a pair of which had been crafted by Wm Buell — or a half dozen stripes laid on with a sturdy whip vigorously applied by a delegated hand. For all convicted liars, age 14 and up. Mr. Wm. Phelps had assisted the General Court in spelling out the details of the proper punishment. At the public pillory on the green. On Wednesdays, after the midday — lecture.

But lying children of tender years received the application of the rod in some measure of privacy - by parents in the presence of two witnesses. On the naked body. Should full cooperation fail to come from the home, the constable's obligation was to see that ~~it~~ the punishment was done.

Taverns could sell only 1/2 pt wine at a time, & none after 10 p.m.

Swearing, drunkeness, open contempt for the Geneva Bible, clergy and civil authorities were all severely censured ~~with~~ by public whippings. One hapless fellow was twice whipped at a cart's tail gate for the same offense - at Hartford, and again in his hometown of Windsor a week later. Double jeopardy had not been thought of yet!

Between the gallows of Alse and the gallows of Lydia, both of Windsor, a Fairfield witch got Roger Ludlow who lived there in trouble with the laws which he had so ably drafted in Hartford. in ~~his famous Code~~. And that after the convicted witch was hanged and buried! In fact, it was Goody Knap's "dead corpse" at her own grave site which caused the trouble.

While imprisoned behind iron doors in Fairfield's log prison before her trial, accused Goody Knap was visited by a bevy of busy bodies who badgered her to reveal the name of any other witch in town. On her scaffold she did.

Moments before the rope broke her neck in accordance with jury verdict, Goody thought of one - Goodman Thomas Staplyes' wife known to kick Puritan traces right and left, and to even quarrel with Ludlow over church matters.

With more savoire-faire than her breeding would suggest, Goody climbed down the ladder, whispered Sister Staplyes' name to Attorney Ludlow standing below the scaffold ~~in splendor~~, after which she returned to the rope and soon to her Maker.

Cut down and ushered to her grave site, Goody Knap's body was duly examined for witch markes by a committee of women appointed by the magistrates for that purpose. Goody Staplyes was one of the examiners of the Knap teats, those protuberances prone to receive witch marks, and finding no evidence of anything amiss from other women's anatomy publicly opined that Goody Knap was no more witch than she, for she had the same. Such stiffnecked resistance to the legal rulings of godly magistrates!

Sister Staplyes well known shrewishness and lack of truthfulness coupled with her reported skill as local hypnotist did not invite any considerable confidence from the godly examiners. She fell under suspicion at once.

A little later while at ~~the~~ New Haven ~~parsonage~~ Ludlow visited its founder Rev. John Davenport and wife in their parsonage, and in strictest secrecy confided the suspicion of Fairfield's newest witch. Clerical confidence failed. ~~Shame~~.

When the news traveled like wildfire, Goodman Thomas Staplyes sued august attorney Roger Ludlow for defamation of his wife's character, and was awarded damages in pounds and pences.

Not that it settled the rumor, for Sister Staplyes was indicted for witchcraft again 38 years later during the great witch hysteria of 1692. She was acquitted, shrewish tongue and all.

~~Meanwhile, Mr. Roger Ludlow, leader of the Mary and John expedition and co-founder of Windsor, had returned to the more hospitable clime of Old England to live out his days.~~

¶ Shortly after 1654 MR. ROGER LUDLOW, Puritan statesman, owner of the Mary & John & principal leader of that expedition, and co-founder of Windsor, at Cromwell's invitation returned to England. He lived another decade as distinguished chief justice and died in Dublin 1664. Ludlow was one of the framers of Connecticut's celebrated Fundamental Orders.

back to p.15a

1650

Windsor's constables had to see that all punishment was properly ~~ordered~~ ~~executed~~ carried out. One local couple, censured for contempt and battery of another, received court attention as the records show. The man was disfranchised; six stripes were heavily laid on his wife, she having no precious franchise to strip away ~~frxxx~~ for ever. Just her clothes. The lashes were laid on her naked body.

One wonders why this bare humiliation? Did ~~voluminous~~ bulky Puritan clothing effectively take the sting from the rod? Was nudity intended to further humilate? Or did the punitive ~~town~~ founding fathers like to see a little flesh now and then?

Fornication, ~~another kind of flesh~~ flesh of a more ~~private~~ furtive nature, was punishable by fine, public whipping, or prohibition to marry. This latter threat should have dampened the fiercest ardor, but failed to discourage overmuch ~~one~~ the pair recorded ~~local~~ in court trial for bastardy. The offending lover had to pay the girl's parents a substantial fine, after which his cheek was branded with a hot iron. The Court further mandated that magistrates Mr. Ludlow and Mr. Phelps~~, magistrates,~~ see to it that some form of public punishment ~~be~~ was inflicted upon the girl for concealing her obvious embarrassing condition for so long. Then when both were fit, they were to marry. By court order.

Branding was a ~~frequent~~ frequent form of punishment. B for burglary, unless the offense were committed on the Sabbath. Then the robber got an ear cut off; for the second offense, the other ear; death for the third.

These cruel and unusual punishments by today's standards were not peculiar to the Puritan of New England, of course. Similar barbarous punition was a way of life in Europe as well in the same time period. And not only out-&-out sinners were punished but so were "heretic" clergy who stepped out of line, like Bapt. ministers Clarke & Holmes arrested for conducting divine services in a private home (1651). While Clarke was only fined, Holmes was whipped in the streets of Boston.

1650

Worldly England, even after Charles II took back the ~~crown~~ scepter from the Puritan rule of Cromwell, was little different. Here the murderer, felon, counterfeiter and traitor ~~was~~ were sentenced to hang. Except the traitor was additionally tortured as well. Petty larceny was punishable by whipping, or the loss of an ear. The forger and cheater ended up the the pillory, sometimes minus an ear, or even both. Boring the tongue through with a hot iron ~~invited the studied~~ interested ~~of a~~ the crowed, come to watch. In truth, public punishment of any sort attracted spectators by the thousands; it is reported that a good time was had by all, especially at the hangings.

Across the Channel, Catholic France (in an age of etiquette and good breeding, of ballets and operas and baroque tastes), had its share of witches and blasphemers and sodomites ~~were~~ to be executed by hanging. Nor were men of wealth and esteem exempt from prison or the gallows in these offenses, although royalty for the most part lived above the law ~~to~~ and decorously practiced ~~their~~ ~~a fashionable and decorous~~ adultery. fashionable ~~among~~ in their set (over

~~Jonathan's least arduous duty, as constable, perhaps, was to collect the~~
5 ~~fine for non-church attendance. and the taxes~~

¶ Colonial Connecticut, of course, woud have a ~~prepared~~ ready made audience to witness the punishment. On Wed., after church

1650 CT Vol

appointment came later of several years.

Mr. Henry Wolcott was Windsor's first constable; Jonathan Gillett's kind a chief of police who with the watch enforced the law and collected taxes. ~~The constable was the village's law~~ enforcement ~~officer, much like the English constable.~~ A constable ~~He~~ was elected by ~~the~~ village freemen as a) His appointement was confirmed by the Court at Hartford; his authority came from the constitution, the Fundamental Order. It was an unpopular office and seldom taken twice. [OVER ——>]

It was a solemn thing to appear ~~before~~ to take the prescribed oath of a constable when Jonathan raised his hand in 1656. (Stiles say 1665)

"I, Jonathan Gillett of Windsor, doe sweare by the greate and dreadfull name of the euerliueing God, that for the years ensueing, and vntill a new be chosen, I will faythfull execute the office and place of a Constable, for and within the said plantacon of Windsor and the lymitts thereof, and that I will endeuor to perserue the publike peace of the said place, and Comonwealth, and will doe my best endeauor to see all watches and wairds executed and to obey and execute all lawfull comaunds or warrants that com from any Magestrat or Magestrate or Courte, so helpe me God, in the Lo: Jesus Christ."

~~Jesus Christ?~~ OVER →

~~Hardly Christ.~~

~~Is not the dreadfull God of the O.T. at work here? The woman caught in the act of adultery: Moses said, Stone her; Jesus said, Forgive her. Moses could not forgive; he said, Take a lamb...to atone. John said of Jesus, Behold, the Lamb of God.. to take away the sin of the world. Moses made Pharisees. Jesus rebuked and railed against them, their whited-sepulchre holiness.~~

~~Jesus Christ? What was His place in the river towns of the Connecticut? Was He as warmly received by them as He was at Simon's house? Let us Recall that occasion?~~

~~A Galilean Pharisee held a dinner for a Galilean prophet, a country itinerant with a following of 12 unlettered men.~~

~~Simon cleansed himself without, washed as his cup and platter in keeping with the LAW, donned apparell recognizable the length of the~~

Constables watched by frequent walking — looking for fire, for "unseasonable" walkers (who apparently should have been otherwise employed), and for the red enemy. Indians walking the streets after dark were fined 20s, or whipt with 6 stripes. Wolves were also enemies; of the nearby woods the town pd £8. for 16 ~~wolves~~ wolfskins taken in 1659, as were bears, fines ~~but~~ Clothing "regulations" were looking into as well.

DRESS CODE:
~~M short hair~~
~~W long "~~

Even so the somber unworldly appearance of the 1650 Puritan garb contrasted sharply with that worn by their grandchildren a century later. Nothing seems stranger to the new generation than the old folks' ~~yesteryears~~ ~~prescribed garb~~ ~~and to die for "convictions"~~ hanging on the clothesline ~~of yesteryear~~, in Constable Jonathan Gillett's day in 1650 Constable Henry Wolcott's grandson Roger, born in Windsor, became colonial governor of Conn a century later — 1750 ~~in 1750~~. His suit at his swearing-in ceremony was broadcloth all right, but scarlet; his cuffs large; his ruffles lace; his waistcoat embroidered; his buttons gilt, and his hat (~~shades of~~ the popular 3-cornered cockade.) Clothing "regulations" had changed from Puritan plain.

1660

In 1660 Jonathan Gillett, the farmer of Poquonnoc road, was approaching 60, his wife Mary Dolbiar 53. The~~ir~~ eldest of their issue was 26; the youngest, 10.

None of their 9 living children had married yet except Mary the twin. At 23 she had wed Peter Brown jr., son of a Mayflower carpenter, by the same name. ~~He was the~~ Dusty miller at Rev. Warham's grist mill, ~~& keeping~~ kept the 1/16 of the maize he ground for toll charges — enough to keep his 14 children in bread.

The elder Peter Brown, a signer of the Mayflower Compact, came to Plymouth in 1620. As a bachelor, he was assigned only 1 acre. When half of the Pilgrims died that first winter, it was this Peter Brown who was put in charge of the grave digging and burials. And he was one of only 7 staying well enough to nurse the sick and ailing back to health. After marrying 2 or 3 a couple of times and living briefly at both Salem and Dorchester, he died at 33 at his ~~earlier~~ first home ~~at~~ in Plymouth. Son Peter jr. married Jonathan's eldest daughter Mary.

By 1660 ~~young~~ Mary Gillett and Peter jr. Brown had two daughters, the first of their 14 children. This couple at Windsor would ~~in~~ 5 generations later become the ancestors of Old John Brown of Ossawatomie, a slavery agitator cutting a bloody swath in Kansas Territory and at Harper's Ferry, but before his life ended by hanging he would inflame Eastern writers to ~~pen~~ support his cause — abolition of slavery in the U.S.

As Jonathan and Mary Gillett still had 8 children ~~still~~ now at home on the Poquonnoc road, and their privileged long seat at the meeting house accommodated only 5, what about the overflow? Did they take turns going to church?

~~Or what about the Sabbath~~ ¶ No way.

Sabbath at the Church of Christ in Windsor required attendance, ~~for~~ & both godly and ungodly, although communion could be offered only to the former. The current constable saw to the attendance, as Jonathan had earlier, or a fine of £5 clinked into the town coffers, but it was the deacon who screened communicants for the Lord's table. Nothing ~~was left to in~~ escaped the attention of the dutiful constable charged by State and God to "faythfull execute..."

1660

Records show that the call to divine service was "a drum warning of meeting". This warning left no doubt that ~~divine~~ service was about to ~~begin~~ commence, which should have ~~been~~ come as no surprise as all inhabitants since Saturday evening had been scrupulously preparing ~~in~~ person & property for that very moment. Mandated by law.

~~But that use of the term~~ The drum warning ~~could well have~~ 2/30 served notice to the worshippers to walk reverently to church, to admonish children to ~~mold countenancing~~ put on somber faces for the somber day, to apprise all that nothing should be done to profane the Lord's Day.

Do not make merry. Or pick apples. Or gather bayberries for candlemaking. Or walk in ~~the~~ kitchen gardens of parsnips and herbs. Or ~~make beds~~ smooth the covers on the tumbled bed. Or shave the beard. Only necessary tending of the precious livestock was permitted~~;~~ milch cowes, swine and penned fowles. ——

—— Cook no victuals - eat cold meat, cold pie, cold cider. ¶ Cold was a largely unavoidable winter circumstance in both the Connecticut home and meeting house. While the former had a fireplace and a ~~stack~~ woodstack, the latter had none but ~~charitably~~ did allow~~ed~~ wolf skin bags to be brought along to shove the feet in for warmth during long sermons.

—— Despite ~~heated~~ vigorous preaching, communion bread continued to freeze for decades as controversy raged ~~for decades~~ between fire promoters and anti-fire traditionalists in meeting houses. Finally ~~stoves made~~ wood heat ~~was to~~ make an appearance, long after the original church members had ~~long~~ lain cold in their graves in the burial ground on the river bluff.

~~Nor was~~ The cold table was not a Puritan invention of righteousness. This came from the Geneva Bible, the Mosaic Code –

(OVER) #1

So the sexton drummed up the meeting while standing high on the platform erected on the meeting house ridge. Being thus seen and heard in ~~1660~~ 1651 was one sexton Samuel, a twin bachelor son of Bygod Eggleston's who "beat the drum to give warning to meetings on the Lord's days", Mr. William Phelps the magistrate was to ~~write~~ record in some town acts. "Twice in the morning seasonably, and once after dinner: and also on lecture days twice". For this drumming the village paid Samuel 10 s.

#1. For being cold in meeting was somehow more godly — good for the soul —. Resistance to that change on church temperature continued for over a century by traditionalists who believed that comfort in divine worship was evil.

1660 Cr Val

The worshippers came ~~not from afar, but from near for law man-dated [illegible]~~ from homes ~~be~~ built within one-half mile of ~~this beacon light set on a hill.~~ the church. This was the laws Only Mr Wm. ~~only~~ Phelps lived 3/4 mi ~~up the [illegible]~~ mile away. ~~[illegible]~~ Windsor's church, ~~was~~ built down in a meadow near the confluence of two rivers, was ~~a~~ clapboard frame with shingled roof, ~~It~~ it was square and unpainted and conveniently located by the Palisado green with its stocks and whipping post.

~~The~~ Their first structure ~~completed in~~ of 1641 ~~was~~ had been replaced with a larger one in 1659. Tithes of corn, pease & wheat were stored in a nearby thatched barn. ~~Even~~ Earlier, divine services had been conducted out in the open, or in an affluent neighbor's larger house in inclement weather.

A guard of musketry was designated to keep watch near the meeting house. As every soul in town was at meeting, including infants from the day of their baptism usually the Sabbath after birth, this left the village vulnerable to Indian attack. While this frame structure ~~was~~ often doubled as the town's powder magazine, it was not equpped with ~~permanent~~ readied weaponry to man a fort. It remained for ~~this~~ a watch of Corseleted men with primed muskets to stand guard. Tithes of corn, pease, & wheat were stored above.

The interior was piously bare. Little wild creatures from woods and meadow nibbled in the grain filled loft above the parson's elevated pulpit, or scurried among ~~the~~ tobacco leaves curing up there for the ubiquitous meerschaums of the ungodly Dutch down river.

In May 1647 the Court had passed a law which troubled Windsor tobacco growers. No one under age (or for that matter no one over 21 not already addicted to the loathsome weed) ~~should~~ could use tobacco without a medical or Court license. And even those licensed for its use were forbidden to use it publicly on the street, in the house, or in field and woods. Unless on a long journey of 10 miles or more, and then not to use it but once a day. And then only in the lone company of himself. Under penalty of 6 pence.

The constable in each town was to enforce this law. It is supposed he may have had a little more success in the smaller spy-ridden close knit community of Windsor than had the Crown in England in the persons

1660 Ct Val

of Elizabeth I, James I, and Charles I who also had tried to effect the same strong pronouncements against the use of the weed.

Elevated box pews were reserved for the ruling elders and deacons, with a magistrate and a notable or two holding the great pew. Worshippers of more humble stations stood until 1660 when seating for 200 became available, even if only an ~~a~~ backless narrow bench.

This new meeting house had 9 long and 13 short pews with doors, and the low crude boys' pew/up front under the watchful eye of the tythingman with his rapping stick. This same watcher also had a wand of foxtails to tickle awake very tired napping mothers.

An ~~a~~ old Book of Rates shows that in 1660 Jonathan Gillett paid the going rate of 6s for one of the priviledged long seats which accomodated only five souls. Here sat Jonathan and his wife (showing that in this church at least and at this time men and women were not seated separately), and Hannah with perhaps a couple of the boys. The two little boys went up front to the boys' pew. The three oldest would be in the bachelor section under the watchful eyes of the parson, deacons, ruling elder, and teacher Ephraim Huitt. An ordained clergyman of Cambridge, Huitt had arrived on the Christian along with Barber the carpenter and his master Stiles, both now in the long seats. (ck this) F.S.d. — Short

2. Huitt d. —

Their sister Mary Gillett and Peter Jr Brown must have been back on the benches with their young ones. Peter had not yet been admitted to the church as full member, and Mary at this time owned only the Half-Way Covenant.

John^2 my ancestor, a youth in his mid-teens, was of an awkward age, neither little boy nor hardly old enough to enjoy the status of bachelor. He probably sat in the long, and perhaps surreptiously flipped a few hard corn kernals , skittering them along the floor with a satisfactory rattle; He knew full well he could be sent to the pillory as a "wanton gospeller" for interrupting the worship, or almost as bad, be walked to the little boys' pew in humilation by the tythingman.

Or perhaps John^2 sailed ~~them~~ the kernals toward the Warham pew where primly sat Sarah and her 16 year old sister Hester, stiff & proper motherless now that Jane Newberry Warham had passed on. On this Sabbath in 1660, John^2 Gillett would not know of course that Hester Warham was destined to marry someone else and become the grandmother of the celebrated New England divine Rev. Jonathan Edwards of the Great Awakening, ~~saving souls from the Devil~~. He no more knew that than he did that he was destined to wed that little 9 year old Mercy (Mary) over in the Barber pew, and that they would be the great-grandparents of at least 7 ~~6~~ more soldiers in a conflict called the American Revolution engaged in saving America from King George III.

1660 Elsewhere Transfer to pg 28

CT Vol ¶ Unlike the silent worship of Quakers who had begun to arrive in the Bay Colony for more than their share of Boston persecution, there was not much silence in a Windsor meeting what with ㉕ the droning of long sermons, the drawling of long ~~psalmes~~ psalms, the interminable prayers, and the distractions of innocent beasties lodged in the loft.

Jonathan Gillett's long pew became a family of ~~small~~ middle means. Records show that 55 families paid for long seats in 1660, among them brother Nathan Gillett who was still on the 17 rod wide lot next to him on PoQuonnoc road (both of these lots were situated across the Rivulet from Rev. Warham's land and grist mill). Also his old friend of both the Mary and John and the Recovery of London passages—Stephen Terry, and that neighbor of the interesting given name "Bygod" whose son had just beat the drum call to meeting ~~only that morning.~~ All 65. (Ck this)

While "Bygod" may not have sounded blasphemous to the Puritan ear, it was a distinguished surname in England, first of one baron ~~of that name~~ serving William the Conqueror. This Windsor Bygod had been in trouble with the ~~magistratex~~ magistrate 15 years earlier when jesting about his 59 years as he waggishly bequeathed his much younger second wife to a man nearer her own age. That inappropriate sally cost 20s & was ~~to be~~ cast into the town coffers ~~with~~ to accompany other fines gleaned ~~with~~ from tobacco users.

The final joke was that Bygod outlived this wife. Now at age 74, and married for the third time, ostensibly he had settled down, for he gained a long seat. ~~Hixxnamexmustxhavexbeenx where records set down his name as Bygod Eggleston. Other~~ As time went on quill pens entered him variously as Bigod, Bigot, Bagget.

for standardized spelling ~~would not be standardized for another~~ was yet to come, and these ~~are~~ were close enough. The Book of Rates however preserved him as Begat Eggleston, which perhaps is ~~also~~ more accurate. He sired 10 children, the 7 youngest born in Windsor which duplicated Jonathan Gillett's record exactly. Jonathan had

? 264 great grandchildren; Bygod ____.

Thus it can be readily observed what the ~~town~~ Court records meant when it said "the Lord hath increased them . . ."

Walt Tylar – left house
J. Gillett " . Bible

1660

In addition to Nathan, Stephen, and Bygod, other families occupying the Windsor long pews included Matthew Grant the town surveyor, Enno, the barber and Hawkes, and Thomas Holcomb who had represented Windsor at the framing of the Fundamental Orders. Jonathan and Mary Gilletts' children and grandchildren were to marry into these large families.

Short seat assessment ~~were~~ was originally 3 shillings per head until these were conveniently elevated for better hearing of the parson's sermon and accordingly elevated in rate as well. Thomas Barber the cappenter occupied one of these shorts, as did the ~~Dibbles~~ Thos. Debles ? sp DIBBLES, in his best broadcloth coat and breeches, Mills, and Edward Griswold 7 times deputy of the town. Jonathan's children and their descendants were to intermarry into these families as well as into the families seated in the great pews reserved for honored folk - magistrates Phelps, Loomys, Clarke and Allyn. Most of these intermarriages with the Gilletts took place long after the grandee shine had lost its sheen.

Intermarriage - interconnected families.

The little Windsor band married, & intermarried, even beyond the 3rd & 4th generations, moving in and out ~~for~~ the most part among the hamlets of the original town of Windsor. Consisting of over 150,000 acres or 250 square miles, Windsor's ~~contained the~~ hamlets came to ~~included~~ on the ~~west~~ side of the Conn R. – Windsor, Windsor Locks, Granby, East Granby, Simsbury, South Suffield & part of Bloomfield; on the ~~East~~ side of the river – E. Windsor, South Windsor, Ellington, North Vernon and part of Enfield.

Stiles – origin of these fam.

1660

"Seating the meeting" was not dissimiliar to seating the PhariseeS in ~~the~~ chiefest seats alluded to in the Gospel narrative, although little of a gospel spirit attended the assignment in either case. Fiery darts flew more swiftly than blue swallows among the meeting house rafters dropping poop on all. Behold the fowls of the air—

A committee, ~~of~~ ~~freemen~~ (most members ~~many~~ ~~of which~~ detested the assignment because of the wrangling), made the appointments; these were penned in safety, and in ~~a quiet~~ stealthy moment posted safely on the church door, ~~before it opened for service and seating~~. Woe to ~~the~~ offended sitterS who sat elsewhere! The constable or tythingman collected ~~the~~ their fineS.

When ton~~es~~ of wounded pride and bitter quarreling ensued over seating the meeting, the Church of Christ finally had to "dignify the meeting", which is to say, vote certain seats equal in dignity. This uneasy conciliateion to ~~rank and~~ peace in the pew lasted in Windsor until 1824; the practice was abolished, as was the little boys' pew~~s~~ 2 decades later. ~~Recognized~~ ~~Child humiliation was slower to be recognized in coming than the sting of seats mediocrity to adults of rank and privilege. or wannabes.~~

Now that the worshippers were all properly seated in longs and shorts and grandee boxes in 1660, they rose and reverently stood as black-gowned Rev. Warham, in black skull cap and mittens if winter, entered and ascended to the pulpit high above them.

They remained standing for psalm singing, sans musical instruments, which now had come to include ~~the~~ uncertain sopranos as Rev. John Cotton upon Boston had successfully defended women's right to sing along with the men! ~~of old Dorchester~~ ~~authored by Rev Richard Mather~~

Although the Bay Psalm Book (first book printed in Cambridge New England) had been off the press for a score of years, few were available, especially in the Connecticut Valley which preferred the versified psalms of Sternhold and Hopkins, a British edition. Conn. separated from Mass. ~~where~~ as much as it could, even though the Bay Psalm author was none other than Rev. Richard Mather who occupied old Dorchester's pulpit after Rev. John Warham vacated it for fairer lands in Conn. Perhaps that is

The deacon lined the selection, called "deaconing the psalm". A psalm of 100 lines or more when lined and sung on one of the few tunes then known was a long drawn out offkey process sending a goodly quantity of sand ~~down~~ through the hourglass before ~~its~~ ~~the~~ its half-hour completion. Two of these emptied it. ~~and which~~ ¶ The deacon overturned the glass to commence the prayers which took at least another hour or two. Prayers were made standing, Not kneeling as in the Romanist and Anglicans traditions One wonders why the wrangling over seats at all!

Rev. Warham's sermon ~~was~~ lasted 1 1/2 or two hours. (maybe more) ~~long~~. ~~Here~~ For this the congregation sat. ~~and~~ By now children were ~~chewing~~ given herbal stems of dill and fennel to chew on to keep them quiet.

A noon ~~lunch~~ meal (called dinner in Mr. Phelps record), cold and scanty, one of bread and cheese and perhaps a fried donghnut or two would be eaten outside in good weather, or inside in the pews if clouds threatened ~~and~~ or cold reigned. ~~This~~ It was not considered profane to eat ~~in~~ in the building for it was the Lord's Day not the Lord's house, for, being unconsecrated ~~it~~ not served at once as church and town hall and powder magazine. The latter was usually a safe ~~here in~~ place for it was the only fireless structure in town, although Rev. Warham's teacher, Rev. John Maverick received serious burns at the Dorchester meetinghouse when that magazine somehow caught fire.

Nor was the mundane conversation at ~~lunch~~ dinner considered sacrireligious. Small matters such as women's ~~quilt patterns~~ baby chicks & 7d sugar too dear for the table, or the ha'penny ferry fare; men concerns - the sheep ~~ing~~ killing panther seen up the Rivulet on the ~~Mr. Phelps'~~ meadows, of ~~Mr.~~ Wolcott's ~~fine~~ Pippin & Pearmain apple crop ~~crup~~ sure to make again 500 ~~hogsheads~~ ~~barrels~~ of syder, to slip down river, of Mr. Edward Griswold's recent purchase of mowing land from Cowcherowind. Indian villages still abounded in lands about Windsor.

Then back to divine service. For more long hours before heading home to evening chores. TP from top pg. 25

The duties of the parson was to shepherd the flock, to tend to ~~their~~ never dying souls. To offer communion to the elect once a month. To baptize their little ones coming on.

¶ Rev. Warham could not, however, officiate at the marriage ceremony of these same infant's parents. This was strictly forbidden by law; only magistrates such as Mr. Loomys and Mr Phelps, were vested by the State to hear their vows, for marriage was strictly in the hands of civil authorities.

This parson doubtlessly earned his considerable annual £100 stipend, collected by the Somerset deacon who had himself faithfully served Mr. Warham's church for 30 years now. Saint and sinner~~s~~ alike were obligated by law to pay this church tax, even though the sinners could not receive communion or use the ballot in the church election of pastors. Pay, you must, Pray, only if the deacons allowed.

Also assisting in church government beside 2 deacons, was the ruling elder, and the teacher ~~-~~ the expounder of Scriptures not to be confused with schoolmaster Branker.

Rev. Warham's £100 stipend, together with the grist mill tolls, and his considerable landholdings made him one of Windsor's, (and ~~for that matter~~ Connecticut colony itself), affluent citizens. While of gentle Doreet stock, it was his calling, ~~as~~ like those of other clergy in towns up and down the river, which gave him ~~precedence~~ prestige second only to the governor. The salary for political head + parson was about the same,

Age 68 in 1660, this parson had pastored the Windsor flock for 25 years, and for half of it even longer as the Dorchester company's chosen minister aboard the Mary and John. He knew his sheep; he was faithful to them, and they respected and revered him.

He read his sermon, not because ~~his~~ memory failed him in ~~t~~his advanced age, but because he had always done so. Unlike other Puritan clergy, he never preach extemporaneously;

He was the first New England clergyman recorded to write out in full all his sermon, quilling it on foolscap and reading it - all 2 hours worth.

While Warham never actually kicked the traces, he did quietly step out of ~~the~~ Puritan ~~groove~~ track from time to time. Was it because St. Mary's Hall in Oxford was less of a Puritan ~~hotbed~~ stronghold than were some other well known colleges in Oxford?

His somewhat liberal stance could not bave originated in his Anglican ordination. Most divines and their assistants had been ordained in that tradition - Rev. John Maverick his old teacher in Dorchester, Rev. Ebenezer Huitt his teacher in Windsor, schoolmaster Branker, the divines in Boston - the Mathers, John Cotton,

But Warham was always to lean a little toward Anglicanism though in his younger days in England Bishop Laud ~~at Crewkerne~~ silenced and suspended him at Crewkerne for his strong Puritan opinions. Perhaps his M.A. learning sent him to his library more often, as a lover of books. Even New Eng. clergy knew him as a great reader. His manse contained a fine libary of many volumes, nearly equal in value to his annual stipend as the opening of his will but 10 years hence would reveal. And read and write he did, altho roundly criticized by his clerical peers for his custom of penning the sermons. Writing forced him to think. Deeply.

Or was he like Rev. Roger Williams in Rhode Island still more of a "seeker" than most. Publicly lampooned in an Eng. ballad, Rev. Warham back home was derided in verse as "sanctified and pure". Did this early regeneration still burn within him as in the days of yore of his first love before Puritans revised the Covenant of Grace to adopt amendments more in line with ~~of~~ Works.?

From the first it was evident that Rev. Warham, while of the cloth, was not cut from the same piece of cloth. His discussion with Bradford's physician who came ~~cup~~ up from Plymouth to treat Dorchester's scurvy 3 decades earlier, show Warham believing then as he still did in 1660, that the visible Church of Christ was comprised of both godly and ungodly members. Perhaps his own uncertain conscience regarding his own calling and election was the well spring for this conviction, although it too smacked of Anglicanism. Often ravaged by doubt concerning his own soul, Warham would offer communion to others but on many occasions refrain from partaking of the cup himself. He wasn't that sure.

It should come as no surprise then on Warham's position on the Half-Way Covenant, which was beginning to tear New England from stem to stern.

The old saints were passing. How often had Mr. Warham walked to the Palisado to the brow of the river bluff to commit their work-worn bodies to Windsor's burial ground. Ould Mr. Walcott the great orchard grower had already gone on to the Tree of Life. And Ebenezer Huitt teacher of ye Church at Windsor; Mr. Warham's second wife Jane Newberry Warham and 3 children. Here was ~~Jon~~ step-son John, the boy hanged never to be mentioned but to be often ~~be~~ remembered in silent prayed ~~for~~. And those other offenders executed by Court order — the 2 witches, both of them women.

Within the decade would pass old schoolmaster Branker, ~~Deble~~ DIBBLE, Thos. Holcombe.

And Matthew Grant's Old Church Record would duly record epitaphs: ~~note~~; "Here under lyeth the body of ____", again and again. For Saints do die and go on to heaven, and that first vanguard of Puritans arr. 20 & 30 years earlier were dying off rapidly.

The Church of Christ was shrinking in numbers. What to do? Open the membership to everyone? Earlier the Elect had to give~~n~~ satisfactory man-approved evidence of regeneration of God's saving grace in adult conversion. One had only to look at thier works, as servants in the church, as law-abiding citizens of the State. And yet there was something more , . a certain subtle perspicacity at once spiritual and sensible ...,

Warham 3

No question but that Rev. Warham's ~~his~~ spiritual struggles brought on dark clouds of dreadful despair onto his horizons. —Mather was to write of him, "Though Warham was as pious a man as most that were out of Heaven, yet Satan often threw him into those deadly pangs of melancholy, ~~the~~ that made him despair of ever getting thither. .. The dreadful darkness which overwhelmed this child of light in his life did not wholly leave him till his death".

One of Warham's most painful struggles came over the Half-Way Covement. And it finally split his congregation he had shepherded for many years in two.

Saints numerous progeny had grown up "good," if not by nature, then by careful nurture. All knew and kept the rules, ad infinitum. There was little choice~~.~~ in an ever watchful community.

These groomed children would not have any problem to publicly declare the faith, not necessarily theirs, but the faith, for they knew it by heart and ~~by~~ from stripe. It was in their satisfactorily evidencing "the manner of God's working in the soul", which gave the Saints cause for pause.

Perhaps this new generation, already acceptably good, saw no earthly need for a special conversion. To what purpose? They already obeyed the commands of Church and State. Was this not being "good" adequate for "regular standing" in the church?

The Boston divines called a council to consider the problem of offering church membership to offspring without ~~much~~ their evidence of having recieved saving grace from above, the regeneration expected in adulthood. However that was to be judged. Which Anne Hutchin~~g~~son had in 1635 ~~had~~ obstinately argued with these same divines. How could mere mortals judge another's state of grace? An idea which got her banished, and eventually slain by Indians.

How indeed? But the church was shrinking in numbers, and its potential power to control future generations. Hence, the council.

Rev. Warham went to Boston to that meeting in 1657 8, and voted the liberal position ~~of~~ as a solution. A Half-Way Covenant. (over → #1)

He returned to Windsor on the Conn. River and pioneered the concept, ~~and~~ putting into practive what he believed.

Mary Gillett, the twin who had married Peter Brown of the Mayflower Browns, was ~~an~~ one of the earlier ~~early~~ children of the Saints to own the Half-Way Covenant. Grant's Old Church Records shows she came into ownership 17 July, 1659. She ~~was~~ thus became a partial member, not full; was second class, not first. Three years later her husband Peter Brown must have had the necessary regeneration experience, for he was admitted ~~as a~~ to full communi~~cant~~one. There is no record indicating that Mary herself ever owned anything but the Half-Way. This meant she did not have the same rights as Peter to the Lord's table.

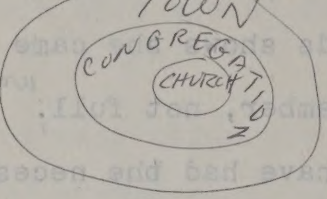
A Half-Way was not half bad, but it was the full Covenant which was so highly ~~prized~~ esteemed and jealously guarded by those who could own one.

Peter and Mary Brown were to stay in the Windsor church, living and dying there. They had 4 daughters in their first home by the grist mill; the other 10 were born in a larger place. Could these progeny, 3rd generation, receive the sacrament of baptism?

Within the next ~~7~~ few years the Half-Way came into possession of only some of the Saints children - Timothy Phelps, for example. Others did not obtain~~ed~~ it, ~~not even~~ much less the more ~~significan~~ highly valued full Covenant.

Three of Jonathan's children came to own the Coveted Covenant being admitted as full communicants in "Mr. Warham's church," for so had that church come to be called far and wide. Two sons and Hannah, all between 1662-65. The males owned all the rights of communion, of having their infants baptized, and of exercising the ballot in pastoral elections and taking part in church government. Hannah had access only to the Lord's table, + her children's baptism.

#1 Picture the adjustment as a fried egg in a skillet. The golden yolk is the Church comprised of Saints owning the full covenant, the white of the egg is the Congregation comprised of those owning the Halfway Covenant, hence were "half-saints"; the ~~town~~ black skillet was ~~the~~ the Town, ~~[illegible]~~ ~~the Town~~ but required ~~like all~~ the other two groups to pay the ecclesiastical tax and to attend the church by law.



While Grant's records show that 6 of Jonathan's children were baptized in Mr. Warham's church, only half of these owned the full Covenant as adults, ~~and~~ with Mary ~~with the~~ a Half-Way. There is no record that My ancestor John^2 (1664-1682) owned neither as indeed did 4 of his brothrs, including the two killed in King Philip's War.

The absence of these 5 youngest might be explained by Mr. Warham's shaken conviction in 1665. These may have fallen through the cracks created by the parson's writhing conscience as to ~~what he was doing~~ the Biblical sanction of the expedient concept of partial memberships.

Always plagued with uneasy self-doubt and self-examination as he poured over Bible and book in the manse library, he also came to wonder if the children of the Half-Way Covenants, that is the grandchildren of the Saints, should in truth receive the sacrament of baptism.

Mary and Peter Brown had 14 children; they were safe, now with both a full and a Half-Way behind them. But the 3 youngest sons of Jonathan Gillet though baptized themselves were never admitted to the Windsor church, as full or half. Together these 3 men had in due time a total of 19 children, all born in Windsor. Were they born elsewhere, they still could not ~~be~~ have been baptized as their fathers were non-communicants. This was a problem all over new England, in every town up and down the coast and the rivers.

Although Warham had long held to the idea of a visible Church of godly and ungodly, he suspended the Half-Way in Windsor, temporarily so it was thought at the time, but he never again opened the church to ~~these~~ this half-way measure.

The denied demanded their rights,-of communion, of a say so in church affairs, of getting their children baptized. Enno the barber, who had not come on the Mary and John with its Puritan vision of the mission to provide a model for the whole world, along with a half dozen later arrivals like himself whose world tended ~~more~~ less to global than of soil under- 20 A

Picture the appointment as a fresh egg or a shell [illegible]
the yolk is the Church comprised of Saints [illegible] [illegible]
[illegible]

foot, went to the General Court in Hartford and in the name of Charles demanded some changes. After all they were English subjects deserving certain rights and privileges.

In the decade to follow, despite the legislatures' repeated attempts to resolve the problem for these transplanted Englishmen not lon from the Church of England, the dilemma continued.

Rev. Warham, becoming "ancient" and probably weary of church dissension, sent to the Boston divines for a replacement to occupy his long held pulpit. The Windsor congregation voted their recommendation - a Rev. Chauncey, born in Plymouth and one of twins to graduate from Harvard where their esteemed father was President. Chauncey brought back the Half-Way, and baptized infants on alternate Sabbaths while Warham still struggled with his scruples on this matter as he relinquis his pulpit to the younger divine.

One of the Griswolds appealed to the Gen. Court when Chauncey refused to baptize his child because he supported the other ballot for Rev. Woodbridge. These dissendent balloters (_ to _) formed a second church, just two weeks before old Rev. John Warham died in 1670.

The faithful old parson's passing was genuinely mourned.

Rev. Woodbridge settled in as pastor of the second church. Matthew Grant deliberately omitted the names of these church members from town records. But some are thought to be sons of the original Saints ~~of~~ Mr. Warham's church. Perhaps some of Jonathan Gillett's sons were admitte as full or half to this "other society". Probably Nathan Gillett was a Woodbridge supporter for he went to Simsbury as did Thomas Barber the cap to form yet another society.

The two Windsor congregations were not friendly. Not until another Indian War broke out, necessitating the utmost in military cooperation. ~~Except~~ Still a spirit of non-cooperation ~~still~~ prevailed ~~for~~ on the Day of Humiliation, a church fast day, called to repent and ready themselves for battle, if it would come to that. And it did. First ch. declined 2nd ch's invitatio

Warham

So rests the faith of my Puritan fathers in Windsor, of the Gilletts, and Barbers, and of the Phelps, and Griswolds, all members in full communion in this oldest Evangelical church in America, this Oldest Orthodox Congregational Church in the world some would even say. And of the Holcombes, ~~Debles~~ Dibbles, and Fylers and ~~Griswolds~~ of some branches of the Gillett family, not exclusively of my direct lineage from John².

And this is the story of the Puritans generally in whatever town in New Eng. This is your story if your American beginnings hark back to the Puritans of New England.

Put at at end of 1685 narrative

Walter Fyler built a humble house in 1640 at the south end of th village green. Miraculously preserved these centuries, it is now the hdqtrs. of the Windsor Hist. Soc. The museum in this modest structure now houses the Geneva Bible of one Jonathan Gillett brought over on his second passage from Eng in 1633 when he and his bride Mary Dolbiar join in the holy experiment in New England.

That first generation of Saints est. ~~the~~ as best they could a holy commonwealth. Keeping it holy remained the task for the second & third and later generations who did not have the same dream, the same mission

Nor did these succeed admirably, as wrangling in the churches showed, and all other changes came only to be resisted by the traditionalis

As for the Half-Way Covenant which splintered the churches and scattered its members to other settlements, it would be forgotten. Among these was Simsbury, 10 miiles up river in the turpentine forests. At this place brother Nathan Gillett took his Bible and family and occupied his 50 acres granted to him for services rendered in the Pequot War. 25 yrs. earlier He was probably a Woodbridge supporter. The Dorchester-Windsor migration all over again - to escape the autocratic church! The gospe has a way of spreading out as Paul and Barnabas well knew at
The Gen. Court finally gave up on insisting that only one church per tow be allowed to exist in the English parish way.

As for the bitterness engendered by the Half-Way Covenant and t schisms it caused, babies over which it was waged, yawned and never remembered. Their elders went back to their field flails and forgot.

Meanwhile Indians came out of their wigwams, looked up from the cooking fires, and saw that white man had overpopulated his ancestral land. Had taken more from it ~~more~~ than he had been able to foresee wh wampum and trucking cloth crossed from white to red palm.

So rests the faith of my Puritan fathers in Windsor, of the Gilletts, and Barbers, and of the Phelps, and Griswolds all members in full communion in this oldest Evangelical church in America, this Oldest Orthodox Congregational Church in the world some would even say. And of the Holcombes, ~~Debles~~, and Fylers and Dibbles, of some branches of the Gillett family, not exclusively of my direct lineage from John[2].

And this is the story of the Puritans generally in whatever town in New Eng. This is your story if your American beginnings hark back to the Puritans of New England.

Walter Fyler built a humble house in 1640 at the south end of the village green. Miraculously preserved these centuries, it is now the hdqtrs. of the Windsor Hist. Soc. The museum in this modest structure now houses the Geneva Bible of one Jonathan Gillett brought over on his second passage from Eng in 1633 when he and his bride Mary Dolbiar joined in the holy experiment in New England.

That first generation of Saints est. as best they could a holy commonwealth. Keeping it holy remained the task for the second & third and later generations who did not have the same dream, the same mission.

Nor did these succeed admirably, as wrangling in the churches showed, and all other changes came only to be resisted by the traditionalists

As for the Half-Way Covenant which splintered the churches and scattered its members to other settlements, it would be forgotten. Among these was Simsbury, 10 miles up river in the turpentine forests. At this place brother Nathan Gillett took his Bible and family and occupied his 50 acres granted to him for services rendered in the Pequot War.[3] He was probably a Woodbridge supporter. The Dorchester-Windsor migration all over again - to escape the autocratic church! The gospel has a way of spreading out as Paul and Barnabas well knew at The Gen Court finally gave up on insisting ~~that~~ only one church per town in the English parish way.

As for the bitterness engendered by the Half-Way Covenant and the schisms it caused, babies over which it was waged, yawned and never remembered. Their elders went back to their field flails and forgot.

Meanwhile Indians came out of their wigwams, looked up from their cooking fires, and saw that white man had overpopulated his ancestral land. Had taken more from it than he had been able to foresee when wampum and trucking cloth crossed from white to red palm.

FRONTIER FURY 1660 - 1677 ~~AND THE NEW ENGLAND WAR OF~~ "KING PHILIP" — (Metacomet, son of Massasoit) WAR 1675-77

In the 17 years that Jonathan Gillett served as juror on the county court in Windsor between 1660 to the end of his life in 1677, great changes were taking place on the outside. European powers continued to establish American colonies on earlier claims, slavery became a moral issue, and Indian wars prevailed.

After the Pequot War in the 1630's, Puritan attempts to maintain the peace with various New England tribes by buying titles to Indian lands further included efforts to teach them Christianity and save their benighted souls. From the first Rev. John White's plan in recruiting for the Mary and John expedition had included the missionary vision to convert the wilderness pagans. Somehow farmers busy with mattock and milk pail failed to share his conviction.

One saintly missionary John Eliot, however, caught that vision. Learning the language while preaching to natives, he had in 1653 printed the first book ever printed in any Indian language. It was a catechism for his converts. This was followed in 1661 by the first Bible ever printed in America. It was in the Algonquin tongue.

By the time of King Philip's Indian War, it is estimated that Eliot had 4000 "praying" Indians. And these turned hostile toward the unconverted natives, not the white interlopers.

White colonists elsewhere held even less spiritual interest in the "heathen", as Thomas Hooker called them. In fact, they actively sought to diminish their numbers. In 1663 Charles II granted Carolina a charter promising religious freedom to all Christians, of any creed or persuasion. These, in turn with the Crown's blessing, set about at once to vanquish the Coosas, enslaving the few captives taken alive.

Irvy

The Dutch,having settled the Hudson Valley upon the claims of the Half-Moon 11 years before the Pilgrims ever found their Plymouth Rock, now had peglegged Peter Stuyvesant as governor. This colony along the Hudson fought the Esopus Indians at Kingston to the death. As for the river Indians along their Connecticut River claims, they managed to get along better than the English had with the Pequots for they cheerfully sold them rum,and just as cheerfully left them to their heathen ways without any compunction of conscience to Christianize them.

French trappers openly miscegnated with northern tribes, for within that same decade England's arch rival France claimed the vast interior of America in the great exploratory expedition of Marquette and Joliet down the Mississippi River. These claims set the stage for territorial mastery of the hinterland, a contest between France and England not to end until the French and Indian War.

Slavery in Jonathan Gillett's time was no real issue in Connecticut, although by 1660 there were a few "negar servants". The first slave in Windsor was called Cirus, and was valued at £30. Wolcott bought him three years after Jonathan died, probably to work the family's huge apple orchards and cider mills.

From the outset Negro slavery existed down in Carolina. Its Fundamental Constitution provided that "every freeman of Carolina shall have power and authority over his Negro slaves, of what opinion or religion soever".

When Dutch ships brought the first 20 Africans to Jamestown 1619 to sell as indentured servants, slavery was not a main topic of conversation in Virginia. But soon the colonial conscience struggled with it as a moral issue. But by 1670 their laws overcame whatever qualms they may have entertained.

Fury

Virginia Christian slave owners were understandably troubled about the enslavement of those Negroes who had been converted to Christianity, as well they might considering that in Christ all were brothers. But now Virginia held the monopoly on tobacco cultivation, for production of that crop in England had been prohibited. Virginians who could grow it soon realized there was no economic gain in this popular crop without a slave system. The House of Burgesses therefore legislated that slave conversion to Christ would not free the Christian slave from servitude, that is, from the rich tobacco fields.

But suppose the slave's conversion occurred before the slave ship brought him over in chains? Suppose that the "negar" arrived to these shores already a brother in Christ?

Not to worry. The representative body clarified the statute. The law meant either before or after he arrived in chains. A Christian soul was not the same as a Christian body, for the sons of Ham. According to their Bible, these were condemned by God to everlasting servitude. The following year Maryland joined Virginia in a similar enactment. Here, too, it was believed that a slaves' Christian religion was irrelevant to his status of servitude.

These agrarian colonists dependant on slave labor breathed easier. Thus protected by their laws, these set about with confidence and good will to convert more of their slaves to the claims of the gospel of Jesus Christ. Christians made better slaves.

In 1672 the groundwork was laid for the planting of Quakers in the New World. These religious refugees would become the great advocates for the abolition of slavery. That year George Fox, the English founder of Quakerism, toured the American colonies in hopes of finding a political and religious asylum for his persecuted followers, the Society of Friends, derisively called "Quakers" for their trembling.

Irving

Like the first Puritans in England, Fox's society was also at odds with the Crown and the Church of England, and consequently suffered great persecution. A few intrepid Quakers migrated to the Massachusetts Bay Colony and to Connecticut with their particular preaching and peculiar practice of speaking an unconventional language, and holding to their shocking belief of non-violence in resolving conflict. The gospel they preached was that of the Inner Light, the Illumination from God, an inner divine conscience to guide the outward life. This notion ran counter to the Puritan belief that only the Bible could be a guide to immortal souls, but a similar idea had been taught by Anne Hutchinson in her Boston parlor to her Puritan neighbors.

Quakers suffered most grievously at the hand of Puritans who fined or imprisoned these "heretics", OVER → H1 ~~or banished them outright as they had done earlier with Mrs. Hutchinson.~~ OVER → At first Quakers lost only ears, or suffered tongues burned through with red hot irons. Then the Massachusetts General Court approved the death penalty for that religious sect, and four Quakers were hanged, one of them a woman, MARY DYER of Newport, R.I. When Charles II demanded that John Endecott end this persecution of Englishmen of different religious beliefs but of identical political rights, the Governor obeyed the royal command.

Three years later George Fox's tour paved the way for Quaker settlement in a safer haven. Then William Penn, himself a Quaker expelled from Oxford for his religious activities and suffering confinement in the Tower, received a large land grant from Charles II in payment for debts the Crown owed the family. In a New World woods then, Penn began his Holy Experiment.

The two Holy Experiments - one in Puritan New England, the other in Quaker Pennsylvania - were not compatible.

#1

Even comparatively gentle Roger Clap up in Boston scored the Quakers in his Memoirs, blaming Satan for stirring them up to assault God's poor people [i.e. Puritans] with their "loathsome & pernicious doctrine". By the which he meant their "pretended holiness & perfection, saying they spoke & acted by the Spirit & light within which (as they say) is their guide; And most blasphemously said, that the light within is the Christ, the Savior."

Jury

Of these momentous events along the Atlantic coast during the years that Jonathan Gillett was a Windsor juror, the one which personally affected him most and that of his family was an Indian War called King Philip's War.

"King Philip" was none other than Metacomet, a son of Massasoit, who with Squanto as all primary children know, had saved the Pilgrim fathers at Plymouth by helping them with seafood catches and teaching them maize cultivation. With whiskey toasts all around, Mayflower's Carver sealed a peace pact with this Wampanoago sachem and invited him back to the Plantation for Thanksgiving ~~turkey~~ feasting in the fall.

Roger Williams likewise was to make peace with this sachem, for the Wampanoago held tribal lands along the east coasts of Massachusetts and Rhode Island. Even Gov. Winthrop in Boston curried his favor.

But when old chief Massasoit died and was succeeded by his son Metacomet, the Indian situation became less amicable. For one thing, scion Metacomet haughtily imagined himself equal to his royal white "brother" in England, King Charles II; hence, the opprobrious nickname "King". "Philip" was assigned to him by the Pilgrims who admired the ancient Macedonian warrior-king by that name as they were chary of granting him a "Christian" name. His brother Wamsuitta drew "Alexander" for much the same reason.

Metacomet had noted that Puritan settlements had cut a hefty swathe into his tribal lands, and that Englishmen far outnumbereed all Indians along the coast. This new sachem determined to organize neighboring disgruntled tribes to check that expansion. Before the armed conflict ended in three years this King Philip would destroy half of the English towns, together with one-sixteenth of their white male population.

Possessing the land of these heathen "Canaanites" was not going to be easy, anymore than it had for Joshua's Israelites.

King Philip would lose his head as had the Philistine foe Goliath, ~~and so would Jonathan Gillett's son Samuel.~~ NO Literally. Decapitated like the two Midianites Oreb and Zeeb on the other side of the Jordan.

It was in June of 1675 in Jonathan GILLETT'S 75th year that King Philip went on a rampage. Smouldering now for four years since the Plymouth Pilgrims required him to surrender his weapons to them, Metacomet began to collect other firearms and Indian allies. When the Plymouth plantation executed three Wampanoagoes for an Indian murder, he was ready.

He led his Wampanoagoes and the Nipmucks in retaliating against Swansea, and then began a trail of flaming pillage and assault which was to devastate the hinterland, where Jonathan Gillett's two sons had emigrated to new settlements on the upper reaches of the Connecticut River coursing the length of western Massachusetts.

That summer far down stream the Connecticut plantation was put on alert. Supplies and armed troops were readied. One of the Newberry clan captained a force of dragoons from Hartford, with 38 of these being conscripted from Windsor. On the edge of the dark turpentine forests, its settlers were seized with great trepidation although they had been at peace with neighboring Indian villages for these 40 years since the Pequot War.

But still its total population was only about equal to King Philip's warriors, as the Saints had lost large numbers to migration to new frontiers in the Massachusetts wilderness upstream. There, upper river towns already staggered under the bows and firearms of King Philip's 800 warriors, who furiously attacked Brookfield, Springfield, Northfield, Deerfield, and Hatfield.

Terry

To these last two settlements came some of the Gillett clan. Samuel[2], Jonathan[1] and Mary's fourth son, was a 27 year old bachelor when he went up river to cast his lot with the 20 families at Hatfield. Marrying here, he had three children of his own (all of whom were to suffer fire or Indian capture) before his brother Joseph[2] sold his Windsor holdings and brought his wife and four children into Massachusetts. This brother became one of the earliest settlers in the nearby village of Deerfield, formerly the land of friendly Pocumtucks where Windsor's Capt. Mason purchased 50 canoes of Indian corn to save Springfield from starving after the Mystic Fort slaughter of Pequots.

But by the time Joseph[2] Gillett came to Deerfield's 8000 acre grant legalized by the Massachusetts Court, the land was empty of Indians for the Pocumtucks had been virtually annihilated by the Mohawks, so the whites were not actually replacing routed Indians. Here in Deerfield, Rev. Samuel Mather, a Harvard graduate, came to be settled as the first minister at the meeting house. And here, wheat fields flourished to feed this settlement of 125.

These Gillett brothers felt safe and were satisfied with life on the upper Connecticut River frontier as their parents had been down the river at Windsor.

Then King Philip struck, and they were forced to be welded to their muskets in field and in meetinghouse. When Brookfield was ambushed, eleven died. Then a frenzied assault was launched against Deerfield, September 1. Stockaded settlers, including Joseph Gillett, successfully repulsed the attack, and the one to follow only 12 days later. This time, before retreating, the Indians set torch to ripening fields and homes alike.

Terry

Meanwhile between these two assaults on Deerfield, the New England Confederation, which had earlier united four of its colonies for purposes of defense against restless Indians and equally restless Dutch from the south and the French from the north, declared open war on the Wampanoago coalition.

Quotas for armed men were required of every town. The Confederation trained militia. Many now mounted as dragoons and carried fine flintlocks to replace the old matchlocks. Foot soldiers had now learned the benefits of fighting Indian-style in the forests, in the guerrilla manner. No more marching and wheeling as Capt. Mason's troops had done at Mystic Fort, or sword brandishing as he and Thomas Barber had done in the Pequot compound.

September 18, 1675, King Philip hit near Deerfield for the third time. To rescue from certain conflagration the bountiful wheat crop desperately needed to feed English soldiers stationed at nearby Hadley in defense of the river settlements, a Capt. Lathrop picked 80 men to ride the 15 miles to Deerfield to cut and thresh the 3000 bushel of grain.

Their departing laden ox carts were ambushed by 700 Indians two miles out at a brook crossing the marsh, as the young harvesters paused to rake ripe wild grapes from the vines in the dense thickets to stay hunger pains. Within an hour 64 of them lay dead, mangled and decapitated in the stream bed. It was a decisive victory for King Philip's warriors.

Of the 17 Deerfield teamsters at this "Bloody Brook battle", only one survived. Among the Deerfield dead was teamster Joseph^{2} Gillett, age 34.

It is reported that severed heads went up on poles, especially that of Capt. Lathrop. Scalped and stripped, the bodies were buried in a

Prob not true ?

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Jury

common grave. The Indians themselves were to suffer significant losses from a Capt. Mosley whose men joined the fight, but they rallied enough to taunt Deerfield with a heathen show of the bloody scalps of their loved ones.

The settlers left for Hadley, and the Indians destroyed Deerfield.

Down at Windsor the Gillett parents, upon hearing the news of the ^{2} massacre, were horror stricken with the brutality shown their son, Joseph - Of all his grandchildren at Jonathan's death in 1677, only two received bequests. Made only 15 days before his passing, the will made provision for the little children of poor Joseph slaughtered like an animal at Bloody Brook; to the boy went £5, and an equal sum was given to "ye garle", the little three year old Hannah.

After the massacre, Deerfield settlers fled, not to rebuild on this spot again for a half-dozen years. Among the fleeing refugees was Joseph's^{2} family. Afterwards it returned to supposed safety. But alas! 21 years later almost to the day that poor Joseph lost his head to an Indian tomahawk, his son was captured by Mohawks at Deerfield, and taken captive into Canada and sold to become a servant to nuns in a French convent. Then he was sent to France as a prisoner of war, but returned after two years to receive £6 for a soldier's duty.

scalp or. more NO

But in Jonathan Gillett's day the Indian uprising had become general throughout the Colonies. About the time of Bloody Brook in western Massachusetts, the Susquehannock raids in Virginia and Maryland set those frontiersmen led by Nathaniel Bacon, a young Cambridge graduate from the Roanoke, to practically eliminating these natives. Gov. Berkeley's chastisement of Bacon and his volunteers led to a rebellion which gained popular support, and the House of Burgesses passed Bacon's Laws which gave greater powers to self-government and less to autocratic governors.

Josiah Winslow led combined Col. forces, killing over 300 Ind. women + children as the red warriors themselves escaped the fusillade of the new flintl

Even Roger William's Rhode Island started on the Narragansetts.

On the Connecticut River, Windsor already on alert, now prepared for the worst. Forty years of peace with local Indians now shattered! Able bodied men from 16 to 70 went on patrol, or worked the fields in armed companies. Communal grain was stored at the fort for emergency supplies.

Jonathan Gillett may have been exempt from these compulsory defense duties as he now neared 75. But he did serve on a committee with Deacon Moore to collect and distribute monies to aid two of the scourged settlements, Springfield and Simsbury. Records show that Jonathan's own contribution to this cause was 4 shillings and 6 pence.

Simsbury, only ten miles upriver, was now the home of brother Nathan Gillett who had come over with Jonathan on the Mary and John, and had helped settle first Dorchester and then Windsor, and had fought in the Pequot War. He and his family now lived on 50 acres granted him by Capt. Mason for his military service in that early conflict.

Simsbury was located on the edge of the turpentine forests. These woods had long been the special haunts of moose, bear and beaver hunted and trapped by local Indians, who apparently bore no animosity when a few Windsor families of the Rev. Woodbridge faction settled Massaco, as it then was called.

Now with King Philip on the warpath, things had taken a different turn. After garnering grain and driving the cattle before them, the settlers stopped in their flight only long enough to kill their forest foraging swine to keep them from feeding the red foe, and took refuge in Windsor's Palisado for protection.

Indians torched the evacuated settlement, destroying Simsbury homesteads and the meeting house which Thomas Barber the carpenter had contracted to build for the Woodbridge faction. Jonathan Gillett's seventh child John^{2} had married Barber's daughter five years earlier and perhaps was living here as well until the hasty evacuation. John^{2} is the writer's ancestor.

It could be that brother Nathan Gillett's homestead was among those to suffer damage; perhaps it escaped the Indian conflagration. In any case, it is known that Nathan, one of the passengers of the Mary and John never to return to England once he left in 1630, lived another decade and died here at Simsbury once again restored after the war. In fact, he outlived his nephew John^{2} who married the Barber girl.

As for Simsbury's meeting house carpenter Thomas Barber (also a direct ancestor of the writer), he passed on long before King Philip's rampages. He had died age 47 on 11 September, 1662, only one day after his wife Jane died. Jane was the Jane Coggens of the Dutch settlement a dozen miles below Windsor. It is said that she was the first white woman ever to set foot in Connecticut.

For it seems that first contingent of Dutch settlers quarreled over which one would receive the honor to quit the boat for the landing, when Jane gathered up her Dutch skirts (short by English comparison) and jumped overboard to wade to the river bank to claim that honor for herself. The man she was to marry, carpenter Thomas Barber then of Windsor, had not yet come to America on the Mary and John as had most of the Windsor settlers, like the Gillett brothers. He arrived at age 21 on the Christian, as one of Stile's six servants to be instructed in the carpentry trade, ~~of carpenter.~~ After successful apprenticeship, he proudly built a modest cottage still described in history for his own little family at Windsor, hardby Mill Brook whose waters provided power for Rev. Warham's grist mill.

Jerry

Indian conflagration continued in the 1670's. Was there sin in the camp? December 2, Connecticut called for a Solemn Day of Public Prayer and Humiliation "to supplicate the Lord" for mercy for scourged white settlements, for success "in our endeavours for the repelling of the rage and insolency of the enemy" - the native American. Ruling elders and clergy were charged to seek out the sins bringing down the Lord's hot anger in town and hinterland, like Biblical Joshua seeking the accursed Achan to burn him with fire for hiding his sin under the tent and invoking the wrath of the Lord God of Israel to the ruin of all at Ai.

Despite a round of repentence, Indian reprisals continued into 1676. Up at Loncaster the famed Mary Rowlandson was captured by King Philip's starving warriors foraging for food to get them through the winter. Three months later she was ransomed and lived to narrate a written account of her captivity.

Then Plymouth was hit again, and finally Providence, Rhode Island. In May King Philip's forces renewed their attacks in the Massachusetts back country, successfully running off valuable cattle. Worshippers bound for meeting suffered assault.

Samuel^{2} Gillett, Jonathan's^{1} third son, of ~~Hatfeild~~ Hatfield was one of ~~Capt.~~ Turner's 180 volunteers to face the rampaging sachem. At sunset his captain Turner led a company of garrisoned men and volunteers from Hatfield after the chaplain's prayer for victory to pass the site of the Battle of Bloody Brook where poor Joseph^{2} Gillett had been one of 64 slain the year before. Dismounting in the dense forest, the troops marched to the head of a falls to an Indian camp asleep after gorging on salmon and fresh beef from the Hatfield raid.

When Turner attacked, Indians escaped as best they could in canoes, or leaped into the falls and were drowned. All was lost -

wigwams, provisions, women and children - to these avenging troops who failed to get away before fresh Indians from other camps arrived to retaliate.

Most of Turner's men were killed in retreat for the scramble to their tethered horses in the woods. Samuel^{2} Gillett in civilian clothes was slain in this battle at Peskeompsinson, or Turner Falls as it came to be known. Now Jonathan^{1} and Mary Gillett of Windsor had lost a second son to the red onslaught.

~~His~~ Samuel's chaplain who had prayed for victory, Rev. Hope Atherton, fared better. Lost in the forest during the fight, he nearly surrendered to the Indians, but they fearing his clerical attire superstitiously left him alone to wander on as they supposed him to be the white man"s "medicine man". As for Capt. Turner's body, it was not found for a month. Then it was buried on the river bluff at this fishing place on the rapids where Indians dried fish for winter store.

Slain ~~Joseph~~ Samuel^{2} Gillett was not the last Gillett to suffer at Indian hands on the Connecticut. ~~Joseph's~~ Samuel's widow Hannah married a Stephen Jennings the next spring of 1677. The following 19 September, and only 4 months married to Jennings at Hatfield, she fell into enemy hands when 50 Indians struck a ~~Hatfield~~ house-raising party. Twelve were killed and 19 were carried off into captivity along with a half dozen ~~Deerfield~~ settlers. One of the Plymptons was burned at the stake.

Hannah herself, with two of her children by Joseph^{2} Gillett, was captured by Asphelon's Indian party and taken into French Canada where she bore the first of hers and Jenning's children, a girl whom she auspiciously named "Captivity".

Husbands and fathers Jennings and Waite, whose wife and children had also been among the captives, heroically made their way to Quebec

and ransomed the whole party 8 months later for about $200. These were the first captives taken to Canada, but not the last, for the French saw a ready servant market here, unless a ransom would be forthcoming, both of which were economic assets to them.

Hannah was not to write a book about her captivity as had Mary Rowlandson, and of the little ~~daughter~~ "Captivity" born in Canada. But this was not to be the end of her story with Indians, for a few years later her second husband Jennings himself was to meet his death at the hands of Indiams at Brookfield, as did their son-in-law, "Captivity's " husband. ?

For the most part Indians and Puritans of the second and third generation got along less well than did their parents, the original Saints of the colony. Only one person was killed by Indians in Windsor during King Philip's war; the Saints had laid their groundwork by buying titles of the sachems, and staying with the goods. Their roving offspring, land hungry and disillusioned with church discord, invaded and populated tribal lands with abandon which resulted in their massacre.

During King Philip's War, community morals were more rigidly enforced; - against liquor consumption, and tavern shuffleboard and dice, and dancing. Barbados rum ("Kill Devil") was banned. The Massachusetts government had come to believe that the war was God's just retribution for something offending - was it men wearing long "haire", or wearing wigs made of women's hair, or cutting and curling their hair, or for allowing Quakers to live among them?

More rational minds later reasoned that the Indian uprising might be due to efforts to Christianize them against their will. Or their repeated attempts to force red men to obey white laws. Including forcing them to hard labor in Puritan fields for the public sin of drunkenness.

Terry

King Philip did not last the summer. Betrayed in August by one of John Eliot's praying Indians, the sachem was found in the royal long house of his father Massasoit, the Pilgrims' friend, and was shot. Metacomet, King Philip, the royal "brother" of King Charles II of mother England, was no more. He was beheaded, his body drawn and quartered by Indians sent to do the deed. His captured widow and child were sold into slavery, as were 200 other captives in Boston.

For many years King Philip's head was displayed in Plymouth, but it had disappeared long before the writer of this narrative made her own pilgrimage to the famous rock of the Mayflower settlers.

Although King Philip was done for, the Indian war was not. It waged on under other leaders and in other places. The Confederation called for a winter campaign against the Narragansetts sheltering the Wampanoagoes. Boston ordered an offensive strike to bring terror into sachems planning to continue the war come spring.

Windsor along with other towns raised troops and supplies - salt beef, biscuit and bullets. Among those conscripted was the childless widower John Fitch. No stranger to Windsor's whipping post, he nevertheless charitably made out his will, bequeathing his small estate, after debts paid, to endow a school for this village. This he did shortly before marching to his final Indian battle in the swamps.

Winter came early that year, freezing the Connecticut River and the Great Swamp of Rhode Island. This enabled the 1000 combined Connecticut troops and the Bay forces to cross the marshlands and moat to the Indian fortress in that swamp and surprise them in their palisaded blockhouses.

It was an even contest until the English ordered the wigwams fired. Hundreds of helpless Narragansett families fried in the flames as the

Terry

Pequots had at their Mystic Fort 40 years earlier. Boston's divine, Cotton Mather, was to report that 600 were "terribly barbikewd".

Afterwards many stricken English of conscience suffered remorse for burning their enemies alive, but hastened to quote to themselves comforting passages from the Old Testament. Had not Jehovah directed the Israelites to annihilate their enemies?

About 80 English were killed, or died of their wounds sustained in the Great Swamp battle. Among these was John Fitch of Windsor, for the Connecticut forces suffered heavy losses.

When Windsor was again safe, it was grateful to Fitch. July, 1676, a "coppy whereof is on file" to the "Rev. Mr. Fitch for his bequeathment, states "we are very tankefull unto you for your great and good service . . . ." At least, the village school benefitted.

The next year (1677) was to be the last for fellow villager, a visible Saint, Jonathan Gillett. Born of British clerisy but called to husbandry these three score years since putting his hand to plough on Chaffcombe glebe lands, he had lived his life from cockcrow to dark by ox time ever since. Slow and deliberate he was, ~~brother to the ox of the measured step~~, ~~on~~ stopping at the end of every furrow ~~and lowering the head to let the yoke slip down and cool the chaffed neck~~ to cool down the chaffed neck before going on. Religious traditions had been as galling.

New World pressures too had galled Gillett's neck from time to time - in the loss of manly sons to Indian massacres and in the others following the Woodbridge religious faction instead of "staying by the stuff" with Rev. Chauncey, but he Jonathan had held on patient as these stubborn patient beasts which tilled ~~the~~ his valley fields ~~for sowing~~.

Ferry

In his day he had broadcast barley and rye as well as that fine sower Rawkey of Devonshire whose maid he had wed without regret. ~~sowing heavy the damper spots, and thin the dry.~~ His wife Mary at 70 would continue~~d~~ on in grace and gumption befitting her own mum at Colyton.

But these days now Jonathan weakly leaned against the fence, shad~~ing, aged eyes to stab the distance across the stubble~~ to watch his son-in-law Peter Brown who offered his plough and oxen to do this day's acre. For he himself owned now only a horse, and it recently taxed to raise monies for the Rivulet Ferry, operated by John Bartlett's son. Now some of his neighbors, the Loomys, Wolcotts, and Terry ~~had~~ owned a horse and four oxen - much property to tax for use of th~~e~~at ferry.

~~J.B. [illegible]~~

At his cottage stool Jonathan ~~whetstoned the dull mattock so as not to~~ indulged himself in idleness, which was without a doubt the devil's workbench as the parsons preached. Finally admitting weariness he just sat in the sun ~~to warm stiffened knees through patched worsteds~~ and pondered life's unfolding events as becomes an old yeoman of 77.

1677

He had already outlived many of his Windsor contemporaries of the Mary and John, and even some of those other coming on later ships.

#1

OVER →

The first settlers of Windsor, Saints in search of the city set on a hill - Wolcott and Ludlow both worthy squires, Matthew Allyn and Matthew Grant, Thomas Holcombe and ~~Thomas Barber and Thomas Dewey~~, Mr. ~~William Phelps~~ and Mr. Stiles, Magistrate Loomys and Capt. Mason, ~~the prominent Griswold~~, Stephen Terry his special friend of two Atlantic crossings, and Bygod Eggleston his neighbor, and 40 other family heads, many of whom were led by Rev. ~~Uncle~~ JOHN Warham from Dorchester on the Bay, and before that, on the Mary and John.

And from the loins of these passengers on the Mary and John were to come philospher and theologian Jonathan Edwards from parson Rev. Warham, President Rutherford B. Hayes of Mr. William Phelps, President U.S. Grant and Vice-President Dawes of Matthew Grant the town clerk, patriots Ethan Allen of Ticonderoga fame from Samuel Allyn,

#1

?

[Among the valiantly departed were numerous ancestors of the writer, all sometime neighbors of Goodman Gillett: prominent Mr. Wm. Phelps & Mr. Edward Griswold of the P—nnock ~~vicinity~~ community; Simon of nearby Hoyt's Meadow; John Bartlett the Rivulet ferryman; Thomas Barber the carpenter & Pequot soldier.]

Ferry

Nathan Hale who regretted that he had only one life to give to his country, inventor Alexander Graham Bell of Ould Mr. Wolcott, Admiral George Dewey in Manila Bay of Thomas Ford.

And from Jonathan's own loins came an abolition fanatic ~~was~~ to be hanged for treason? or was he a martyred hero as a dozen of influential writers and thousands of blue clad troops believed? For from boyhood when he had witnessed a slave beaten with a shovel, Old John Brown had been obsessed with the idea that God had raised him up like a Gideon of the Lord, for the express purpose of destroying slavery - even if it meant cavalier jayhawking in ~~the West~~ KANSAS, and seizing the government arsenal at Harper's Ferry in VIRGINIA with his meager "army" of a score of hand-picked kith and kin. A Puritan who lived after the fact!

The original Saints were not saints beatified in the Catholic Romish way, but those regenerated and undergoing sanctification like the congregation of saints at Ephesus and Colosse. Saints who lived on the earth, as the Psalmist said; those who rejoiced in God's goodness, even singing aloud upon their beds of affliction. Saints who feared God and held in reverence the Lord of Hosts.

Saints, hopefully not of the wizened soul, but ones tasting the joys of the Lord, hearing His voice in every line of the Geneva text, making each promise his for now and for the going over yonder. "He will keep the feet of his Saints"~~;~~— and He had on land and sea, in nature's storms and Indian storm. "Oh, fear the Lord ye His Saints; for there is no want to them that fear Him"~~;~~— and they had come through flood and pestilence and short rations. "He forsaketh not His Saints"~~;~~— not even when Indian wars prevailed. It appears that not all Saints lacked assurance of salvation as some interpreters of the Puritan system of belief would have us to suppose. Uncertainty of divine election did not seize every Puritan's heart with anguish. Take the testimony, of Roger Clapp, owner of the Mary & John and fellow passenger with Jonathan Gillett, & now commander of Boston's citadel. He triumphantly addresses the issue in his Memoirs penned only a few years before his death in 1690. Under Mr. Cotton's pointed preaching, he became troubled for want of a clear evidence of his spiritual state, & set out to examine himself even in the dark watches of the night while others slept. He wrote: "At that time my conscience did witness to me that my state was good. And God's holy spirit did witness (I do believe) together ?

OVER

with my spirit, that I was a child of God; and did fill my heart and soul with such a full assurance that Christ was mine, and that it did so transport me as to make me cry out upon my bed with a loud voice, he is come, he is come. And God did melt my heart at that time so, that I could and did mourn and shed more tears for sin than at other times. Yea, the love of God, that he should elect me, and save such a worthless one as I was, did break my very heart. "

Henry

for both Clapp & Gillet near the end of the century.

And now came the Valley of the Shadow of Death, "Precious in the sight of the Lord is the death of His Saints". To pass over Jordan, to die well - that was the great hope. Like Bygod had who had gone on three summers before, "ner 100 yr ould", the Old Church Records showed.

And many others had died well and rested now in the burial ground on the Rivulet bluff, or having moved on to other settlements, had died in the faith there as well. Among these were ~~Simon Hoyt~~ in 16—, another of the writer ancestors, over at Fairfield, while Roger Ludlow who led the Hoyts and other Windsor families 1653 to settle Fairfield, he himself, once owner of ~~died as well there.~~ ~~Regular mail service now from Boston to New York brought news, sad and glad,~~ right to Hartford.

?

~~While Roger Ludlow~~ ~~who owned~~ the Mary and John and the one who penned the Code of 1650, was to return ~~returned~~ to England permanently. ¶ Most of these ~~first~~ Mary & John ~~settlers~~ people chose to stay in CONN. Saintly melancholy Rev. ~~Uncle~~ John Warham had gone to a better land from his pulpit, to a place without tearstains and sorrow. Pious Mr. Wm. Phelps the magistrate and deputy, and his widow too had gone on, as had other Simsbury founders, but some continued living over there as had brother Nathan Gillett on his Pequot land, with his numerous issue. Thomas Barber the carpenter who had built their church and Goodwife Jane ~~went~~ passed on within one day of the other. Their daughter Mercy (Mary) had been married to John^2 Gillett now for 8 years and they had four sons of their own on a parcel of the old Phelps place John^2 purchased to till good bottom land as had Jonathan's other sons, Jonathan jr. and Cornelius .

Arrivals on the Christian vessel had gone on, too. Rev. Warham's influential colleague, teacher Rev. Elihu Huitt, himself an ordained clergyman of Cambridge, whose epitaph on the bluff read in part, "Who When hee Died his dying was our death" so respected was he by the town. The same yr 1644

1644

Henry Stiles well on in ~~years~~ had passed on tragically ~~on~~ on a training day in the field when young Allyn's carelessly cocked musket fired accidentally in his hand and Stiles went down "like a stag in a nett."

Allyn was fined, but a female witch was hanged for having cast the spell! Jonathan's descendants married into most of these families.

Some like Goodman Jonathan Gillett stayed on through thick and thin in Windsor. Ould Wolcott had gone, although his grand orchard remained the pride of the town when it spring-blossomed as now, and in the fall when a great harvest of Pearmains and pippins were the talk of the Valley.

Good friend Stephen Terry with whom Jonathan had twice crossed the Atlantic - their last voyage with their brides of only a few days - was now dead. Stephen and family helped pioneer the settlement upriver at Hadley, the place poor Joseph 2 Gillett had tried to deliver his cartload of grain and was massacred by King Philip's warriors. Like himself Jonathan, friend Stephen had served his village one year as constable, but ~~had~~ was gone on nearly a decade now.

Mr. Branker, his children's schoolmaster, was gone, but Grant was still around. Matthew Grant once town surveyor and deacon, had only now in 1677 resigned as town clerk after 25 years meticulously keeping all the records which future antiquarians would read with zeal. And there were many notations to put in the records now that Windsor had 1000 souls, up markedly from the first 50 families to found the river settlement 40 years earlier.

"The Lord preserveth the souls of His Saints", the Good Book said. And although these original Saints would not know it, the Lord also preserved their posterity for ten and twelve generations to come. Their sons and daughters, one researcher would find, would occupy notable pulpits, seats in Congress, gubernatorial mansions and the White House, defend Lexington with the Minute Men, join Washington at Valley Forge, and march with Sherman to the sea.

And the one hanged for treason was fifth in descent from Jonathan Gillett - one Capt. John Brown, Old Ossawatomie Brown of territorial Kansas, the slavery agitator to Southerners, and hero to Northern

Thos Dibble of the Mary & John, last son Ebenezar b. 1641
in King Phil War 1675/6 at the Swamp Fight

Fury

liberators. His name would be preserved for the common people in the marching song "John Brown's Body Lies a-Mouldering in the Grave", sung to the tune of Julia Ward Howe's "Glory Hallelujah". This ill-fated fanatic descended from Puritan Mary 2 Gillett and Pilgrim Peter Brown the Windsor miller, son of Peter Brown of the Mayflower.

In his day, Jonathan Gillett was one of the "visible Saints". Somber as becomes a peculiar people of the wilderness, in garments worn to glorify God, in black unplumed hat and naked buckles on leathern shoes sans silken roses as the worldly minded, he walked circumspectly among his fellow men. His graying locks were still cropped with cutting shears by the barber replacing Enno in Windsor. Few yeomen wore the wig fashionable in London and among the grandees.

A follower of the Lord of Hosts and Geneva's Calvin, of Christ the King in heaven and of two Carolinian kings in London. Not given to independant thought as Rev. Roger Williams of R. Is. & Anne Hutchinson of Long Island, he remained a securely folded sheep obeying the voice of the shepherd of his soul - Rev. ~~Uncle~~ John Warham formerly of Crewkerne. (OVER) #1

A hard working Saint in field and paddock, but one doing his duty when called to jury duty 17 times and to the constabulary once! ~~he~~ 'Jonathan' remained busy in the good earth, with no time for frivolity as those who played at tavern shuffleboard in Hartford down the road a piece.

A Saint not of the Papist cell but earthy as of the soil. Cultivating more the soils of men on rocky coasts of the Bay colony and the valley of the Connecticut, and less the souls of men as did parsons Warham and Hooker of his river town, or of the Mathers and Cottons of Massachusetts.

#

And obeying his charge to directing family prayer at his own hearth, morning and evening. And there would be secret prayer, too. Probably in the manner of Roger Clapp enjoining his children on their ~~a~~spiritaul journeys for in his ~~Memories~~ MEMOIRS, this ~~Conn.~~ ~~farmer~~ ~~xxxxx~~ Boston commander was sometimes wont to seek the secret closet for communion with his God. Clapp penned, "You may pray alone in the woods, as Christ did on the mountains; You may pray as you walk in the field, as Isaac did; When employed in business . . . . when you are alone at any time".

But unlike Capt. Clapp who served Boston in the calling of soldier and who left sons to serve churches as ruling elders at Dorchester and Northampton — Samuel, and the quaintly named Preserved and Hopestill - Goodman Gillet with the humbler calling of yeoman was to leave his sons to take up husbandry where they could walk their own fields as he had. IN prayer, or in ploughing.

Goodman Jonathan' Gillett —

A Saint, not celibate, but prolific in progeny, propagating souls more than gospel readings to red men as had John Eliot.

A Saint perhaps less of heaven's clime than of England and her transplanted on these shores. One of small joys found in the sweet smell of mown meadow grasse for the haycock, in the honied sip of sassafras tea after the long winter dark, in the lilting piping of the lark at dawn, the anticipatory pleasure of cured bacon on his morning plate after ~~a~~ The cold snap butchering. And the long cooling draught of syder from his own orchard, the apple from Somersetshire.

A Saint of great tribulations sure to befall the soul as Fate, fearing sin and the Devil more than red men in the turpentine forests, and serpents lurking meadow sloughs to sting the heel in passing.

Though less preoccupied with sin than melancholy divines wont to wrestle the Devil within their ~~gray~~ somber manses, he was more apt to be in a cowshed watching the dropping of a spring calf, rejoicing now that fresh milk in wooden cups could be put upon his children's table. He probably spent less time scrutinizing the standing of his soul than in the daily ministrations of his livestock, to scrape infected hooves and rub soothing unguents on sore udders.

Unlike those prone to care more about the finer points of Puritan theology, he grovelled less as a worm in the dust but got himself up to his single horse and rode to the grist mill for corn for Goodwife to make his daily bread.

Not that he deliberately neglected the daily sanctification of his walk in the disciplined life after receiving the gift of God's grace in conversion, which he and wife Mary of 44 years had fully demonstrated to the satisfaction & clergy holding the power of keys to church membership. They indeed be-

longed to God's "elect," these 40 years and more, since being admitted to the church at Dorchester.

But Some of their children remained to this date uncertain of their conversion, for the Saint's grace (the Gillett parents had long observed, in ornery issue) was noticably absent even before they were apprised of that knowledge by pulpit sermon. Grace could not be passed on as would be their Geneva Bible from generation to generation. Their children would have to obtain their own calling and election, first hand from the sovereign hand of God Himself.

Jonathan Gillett did not last the summer through. He had lived to see the 1677 spring sea of pale apple blossoms ~~like~~ the white caps of his two Atlantic crossings, but he never saw the great Wolcott pippin harvest that year.

Knowing he was fading fast and soon to go on to a better place, he called for witnesses to his will. Matthew Grant and Rev. Nathaniel Chauncey, pastor of Windsor's first church to which he had been faithful from the days of its organization, but to which some of his sons and dear brother Nathan over in Simsbury had not. Likely, a sorrowful separation.

On the 8th day of August, ~~He~~ Jonathan Gillet made his bequests in their somber presence. To Josiah his youngest went his estate valued at £273 to care for his mother, and should Goodwife Gillett die within 4 years of date, to ~~then~~ be distributed then to his sons the woodland and meadow acres, and several pounds to his daughters, Brown's and Filley's wives, and to the children of poor Joseph lost at Bloody Brook, £5 each.

And exactly a fortnight and a day later he laid down his scythe and cross to take up his crown. He left it all behind: the dream that brought him to these shores with the wife of his youth, a modest estate not handsome like Elihu Huitts or some of the others in his Valley; He left seven living children, a wife, and one Geneva Bible.

Many Puritan wills show substance, not based on divine miracle, but on plain hard work. Jonathan's Son-in-law Peter Brown was to leave an estate of £409 to be divided among his 13 children. And Peter Brown was Windsor's dusty miller!

The sometime antiquarian perusing these wills of these old Saints, and particularly of their children, seeing their righteous bequeathing of acres, pounds, and black taffety aprons, may well reflect on what the coveted Covenant meant to some. Was it a Covenant between a sovereign God and His agreement to treat well the obedient to His laws? Was it not in a sense a covenant of religious materialism, not unlike today's Gospel of Health and Wealth? The original Fair Deal, a trade-off? A Gospel of the Way, and Means? Score with God - get more? I am willing; give me shillings?

Of course these Saints had only to look to Scriptures to find models of great temporal blessing - Abram, rich in cattle, silver and gold; Job, double blessed after God tested him.

But Jonathan's own holdings were extremely modest.

And so passed on this Puritan ancestor with no earthly idea in his cropped round head that he was helping in his modest way to create a new nation in America. Aware he dwelt in sister plantations of the Bay and Connecticut, called even then colonies, but he lived and died without a clue that he was a colonist, for the word would not be coined for yet another 100 years. He probably never even called himself "Puritan", as some did. He only knew he was a planter, and felt himself a pilgrim. It was the church who called him Saint. He may have had doubts.

And yet he realized something here was different than in deare England. For one thing, he bequeathed his estate to his youngest son Josiah, not to the eldest as in Chaffcombe where his brother William jr.

~~got~~ inherited Bomer's lease. The rest of the ~~Rasmus'~~ Rector's sons had made do elsewhere. ~~he~~ Jonathan and brother Nathan ~~in this~~ came to the New World, in part for this purpose

Jonathan would leave issue to carry on and on.

In my particular branch of the Gillett lineage, nine consecutive generations of small farmers, sons of sons of sons, like this ancestral yeoman, lived on as "little" farmers ever following the sinking sun from Connecticut to Ohio to Kansas. These lacking the Puritan vision may never have had one of the~~ir~~ own as bright as their progenitor Jonathan's. For the most part these latter appeared to live~~d~~ in a world "no deeper than the blade could cut, no higher than an ear of corn was up, no broader than the patch was wide, no brighter than the stalk was dyed." (from a poem I wrote)

For somewhere along the way the Puritan's sharp vision of a Zion on earth had dimmed, then vanished as plebeian unadulterated agrarian pursuits took over in field and cowshed. Less inclined to accumulate great parcels of land than even their neighbors, these farmer-ancestors of mine desperately struggled to hang on to that painfully acquired, not honestly from Indians as had their worthy sire on the Connecticut River, but from the U.S. government in military bounty lands in Ohio, and in Kansas homesteads created by the Lincoln administration.

I like to limn Jonathan Gillett our ancestor as a man of small physical stature as were the Gillett male ancestors I knew in Kansas, or were remembered by other Kansas kin. They were all small quiet men who spoke slowly, moved slowly, never faster than the plow horses in their fields, all owned without mortgage and in due time all bequeathed to their children and grand children of whom I was one to inherit the Kansas land.

A small quiet conservative man like Homer[7] Gillet my great-great grandfather who never once had been east of Columbus, Ohio, and was still called "the Connecticut Yankee" in Kansas territory because the six generations before him had all lived there, and it still showed.

A small quiet man with a strong liking for the fruit on his own vine and peach tree as my great-grandfather Freeman Zachary[8] Gillet. He sat, as I well remember, in a broken rocker in his own farm yard and at 85 spoke little to anyone ~~at 85~~, for his tales of the hangings during the days of his carrying mail by pony to El Dorado, and of the Indian scares about his own farm were done. But to the end he savored his tree-ripened peaches.

A small quiet conservative man like grandfather Wilson[9] Gillet, who still~~ed~~ plowed his ~~place~~ fields with horses in 1941 but who also ~~but~~ sometimes drove a Model T Ford. into the county seat~~, as~~ in the a 26 mile round trip to trade eggs & cream for sugar & cornmeal ~~took all day~~ taking. He had a decided taste for bacon drippings spread on bread and cornmeal pancakes, rather than butter from the churn as most country folk round about.

A taste for land, for fruit, for bacon drippings long after their Puritan ancestor Jonathan[1] Gillet was gathered to his fathers of England, into the bosom of Abraham.

Abraham, the Biblical inspiration of this Jonathan's going out by faith not knowing where, to come to a land of promise to sojourn in the restrictive shadow of Israel and Moses. ~~A~~nd Calvin. And transcending them, confessing himself a stranger and pilgrim on a long weary journey toward a city - not precisely Mather's "Citty set on a hill", - but a city not built with hands whose ruler and maker is God.

1677-1685 Goody Gillett, THE DISTAFF SIDE

In the 8 years Goody Gillett lived after her husband Jonathan's passing, events changed New England's religious complexion, and for that matter, the ~~whole~~ continent as a whole.

(1680) While the colony of Delaware enacted a proclamation of freedom of conscience, Mass. was still locking the meeting house door to keep the weary worshipper in his pew instead of wandering outside to freer air during interminably long sermons. (167-)

Twice ~~that year~~ royal agent Randolph reported the Bay Colony to the Crown for ignoring England's laws mandating religious tolerance. When Mass. remained rebellious (1683) on this point as well as on some navigation acts, its treasured charter was revoked in 1684 by Charles II. Thus ~~ended~~ the era of the Bible Commonwealth officially ended; thus ended the church membership requirement for suffrage, which, of course, ~~had~~ had already been accomplished in ~~xxx~~ Conn. in its Fundamental Orders ~~[illegible]~~ over 4 decades earlier. ~~Rev Increase Mather [illegible]~~

Still the struggle for religious establishment in the 13 British colonies continued. By law the Church of England was the Established Church in the Southern colonies and in New York, altho both N.Y. and N.J. remained strongly Dutch Reformed. Anglican services were still unthinkable in Boston, (till 1687). & it would be Gov Andros in 1687 to demand that the Puritans share Old South Meet Ho w/Anglicans. Baptists continued to prevail in R.I., and (over) (date —) Quakers and Lutherans were settling Pennsylvania. (over) #2 Maryland, of course, had been Catholic from the beginning, although fewer lived there than Protestants.

At the same time the British colonies struggled with religious domination, other European nations struggled for ~~the~~ territorial dominance of ~~the~~ this continent, particularly Spain and France. For these the matter of religion was settled - Catholic. In the Southwest, Santa Fe had been established before the Pilgrims stepped foot on their Plymouth Rock, and ~~now in~~ since 1680 the native pueblos ~~were~~ had been in revolt against the Franciscan missions.

get details on this

#1 as were the German Pietists, the first of whom arrived in 13 Mennonite families on the Concord in 1683.

#2 whereupon Dr Increase Mather, Pres. of Harvard went secretly to Eng. to protest the autocratic Gov. & to petition the Crown for renewal of the Ms. charter. He was partially successful & Puritan influence held. Andros was mobbed in Boston; Cotton Mather rejoiced.

Two yrs. after the S.W. revolt (1682)

~~Within~~ ~~2 years~~ LaSalle claimed the territory of La. for France, naming it after his monarch Louis XIV. Like Gov. John Winthrop with his fleet of Puritan colonists flooding the Atlantic Coast, LaSalle led a fleet of French colonists to the Gulf Coast - & made them ~~all~~ Catholic. But in 1685 when Louis XIV 14 revoked the Edict of Nantes long guaranteeing religious freedom to Protestants of France, these persecuted Huguenots fled in great numbers to the Protestant British colonies, particularly ~~South~~ the Carolina~~s~~.

The religious framework of America was taking shape in the form of a sectarian patchwork quilt ~~so commons~~ commonly found in ~~the~~ colonial homes. later

Doubtlessly Goody Gillett in Windsor, Ct. was less interested in this larger world than in happenings closer to home and heart. Rev. Samuel (over #1)

While her Jonathan and Stephen Terry had made more of the Mary and John crossing, which in their opinion nearly equalled the miracle of St. Piran ~~when he~~ crossing the Channel in a stone trough, she herself treasured in her heart the Recovery of London, when she a bride of 3 days took ship with that other bride of two weeks, dear Jane Terry.

Oh, it was a crossing to remember - how once on open ~~se~~ seas, ~~ocean~~ swells their sickness fed the fishes. Unable themselves to stomach pork and pease as did their husbands, veterans of that other crossing and hence to finding sea legs sooner, they secretly enjoyed the~~ir~~ awkward ministrations ~~from~~ of their soliticious spouses as they obtained lemon from the captain's chest kept there for remedy.

Then feeling better on calm days they came up on sunny decks to skip rope with the little Hill children, all laughing like piskies in a dell. And together she and Jane had shivered in old cloaks in clammy fog obscuring the very top~~s~~ sails of their vessel and watched fearfully as their ship crept among the icebergs from Greenland's icy cap. What unnerved them most was the constant drumming aboard echoing off bergs to avoid certain collision. The pounding, pounding of that ~~doom~~ drum, a doomsday Message.

#1

Mather, grandson of Richard of Old Dorchester, now pastor of the Windsor church had successfully ~~healed~~ closed the 13 year breach splitting ~~that congregation~~ the Saints, a schism healing that came too late to save her children for the local congregation, for they had scattered to soils more inviting and to new churches less devisive.

~~And~~ How they prayed fervently for a blessed passage! Oh, their Geneva Bibles had comforted them then in the eerie whiteness - "God is my sheephearde, therfore . . . ."

Before the voyage's end, she knew she was with child, likely got that first night at the wayside inn near Weymouth harbor when she was led a bride of only a few hours from Colyton parish to the lavendar-scented bedchamber.

And so her fecund womb produced children for Jonathan, 10 ~~of them~~ in all, 7 of them sons, while poor Jane Terry had only 4, the last less than a year before she died a quarter century ago. They both had daughters then that year in 1646, and they named them alike, "Abigail," a fine Old Testament name.

Together in Windsor as they had been in Dorchester and before that as brides aboard the Recovery of London, they seemed like sisters ~~to~~ in bear was their children near together. She had had the twins in 1635 in Dorchester, and Jane her little Mary; ~~Her Joseph~~ Jane's little ~~Mary~~ Elizabeth came in 1641 and ~~Janes little Elizabeth 6 mos later , both~~ her own Joseph 6 mos later. ~~inxWindsorx~~ Strangely enough these 2 arrived together in Windsor, the same year, and they both would leave this world of tears up in Mass. frontier settlements during King Philip's War.

And then the 2 baby Abigails in 1646. Goody Gillett's Abigail died at 20 months, the only one she lost as child, while Jane Terry's Abigail grew up to marry a weaver and they moved up river to Hadley and now she had 10 children of her own ~~at~~ in that ~~uncertain~~ Indian beleagured frontier town, ~~upriver~~.

After poor Jane's burial on the Rivulet Bluff, Stephen Terry went up to Hadley as one of ~~the~~ its earliest settlers, became a constable like his friend Jonathan Gillett in Windsor and about the same time, & then passed on naturally. Not so his children.

today [illegible] grandson [illegible] of old Dorchester, now part of the
[illegible] church [illegible] successfully [illegible] 13 [illegible]
[illegible] for being
[illegible]
churches has decided

His and Jane's daughter Elizabeth (~~born 6 mos before her own Joseph Gillett)~~ died in an Indian raid of Hadley 1677, Sept 16. ~~Hatfield~~, while her ~~little~~ friend and schoolmate? Joseph Gillett lost his life ~~in~~ in the Indian ambush at Bloody Brook 2 miles out of Deerfield. One month after Elizabeth Terry was slain, Goody Gillets' grandchildren also at Hatfield, little Samuel jr and Hannah (the first Hannah had burned to death at 1 1/2) were captured by Asphelon's Indian party and taken to French Popish Canada with their mother. But all had been ransomed by a brave stepfather, Stephen Jennings and now they all lived in the safer town of Brookfield. She hoped.

Oh, how sorrowful had been these awful Indian depradations on white settlements! Would she and Jane Terry as brides been so willing to depart from deare England had they known . . . .? (p.146,c,d,e

Still their husbands had been persuasive and assuring. Did not Stephen's Uncle John White, organizer of the Mary and John, have a good business head? ~~and~~ Did not her own Uncle John Warham, now gone to his place of rest, sense the divine leadings of Providence? (OVER #1)

And Uncle ~~John's~~ Warham's last ~~of~~ wife of three, Abigail Branker, widow of their children's first schoolmaster in the cottage school left Windsor only last year for her heavenly home. ~~He~~ The parson had married Abigail long after his middle wife Jane Newberry who ~~herself~~ had came over on the Recovery of London (????) like herself ~~had gone~~ on before. and was buried beside her poor son ____ who was hanged in Windsor for buggery.

But cousin Hester, ~~their~~ the Warhams exceptionally clever daughter, the star pupil in Branker's school, had at 16 married a ~~pastor~~ minister like her father. It was destined to be, for she outshone all the village lads in catechism and Bible. In her primly austere way ~~way~~ she had sat in the Warham pew and took notes on her ~~melancholy~~ saintly father's sermons while other children amused themselves with thoughts of mischief which could only lodge in the mind, not in any ~~unacceptable~~ overt behavior. And most ~~be~~ childish behavior seemed to be unacceptable in this plantation on the CONN. Not like home with its May poles . . .

#1. While some Gillet family researchers believe that Rev. John Warham was Goody Mary Dolbear Gillett's uncle, the writer of this narrative is unable to substantiate this claim. However in the absence of certainity she offers a cautious nod to these claims by some family historians and chooses to refer to the good parson of Windsor as indeed her own Uncle John Warham of Crewkerne, Somersetshire, Eng.

While Jonathan Gillett worried about their childrens' conversions to the day of his death, [how could he doubt that the Bible promised grace to the Saints' children?] she believed in them, all ~~nine~~ 10, all fine children worthy of God's grace and ~~admission~~ of receiving the full covenant, ~~or~~ the Half-Covenant. All of them descended from New England Saints, and before them the Chaffcombe ~~clergyman~~ parson, and before that of her own two gran'fers, both church wardens of Colyton parish, all godly men.

So cousin Hester wed Eleaser Mather, son of the Rev. Richard Mather who came over on the James and ~~became~~ pastored Uncle ~~John's~~ Warham's church in Dorchester ~~when~~ after one-half of that congregation removed to Windsor for more ecclesiastical freedom and better tilling ~~land.~~ soil.

While Rev. Eleaser was less endowed than his already notable brother Dr. Increase Mather, President of Harvard and long time pastor of Boston's ~~Old~~ North Church, he was nontheless a considerable preacher in his own right, - - - -

When the angel of godly death caught ~~him~~ dear Eleaser away from cousin Hester and their 3 children, (including Eunice who would be tomahawked by Indians) he was so beloved by his congregation that his little family was allowed to stay on at the Northampton parsonage. Then when bachelor Dr. Solomon Stoddard, Harvard graduate and former government chaplain to Barbados, was settled to occupy ~~dear~~ Rev. Eleaser's vacant pulpit in Northampton, cousin Hester, promptly married him only 6 ? months after her first husband Eleaser's death, (~~and she was to~~ where ~~and~~ only to remain in that parsonage for another 60 years.) (over) #1

~~Stoddard was also the physician at Northampton~~

Cousin Hester Warham Mather Stoddard was not shy or as modest or as uncertain as Uncle ~~John~~ Warham. She was able to hold her own with the divines, matching wits and knowledge with her parson father, her two ~~parson~~ preacher husbands, her father-in-law Rev Richard d 1669, her brother-in-law Dr. Increase Mather, and her grandson Jonathan, also pastor at Northampton.

This grandson, the notable Jonathan Edwards, would preach ~~her~~ this [illegible] ant lady's funeral at Northampton when she passed at 96. A Mother in Israel indeed! [Cotton Mather was her nephew & in his famous diary he refers to this ~~Aunt's~~ "piety & affliction". 1713. His uncle Eleazar Mather d 1669. Three other grandsons, children of poor dear Eunice Williams tomahawked (over)

#① In time aristocratic Rev. Stoddard came to be an ecclesiastical power the length of The Conn Valley, so much so that Boston divines derisively ~~named~~ called him "Pope". Hester's former in-laws, The Boston Mathers, her husband's rivals, did not agree with Stodards' liberal stand on the sacraments. Since he concluded that nobody could be sure who was "elected" by grace, it was unnecessary to demand a public faith & conversion experience to eat at the Lords' Table. Conn Valley churches grew, both in numbers & membership.

"Pope" Stoddard & Hester numbered among their offspring, 6 tall daughters, five of whom married ministers:. Daughter Esther joined Timothy Edwards in his manse in the lower valley; some others married into the formidable Williams' family in the upper. The Edwards-Williams conflict to ensue in later years fell far short of politely opined religious differences; it amounted to a feud which ....

#② by Mohawks in the razing of Deerfield [1704] were also ministers: Eleazar who escaped capture as he was at Harvard, Warham who had been sold to a French gentlewoman in Montreal, and Stephen, ~~who became~~ a pastor who became after his grandmother Hester's death an army chaplain in The French & Indian War.

Goody

Perhaps more terrifying than Indian massacre for Goody Gillett and all the other Goodys up and down the Connecticut for the past 2 score years was the nagging torment of somehow falling under the Community suspicion of being familiar with the Devil. She was to personally know 2 condemned witches of Windsor and certainly knew of some others in the valley. Most were women.

"Strange" women especially stood in danger of being charged with witchcraft. And those things attending childbearing consumed a woman's reserves, ~~and~~ causing her to act a little out of mind sometimes. The new baby every other year, or worse, the threat of being ~~x~~undelivered in childbed. The miscarriage during the heavy toil of summer. The strain of protecting toddlers from falling into wells and under cart wheels. Battling their fevers Creeping up from miasmal swamps. Sorrowfully following little coffins to the bluff top burial ground. These griefs took their toll.

Oh, if only the wife and mother could be a seraph with 6 wings -- 2 for replenishing the earth as God commanded, 2 to provide, 2 to protect! But even then there would be none to fly to a solitary place of refuge to succour one's own ravished spirit!

Such a drained distraught woman, even though a saint, ~~could~~ might be heard talking to herself in the turnip patch sometimes, with none to hear but the neighborhood scold who quickly carried a mess of parsnips to another gossip with the suspicion that Goody So-and-So was heard out among her turnips talking with "ye Devil" - who else? From there the rumor scattered like feathers in a high wind.

In 1647 Goody Gillett had 8 children eating pease porridge hot from her own hearth, with 3 under the age of 5 and one in the womb gotten that very month that Windsor's own Alse Young was dropped unceremoniously from a Hartford gallows on a bright May morning. A witch!

Everyone believed in witches, had feared them like the plague since the days of deare England, beholding their mischief ~~in cottage~~ there on another [illegible]

[illegible]

Bought The Conn Valley so much as that Boston [illegible]

[illegible] called him, "Hope," [illegible]

Connecticut, [illegible]

[illegible]

who [illegible] "Agreement" [illegible]

a public faith & Conversion experience

Conn Valley churches grew, both in [illegible]

[illegible]

[illegible] married [illegible]

Timothy Edwards [illegible] in the lower valley, [illegible]

[illegible]

[illegible] differences [illegible]

Goody

and now in cottage and barn, in paddock and swamp. But it had remained for poor Alse of Windsor to be the *first* in all of New England to be executed for witchcraft. Although Gov. Winthrop was to note the arraignment and execution in his *Journal*, it would be many a year before an antiquarian would decipher the notation in town clerk Matthew Grant's diary, and know that Winthrop's penned ~~of~~ ~~recorde~~ "one of Windsor" was none other than poor Alse for the history record,

~~Axxxx~~ While Alse was the first witch of Windsor, she was not the last. For 7 years later Lydia Gilbert was charged with having caused the death of Henry Stiles altho every militiaman in Windsor had witnessed ~~that~~ the Allyn boy ~~had~~ accidentally discharging his gun into old Henry. Two or 3 years after the court ruled on Allyn's sinful neglect and carelessness in handling his weapon on that ~~fatal~~ public training day, and fined him £20 for the fatal accident. and placed him under bond, poor Lydia had been indicted for having "killed the body of Henry Stiles", and for other witchcrafts as well. These sealed her fate on the gallows.

Before Lydia and long after her. came other indictments of other witches, not ~~of~~ in Windsor but ~~of~~ in nearby Conn. towns. There was a Kateran charged with entertaining familiarity with ~~Stan~~ SATAN, the grand enemie of God and mankind. Altho ~~from~~ originating in Wethersfield just a stone's throw ~~from~~ below Hartford, the case of Kateran~~'s court case~~ must have been especially ~~felt to~~ painful Goody Gillett for while she may not have known the accused, she did feel close to ~~dear~~ brave Major John Mason now Dep. Governor of Conn ~~but~~ and formerly Windsor's famous captain in the Pequot War, ~~had~~ for it was he who presided at the trial.

Rumor held that Kateran was a successful fortune teller, and who but the Devil could reveal things yet to come? And, too, livestock acted strangely in her presence.

Testimony was made to the court by Dickinson from the upper Conn. (Goody Gillett's dear massacred son Samuel had married a Dickinson girl from up that way) that he had heard the accused Kateran eerily call "Hocca-

Goody

num" while searching for her cattle lost in the swamp, and these being found hightailed it most violently to their paddock. Had they been pursued by the Devil?

Goodman this and that, for whom evil of one turn or another had taken peculiar affinity, testified against Kateran. A man tailoring a jacket unaccountably placed its sleeves in wrong 7 times! Richard aaw the accused uncannily fetch her bees, swarming across the wide river, clear back home into their hive again! John's doubleknotted cartropes fell untied of their own accord!

Women too testified before the bar that, somehow related to widow Kateran's presence, a sick child died of fits, a husband had an unexplained severe nose bleed. ~~There was a~~ A dog apparition appeared to someone in the night, and that other learned by an accurate divination of ~~a~~ her future husband's Christian name. An Elizabeth noted that the accused was known to spin much fine linen yarn in too short of time. Was she not in league with the Devil? What further proofe was needed?

Kateran pleaded not guilty and insisted on a trial by jury.

In the end Major Mason's court sprang her from the gaol where she had languished since Gov. John Wintrop jr.'s Hartford court declared that she "oughtest to dye".

Perhaps it was Kateran's pitiful court accounts of local persecution which she had endured ~~from~~ in village persecution since her widowhood — her cows suffered broken bones and mutilated milk bags, her sows' ears were brutally severed - which moved Major Mason. Perhaps Mystic Fort memories of his own caused him to recall the cries of a sufferer. For 23 years earlier he as capt of the Windsor band & other militia men had in the manner of Biblical Samuel ~~after~~ ~~cut down~~ hewed Agag in pieces before the Lord, had hewn ~~down~~ ~~the~~ his own red enemy in the Pequot encampment, indiscriminately frying men, women and children in wigwam fires ~~which~~ Did these recollections move him to let accused witch Kateran go lest she too suffer ~~the same~~ a similar fiery fate at the condemned stake? ¶ Mason's court freed her from prison

but ran her out of town. Katheran fled to the colony of New York where her ~~questionable~~ sullied reputation stood her in no good stead there as well.

In the Conn. Valley sweeping hysteria caused hundreds to be accused and jailed, altho most of these were eventaully freed of the charge of witchcraft. But not even grandee women ~~were spared~~ were spared in the proscriptions. Take Elizabeth from the Deputy Governor's household; She was accused of engaging in black arts and having Hobbamocke to husband.

Nor had regular church attendence prevented the arrest of the "naughtie Goody" who mysteriously caused children and cows and rams alike to sicken and die.

Nor were married couples exempt from the witch hunt. ~~The~~ A convicted Podunk couple were both hanged on a cold gallows much to the entertainment of Hartford residents who ~~were~~ came out for the object lesson & to be momentarily spelled the dullness of a ~~their~~ bleak January day. Nathanael might have escaped the noose had not his wife, who freely confeseed to familiarity with the Devil, exercised loving concern for his shady soul, and indicted him as well. Together they met their Maker on the same scaffold, sparing the ~~[illegible]~~ imminent widower the search for another wife.

Somehow Goody Gillett, despite the hardships of being a Puritan wife and mother, ~~was~~ had been spared the greatest indignity.² She had suffered the terrors of 2 wars, the Pequot and King Philip's; had endured the hardships of 2 moves on sea and thru wilderness; had travailed in bearing 10 children, losing 2 to Indian massacre and 2 others by other means; had anguished over grandchildren being carried into captivity into Canada. But she had been spared the onus of witch suspicion even into great old age, for now her years numbered 78.

In that time She apparently had cast no fierce looks on any one, never talked to herself in milkhouse or among the thyme and dill edging ~~the~~ her garden. Never reported the apparitions of any thing black seen by candlelight. Never mentioned a swoon even after childbirth. And never predicted the future even if the outcome of a foolish decision was certain. If worms ate a live hen's gizzard she kept it to herself. And so escaped unnoticed. But she had been

Goody Gillett, ~~husbandman's~~ yeoman's wife for 44 years and his widow now for 8, probably without servants all her life, had had only two daughters begotten of her body to help out, and them to marry Brown and Filley to leave her alone at wheel and loom. Now in their own farm homes they warmed beer for their own babies still coming on, Mary's in Windsor, Hannah's in Simsbury upstream.

But she was not alone beside the hearth to spin the best of the ewe's wool for knitting hosen for three grandchildren in her home, to curdle cheese and bake oaten cakes as always, and to render tallow for the candles. Her youngest son, Josiah cared for her and the place as her good husband provided in his will. Joanna his wife, winter gotten of child again, needed her strong hands for helping out. If a boy they would name him Jonathan for his dear departed grandfather.

Oh, she went out sometimes to visit the other children, and ailing neighbors, and the very poor. She brought Mary Brown and her sons' wives, (all at their homes in Windsor save John[2] who had passed on 3 years before and him poor boy only 38) ~~some~~ a jar of mullein potions she brewed for tonics and winter coughs since with little ones on laps and in the womb they scarce had time to seek the woolly leaves for steeping. Or sometimes she left a pan of pickled souse from feet and ear of the last sow Josiah had butchered.

To sickly ones' relief in her neighborhood she fetched a fresh egg, double~~d~~ yolked when possible, if their own layers had quit for a spell. Or mayhap a paper of dried juice of wild lettuce to assuage their pain, and a prayer. Sometimes a lucky find of first spring sorrell picked from a drier slope to satisfy the coated tongue hungering for some taste of green. And if needed, she offered her own caring hand to stay a child's fever, spelling the wornout mother for a nap, or slipped a sliver of preserved river ice into the cup for a cooling draught for some parched tongue.

For the very poor who dwelt on ______ a large peason pudding, to relieve their want. Large and with satisfying ~~with~~ bacon fat now that the cows were dry with no butter in the churn. ~~to relieve their want.~~

But, oh, the nice gatherings with long time friends of her age and English times were best - at autumn apple parings and winter quilting bees. Over small dainties on pewter plates ~~and tea~~ (1714)?, they remembered to one another deare England in the hawthorne spring when dwelt they young in thatched cottages with blood brothers and sisters still over there, of their old mums and sires gone on, with them to never behold their dear faces again since taking ship to these shores.

Widow Gillett's father Rawkey had been gone these ~~fxxxx~~ two score years and more, buried in Colyton ~~like~~ beside her little sisters & those gone on before him, in the very year fine ~~Parson~~ Rector William Gillett was laid to rest at Chaffcombe where he long ministered. Her mother Mary Mychell too was gone, 8 years after, and lay beside her yeoman in the Colyton burial ground of Devonshire.
How was it now with her brothers in England? (over). See p.16 b insert

More often now than in her busier past with housefull of her own, she watched on frosty spring mornings ~~her~~ as geese lined out in search of greener meadows. And now in winter she watched them once again flying low and noisily to feed on fallen corn in yellowed stubble. For season's flew faster now than the geese from spring pasture to winter field harvested of its ~~corn~~ grain. No time at all seemed between the two.

Her geese, good as all gifts of God are, provided feathers for the bed ticks, and grease to rub onto Josiah's boots as on his fathers' footgear before him, or to treat the congested chests of her household. And goose quills for writing, the 17 grandchildren of schoolage living in Windsor and Simsbury needed quills for writing and for ciphering.

Turn To p.17

Goody-1685

(Insert)

And how she enjoyed the new parson's pastoral calls! Oh, he seemed new, after those decades she had ~~Rev.~~ Uncle Warham as her shepherd.

Rev. Samuel Mather ~~was~~ had been settled only 4 years ~~ago~~ and already had pulled together the two divisive factions which split the church over the Half-Way Covenant in Uncle ~~John~~ Warham's final days. And a shame it was, too. The split sent the second generation hither and yon to other settlements, most of their own creation. ¶ Rev. Sam'l was cousin to young Cotton Mather now serving Boston's North Church as pastor. Both were nephews of worthy Eleazer who, after marrying cousin Hester Warham, now ably served the congregation up at Northampton.

1685? ~~Rev. Samuel was a~~ Both were fine grandsons of Rev. Richard Mather doing that divine much credit, and him gone from the Dorchester congregation about the time Uncle ~~John~~ Warham died. One replac~~ed~~ing the other, but ~~together~~ they reached heaven's shore together! ~~Both gone and~~ Both ordained Anglican but neither ever wore the surplice, Puritan to the end. And she had loved parson Richard's Bay Psalm Book but never let on to husband Jonathan so Connecticut was he.

And then Rev. Samuel was nephew of Eleazer Mather, one of Richard's sons, who married cousin Hester Warham; ~~He pastored up at Northampton, and they had 3 children before he~~ too passed on, leaving ~~a widow of~~ she was widowed at 26 with 3 children.

Sometimes the dear ~~boy~~ man Samuel, proper in preacher black, brought news from old Dorchester, hers and Jonathans first New England town where twins came to bless their Fox Poynt home, their first. And there might be some upriver news from those settlements - perhaps news of cousin Hester Warham married now to Rev. Stoddard and having babies right along. Wasn't it strange that At the Northampton parsonage, cousin had had her own little Hester ~~the very year~~ while her Gillett kinsmen, the twins in Windsor, each had their own Hesters. Three Hesters in just a few months! Hester, some said; others, Esther, Persian Queen of

Would there be news - good for a change - from the settlements farther up river - Deerfield and Hatfield? Indians had been cruel ~~to~~ not only To the Gilletts up there but ~~To Uncle Warham's kin~~

Was it true that his uncle Dr. Increase Mather would be allowed to fill both his Boston pulpit and the post as Harvard's President, as they say? Hadn't once his church refused to release him for that college position, however much he yearned for it? OVER

Ambition was a pecliar man thing, she supposed. She and most women she knew were satisfied when all bode well upon the hearth. And the heart, of course. And how comforting were Rev. Samuel''s prayers for her soul in this her 77th year. She must knit the dear boy a new pair of woollen mittens now that winter chilled him to the bone in his unheated pulpit.

New people in town
Geo. Hayes 1682; lost fam. (w + 3 ch?) in Apr 1683; mar. Abigail Dibble Aug 1683

Death Dates of
1. Increase Mather - 1723
2. Cotton Mather - 1728
3. Dr. Soleman o.k Stoddard - 1729
(Spouse of Hester Warham of Windsor, 2nd husband)
4. Eleaser Mather 1669 -(Hester Warhams 1st husband)

Bring these families (mar into Gilletts) to date:
Bartlett
Barber

back to page (16)

The nine orphaned children of her 2 sons slain on the upper Connecticut, she supposed she would never see. Nor anymore John 2's children since his widow Mercy - Mary had married again and taken the babies ~~over~~ up to Suffield to be raised by a stepfather, Capt. Norton. And that after dear John 2 provided her and their children with an estate valued at £140, and this to be administered by their uncles Peter Brown and Jonathan jr, and two of the Barber boys, Mercy's brothers!

As for Jeremiah he was still a bachelor but had bought Nathan Gillett's old Windsor farm, and planned to marry by early fall.

And grandchildren were still coming on, - 10 since Goodman Gillett died in the faith, with 3 of these in the burial ground ~~with~~ beside him while babes yet in their mother's arms. Harder it seemed these days to raise the young to maturity, than when she and the master of ~~the~~ her house had their brood, in the crossing of the Atlantic. Only 3 of Jonathan jr's. 8 survived thus far, altho his second wife Myriam was still of an age to bear. Cornelius, named Xtn for her dear brother, still had 7 of the 9 come to bless his home.

It was January now and best to look to the livestock in this cold sweeping ~~into~~ down the river valley - Almost like the eerie whitened fog below Greenland's icy cap - Jonathan was never one to neglect the livestock.

Did fodder remain in the cock for the milch cows, or ~~was she~~ were they thin as whey? When ~~she~~ they came into calf come spring ~~there~~ would there be milk once again ~~milk~~ for Josiah's little children, ~~and~~ with perhaps a little fresh cheese for her? But what she really craved these long winter days was a ~~piece~~ bowl of ewe's milk cheese like back home, but in this colder valley the lambing season was delayed, because the ram set to the ewes here later, she supposed.

Did the swine forage still the woodlands? Did piglets range with the sows? Would there be a runkling for a suckling pig on the pewter platter like back home? The last flitch of bacon was gone, with only

Goody
1685 Goody

a warmed jar of bacon fat remaining to dribble on her bread of mornings. She would have to ask Josiah now that her age kept her to ~~a~~ the ~~padded~~ ~~hollowed~~ chair near the hearth, She seldom saw the yard any more, or the sheds beyond.

The blaze was warm and she napped, her hands folded under a grey skein of woolen yarns. For the parson's mittens.

Was that a call she heard, the whistle of a shepherd's pipe ~~She had not heard~~ not heard since leaving Devonshire? And that familiar scent - the flavoring they once used in sweetmeats? Yes, a candied strip of blue sea hodly root . . . .

She was in deare England after all, and Monday next was Plough Monday, the first Monday following Epiphany which was tomorrow. And it was getting dask! The British lads would soon be here with blackened faces, dragging up an old ploughshare to churn the yard into a sea of mud should the householder ~~not have~~ withhold a givish hand. Her brothers dear Cornelius and Robert + John would be with them, coats wrong side out, impishly demanding "coppers for the ploughboys!"

Goody rose stiffly from the chair beside the hearth. The "white jar with the blue lines ~~wooden cup~~ on the mantle piece she brought from Colyton held a few pence. For these ploughboys....

Mary Dolbiar Gillett died the day before Epiphany, 5 January, 1685, age 78. She left the Geneva Bible to her children, ~~holding a few silver pence.~~ + a white jar with blue lines from Colyton. Both were preserved (over #1)

¶ Walter Fyler had built a humble house in 1640 at the south end of the village green (the Palisado). ~~Jonathan Gillett's house was located just across the Rivulet on under Wentham's mill block.~~

Miraculously preserved these centuries, the Fyler house is now the headquarters of the Windsor Hist. Soc. Now after being held by a dozen generations in the Gillet family The museum in this modest structure now ~~[illegible]~~ houses the Geneva Bible of one Jonathan Gillett brought over on his second passage from England in 163~~4~~5 when he and his bride Mary Dolbiar ~~boarded~~ took ship on the Recovery of London, to join in the holy experiment in New England, the New Jerusalem, a Zion on this earth.

They never found it, and never knew the difference.

# # #

#1. for posterity. The Bible contains the inscription –

"

Not all of Goody's children stayed on in Windsor to raise their children on the Connecticut plantation ~~here~~ formed here by Uncle Warham's congregation in 1635. Jeremiah stayed on; so did Cornelius and his twin sister Mary, wife of miller Peter Brown whose estate even after 14 children born to them was still valued at £408.

Children preceding Goody in death were the infant Abigail, ~~the~~ two sons - Joseph & Samuel - slain in Indian battles at Deerfield and Hatfield, and John² who married the carpenter's daughter, Mercy Mary Barber.

The youngest son Josiah² eventually removed to Colchester after a stay at Simsbury; his 11 children survived him. It was Josiah², her youngest son at age 27, who managed ~~widow~~ Goody's estate in the widowhood days remaining

Goody's child Hannah, her first born in Windsor in those early days of settlement along the Great River, also lived for a period of time in Simsbury before moving back to Windsor; she too had 11 children, and her husband Samuel Filley left a ~~sizeable~~ modest estate valued at £327. Curiously they had 2 sons one ~~right~~ after the other named Samuel, a not uncommon practice in those days of high infant mortality. Both met a sad fate at a tender age, the first drowning in a well, and the second suffering death in a cart accident.

The oldest of Goody's brood, Jonathan jr. prospered modestly, leaving his widow and children at Windsor an ~~nice~~ estate valued at £360 He had landholdings in both Windsor and Simsbury. over #1.

Compared to the large estates of grandees Allyn and Wolcott, and of even Uncle Warham, the Gillett fortunes were small. Decent men though, her sons took their places in church and community as second generation Puritans.

put in Benj 3 File

1693 ~~There is~~ Conn. holds a record that son Cornelius served on the grand jury at a witchcraft trail only 8 years after Goody's death. He, and a pair of Loomyses appeared in Harfford in the spring of 1693 to hear the indictment of one Hugh ~~Crotia.~~ Crohaaw. A man! Most earlier charges & convictions had been directed against the distaff side for bewitching farm animals and beer in the barrel, and other things dear to a man's heart and hearth. More frequently than not, it was men who testified in the courts against ~~them~~ crone and ~~hence~~, her execution.

[Note: No freedom of speech per se. In Suffield 1746 a John Adams said Col. John Stoddard (son of Sol. + Hester Warham Stoddard) was a lazy devil who sat on "his cussedass", & was fined 5 shillings for saying it.]

#1. The writers ancestor JOHN^{2} GILLET fared less well although he enherited 9 acres of land from his father Jonathan! Dying at 38, he was to leave 4 sons and 1 daughter to be reared by a step-father in a river town up-north.

Note: Increase Mather d. 1723
Cotton " d. 1728
Dr Sol Stoddard d. 1729

Eleazer Mather d. 1669

WITCHES

Rev Sol Stoddard's good friend from Boston

fn #1

~~But it had~~ But now been 30 years since Conn. had executed a witch, altho charges still continued, expecially in Fairfield. In Mass. ~~Here~~ last year in 1692 Salem was still reeling with the merciless slaughter of witches ~~there~~, plus the imprisonment and exile of hundreds of ~~the~~ accused whose property had been confiscated elsewhere in the Bay Colony. Here Cotton Mather somewhat tardily assumed responsibility for putting a stop to the reign of terror ~~by the~~ witchcraft gallows. (~~above~~ fn #2)

witch Salem

But it would be another 5 years before Judge Sewell would publicly confessed ~~repented~~ to the heinousness? his role ~~in xxxxxxxxx~~ in the trials. ~~Few were like this repentant judge.~~ Repenting, He wrote his confession, and stood in humiliation before the large congregation at Boston's Old South Church where he worshipped while it was being read. Thereafter Sewell observed annually a day of self-imposed humiliation and prayer for God's forgiveness for his part in the witch craze. Records indicate that ~~there were few men of Sewell's calibre.~~ other witch hunters as well publicly repented.

Hugh Crohsaw, Cornelius' Gillett's witch, was from Stratford, a hamlet
The Court of Conn. charged him with forsaking God to covenant with Satan to afflict the bodies of sundry of his Majesty's [King Wm III] 1693 good subjects, and for this he deserved to die.

On the witness stand Hugh freely admitted to his pact with the devil that each would mutually served the other. He admitted to signing the Devil's book (there is no intimation as to what this tome might be) and writing his name therein with ~~his own~~ blood. Afterwards Hugh sent the devil to open up Goodman Booth's gate and then his door to effect his diabolical entrance to "hold down Eben's gerll".

Crookshaw Goody CT.

Hugh's testimony was so preposterous even for 1693 that the Grand Jury, including Cornelius[2] Gillett, d. 1717, a Kelsey (in which family both Cornelius and his older brother Jonathan jr. had married), and a Loomys (which family the Gilletts had numerous marital connections), ruled that Hugh Crohshaw was an "ignoramous". The Poor dim-witted soul ~~unstable man~~ was released after paying a modest fine to the Master of the Gaol.

FN#1.

Excesses had been so great at this latter (Fairfield) place that even the clergy 'Sweeping the plantation' felt compelled to bring a measure of sanity to the delusion. Some ameliorating guidelines for conviction ~~they~~ drawn up by the clerical pen proposed that water ordeal was doubtful evidence at best. Physicians, not local goodys, should examine bodies for witch ~~marks~~ Scars that devils could somehow secretly mark. Moreover, the unexplained death of livestock was in itself slender grounds for charges of witchcraft. Let reason ——

peace p—

?

fn #2 Perhaps the discovery by more stable minds that some unfortunate melancholics were confessing to charges violently pressured by peers which helped to assuage the fires of hysteria. Dr. Increase Mather learned 6 weeks after Goody Osgood's "confession" to being swept aloft and into a pond for baptism by the devil that she had admitted to the bald faced lie. Both Mathers, father & son, mercifully helped to call a halt to the witch hunting scourge.

Where does this page go ?

1693 put in Benj 3 childhood

95 pp in Sec II

Note: No seperate chap- on John^2 Gillet.
d. age 38 - inherited of his father Jonathan's estate 9 acres of land.

JOHN GILLETT^2 (JONATHAN^1)
born - 5 OCT. 1644 at Windsor, CONN.
married - 8 JULY 1669 to MARY BARBER
died - ca. NOV. 1682 at Windsor, CONN.

Little is known by the writer of this narrative about our second generation Gillett ancestor — JOHN^2. A Windsor landowner, he was bequeathed an 11 acre parcel from his father's land in 1677. Like his brothers he likely possessed additional acres on his own, tilling them as a livelihood. Age 25, he was married to a local girl, MARY BARBER, daughter of a Windsor carpenter THOMAS BARBER. She was baptized 12 Oct. 1651, and died 21 Dec. 1725 at Suffield, at age 74.

Mary's father Thomas was born about 1615 in Bedfordshire, England, and arrived in the Massachusetts Bay Colony aboard the *Christian* as a bachelor of 21. Settling in Thomas Hookers' Connecticut Colony, he plied his trade as carpenter, first in Windsor. He soldiered in the Pequot War of 1637 as sergeant under the command of Capt. John Mason. With cutlass and fireband this company of soldiers vanquished hundreds in their Indian village. Capt. Mason awarded land to his troops. Sgt. Barber's allotment was at Simsbury 10 miles from Windsor. On 7 Oct. 1640, he was married to JANE (COGGEN ?). They both died at Simsbury within 24 hours of the other ~~in~~ SEPT. 1662

Our boyhood John^2 Gillett would have learned his letters from a hornbook as any other Puritan schoolboy. As yeoman's son he would have shared the farm chores, taking his place at spring plough and fall husking, tending to pigs and calves in their holding pens. In winter at the cold meeting house he tried to half-listen to skull capped Rev. Warham read long sermons, while being observed at the little boys' pew by his mother's watchful eye in ~~the~~ long pew #16. Or if being even a little naughty suffering a sharp rap from the tything man's disciplinary rod. His Sabbath meal eaten at the cold church could be a cold fried doughnut. As youth John^2 would surely cast a sly eye on mittened maidens freezing as he before the long benediction released all to plod home to their "milch cowes" with swollen bags. Work bans on Sabbath notwithstanding, the family cow had to be milked on the holy day; even the parsons granted that.

There seems to be no evidence that our John^2 as man ever owned the coveted Covenant enabling him to take communion or vote in community affairs. Rest assured that his outward appearance was that of a Visible Saint and that he paid the church tax as required at the time.

John^2 Gillett and his wife Mary had 6 children:

	BORN	DIED
Thomas^3	1671	young
John^3	1673	1699
Thomas^3 ~~Samuel~~	1676	1708
Samuel^3	1677-8	1738

	BORN	DIED
Benjamin^3	1680	after 1726
Mercy^3	1682	1756

All were born at Windsor and all died in Connecticut — the second-named Thomas and John in Windsor and the other 4 in Suffield.

Their father John^2 Gillett also died in Windsor at age 38, leaving his widow Mary with their 4 living sons to raise — the oldest age 9, and baby Mercy an infant of only 9 months. Seven months later his widow remarried to Capt. George Norton of Suffield, & she and the children all moved to that settlement — upriver from Windsor.

John^2 Gillett and wife Mary were to have had at least 20 grandchildren, all born in either Windsor or Suffield and all died in Connecticut except for the 2 in the Bay Colony and the 2 in Dutchess Co., N.Y. The apples never rolled far from the tree!

One of these grandchildren is known to have left a pious legacy — Abel^4 the eldest son of Thomas^3 Gillett and his second wife Hannah Clark. Windsor historian Henry Stiles reported that Abel^4 left his paternal home with all his worldly goods tied in a handkerchief. But during his 90 years on earth this weaver-farmer-deacon became known for his benevolence as well as for his remarkable industry and moral character.

# # #

NEW
$\frac{e}{0}$

THE GILLETTS ENCOUNTER THE GREAT AWAKENING

BENJAMIN GILLETT[3] (JOHN,[2] JONATHAN[1])
born 3 OCT. 1680 - in Windsor, Conn.
married 6 SEP 1705 - ELIZABETH AUSTIN
died after 1726 - in Suffield, Conn.

BENJAMIN GILLETT[3], fifth son of JOHN[2] Gillett and MERCY/MARY BARBER, was an ancestor of the writer of this narrative. His grandfathers of the CHRISTIAN were Windsor carpenter THOMAS BARBER who died 1662, and yeoman JONATHAN[1] GILLETT of the Mary & John who left his fields ~~to his widow~~ in 1677; his widow MARY DOLBIAR GILLETT in 1680 still lived on these Windsor acres. In that year Henry Wolcott jr bought the first "negar servant" in the area, a slave named Cyrus for £30. In 1680 up in Dorchester (the Gillett's first settlement) a fashionably groomed youth of 17 appeared in his grandfather ________'s pulpit to preach his first sermon. At age 12 he had matriculated at Harvard where his father Increase Mather was President. This youth was COTTON MATHER, and he would be ordained pastor of Boston's North Church by 1685.

BENJAMIN[3] GILLETT was 5 in 1685. That same year Benjamin's dear grandmother Mary Dolbiar Gillett laid down her cross in Windsor for a crown in heaven. Since age 2 the boy had been living with his step-father Capt. George Norton in Suffield.

~~Suffield~~

SUFFIELD up river

Someone has more or less set down 1685 as the end of the old Puritan order, by which date most of the original Saints of the Puritan fleet had "fallen asleep in Jesus," as they were wont to say.

1 while some   Windsor's
                                        Rev. John Warham ~~is~~ was

~~Some~~ Gillet researchers believe that Goody Mary Dolber Gillet's uncle. ~~[illegible]~~ The writer of this narrative ~~however~~ ~~was~~ is ~~not~~ unable to ~~confirm~~ substantiate this claim. However to ~~support this~~ in the absence of certainty, gives a cautious nod to these claims ~~seen~~ & has chosen to refer to the good parson of Windsor of some Sr. histor as indeed her ancestor Mary's Uncle John of Crewkerne, Somersetshire Eng.

80
1644
36

1682
44
38 yrs

~~36th~~ ~~36 yrs~~

~~Born a few days before yeoman His fathers B.D.,~~
~~He~~ was only 2 ~~when~~ yrs of age when his father d. in 1682.
Beny grdfaver Car T B + J

But young Benj was not living in Wind at the time, for at age 2 his recently widowed mother of 6 child re-married to ~~a Suffield~~ ~~cap man~~ a Capt Geo Norton & the family moved to Suffield up ~~the~~ river.

Hester d/o Rev. Warham
was Jonathan Edwards gdmother.

Since age 2 the boy had
been living in Suffield with his
mother + step-father Cap. G. N.

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Liver and Onions are Coming
Liver and Onions are Coming

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Save the date, don't be late, we could run out!

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(Additional charge will apply)

Both were preserved for prosperity.
Walt F's humble house at the Send
of the the village green (the Palisades) has been [illegible]

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(1680-1704) Benjamin^3 Chronology
Outline

~~Westward Ho, O Pioneer~~

Past – tie in reference
1685 Goody Gillett passes on Windsor
1685 - to — The falling away - changes in Puritanism in
?- Edwards saga in E. Windsor + Deer-Hat.

Present.
1680 / b. Benj^3 1680 (d. after 1726) (time of Am Rev 1735? leaving)
1682 1683 Benj^3 - father John^2 dies - Windsor - 6 ch.
Mercy/Mary m. Capt Norton
mig. to Suffield w/mother + bros. after 1st 2/3 yrs. in Windsor
About step-father Capt Norton

1683-1704 - boyhood + youth in Suffield

1692 WITCHES age 12 - Salem witch trials. Cot Mather input on. which date?
Mathers of Boston. Benj — mar Mather Benj. "uncle" Jn Warham's dau. Hester m. ~~Hester~~ Elias Mather
schooling in Suffield
1693 Uncle Cornelius at witch trial of Hugh Crohshaw (See 2 pp. over

1698 B. age 18. Rev. Timothy Edwards mar. ______ Stoddard at Wind^E.
J. Edwards saga in E. Windsor

1703? Jonathan Edwards b.
1704 Benj^3 m. Eliz Austin^3 at age 24. Austin background ~~See last pgs~~

Goody left Gen. Bible w notation that she + Jon^1 Came to Am in 1634

John^2 — inherit 9A b. 1644 d. 167– 1683 } age 38 — gave Mercy 11 mos old

In father Jon^1 Will Aug 1677 val. £273.

Josiah^2 to manage Mother's est. + rec it at her death, except 10A to Jeremiah^2, Jonathan^2 + Cornelius — 11A each Mary £2, ~~Hannah~~ £2, Joz^2 dead, ~~sons~~ 2 ch to get £5 each.

Jonathan^2 also got £4, 20A

1635
37 yrs
(1673)
?

His parents acc to Matt Grants church list #16 — long pew for ~~[illegible]~~ 6 shill. On committee to distrib. aid to those suffering at Simsbury + Springfield ~~to~~ during King Philip War (of 1675 ?

John^2 & Mercy Barbers had 6 ch. — 5 sons + 1 dau. all b. in Windsor

Thos^3 b. 1671, d. young; John^3 — b. 1673 — d. 1699 age 26. at Wind — no record of mar or issue. before 1676! ; 2nd Thos.^{3} b. 1676 mar 2X; d. 1708 in Suffield; this Thos^3 had 3 sons all b. in Windsor by wife #2 i.e. Hannah Clark — all b. in Windsor: i.e. Abel^4 1705-94 who left W by ? ? parish when young w all his possessions tied in a handkerchief accord to list ; Stiles; became farmer-weaver; as deacon remembered of high character + industry for morality + benevolence. JOEL^4 — 1707-1763 in Dutchess Co. N.Y.

JONAH^4 (Sgt). 1705 — 82 d. in Bloomfield, Ct.

Abel^4 gdson of Jn^4

Grandchildren of John^2 Gilbert

SONS JOHN^2 2d

SAMUEL^3 — 1677 — 1739 in Suffield CN; he had 7 issue ch.

BENJ^3 — OCT 1680 — d. after 1726 in Suffield m. Eliz Austin — 9 ch

~~RACH~~ MERCY 1682 — d. 1756 in Suffield

ERGO — Jn^2 G. + Mercy had 20 known grandch all born in Ct. + all dying there except — in Ms. + — Dutchess Co. N.Y.

apples did not ~~fall~~ roll far from their tree.

p.20 ?
1692 Cot Math part in & renouncement of Salem trials

Benj^3 uncle Corn d. 1712 in 1693 served on grand jury at Hartford trial of Hugh Crokshaw for bewitching beer in the barrel - & for covenanting w Satan - but Court ruled Crokshaw an ignoramus & was pardon released after paying a fine

1693 Witch

(1723) Increase Mather Pres of Harv. d. His son Cotton M in (1728) & Dr Sol Stoddard (1729)

THE COLONIAL HOLLAND DUTCH

Progenitor

Husband: DIRCK VOLCKERTSEN - "De Noorman"

b. Norway d. 1675-76. New Amster LONG ISLAND

RESIDENCE: House on Smits Vly (Wall St at Pearl which was burned by Indians

Spouse S. Christina Vigne

b. after 1614 - New Amsterdam. d.

(dau. of Guleyn Vigne of Valenciennes b d. after 1632 —

+ Ariaentje Cuvilje. b. d. May 1655 - New Amster

whose ISSUE were Jan, Maria, Rachel, + Christina

VIGNE* - details below —

Issue:* 1. Jan Vigne, a brewer, alderman, 1 male European b. in New Neth.

2. Maria - m. 1st Jan Roos + 2nd Abraham Verplanck, trader

3. Rachel - m. Cornelius Van Tienhoven, koopman, 1633

~~4. Magdalena, "the Flying Angel," b. ca 1632 d. after 1726 ; N.Y. - Ulster Co~~

HOLLAND DUTCH

MAGDALENA DIRCKS - "The flying Angel".
(dau. of Dirck Volckertsen

R Cor d. from the stab of a woolen yarn quill thrust into her abdomen.

John^{2} Corn my anc. b. 1637– d. 1704 Wife Mary Russell

Joshua^{3} – 1637 – i

R. Corn Qk begins the Follow 6 or 7 Qk infant

Pages of Wilma Gillet's Bk - The Jos.^{1} Gillet Family of Ct, Oh, & Ks to be copied & included in my Gillet narrative

Pg.	Subj:		Placement
9	(1.) Map of Anc. Windsor		—
18	② John^{2} Gillet	vital	
22	③ John^{2} Gillet	"	
~~25~~ a26	④ Benj.^{3} Gillet	"	
34-36	⑤ Jos.^{4} Gillet	"	& map
60-61	⑥ Jos.^{5} Gillet	"	& Amasa^{6}
79-80	⑦ Amasa^{6} Gillet		vit
82-83	⑧ Homer^{6} Gillet	vital	

#

Introd pgs. (in plastic sleeve) i.e.
Benjamin^{3} Gillet 1680- and Joseph^{4} -'17 1776
during the GREAT AWAKENING PERIOD,
Followed by subheading i.e. the Puritan laxity & appearance
of Jonathan Edwards etc.

1. Errors to be corrected - a 2nd gen Gillet recorded in family Bible (the Geneva) that Jonathan' his father, returned to Ms. June 1634 [on Recovery of London]

2. Jonathan' Gillet migrated to Ct Valley Summer of 1639. [note - Wife Mary Dolbiar would be pregnant then as she gave b. to Hannah Dec 1639 in Windsor - said to be their 1st child born in Ct.

Sundry Biblio

1. Stiles, Henry. Hist. of Ancient Windsor

2. Nevins, A. Emergence of Lincoln, p. 96 Vo2. —
f.n. Old Jn Brown of Osawatomie's gdfather d. in Am Rev war

20th C.
KS
OKLA

THE DESCENDANTS OF

of KS MO OKLA

[illegible] DODD 1900-1950

of KS + OKLA

GRUBB 1900-1950

GUEST 1900-19

20th C.
KS
OKLA

THE DESCENDANTS OF

Paternal DODD -1900-1950 of KS MO OKLA

GRUBB 1900-1950 of KS & OKLA

GALLET 1900-1950

KANSAS
1854–1890

DESCENDANTS OF

Maternal 1860–1899
GILLET

1854–1899
TIPTON

Paternal JOHNSON – John Burton 1860 – 1899

PATERAL DODD – 18__ – 1899
~~GRUBB~~

GRUBB 1885 – 1899

My People - the Common Man

III P2

CIVIL WAR ERA
1860 – 1865

III PERIOD OF CIVIL WAR

1. Bleeding Ks –
   Tipton, Johnson, Gillet

2. 4 Union Solders
   Benj. Grubb
   Wm. H Grubb
   JOHN MANN
   JOHN DODD

3. S. West + INDIAN
   Thomas Freeman Massacre Tex – N Mex.

My People — the Common Man

I. Migrations ~~of~~ in my Family Tree

I. COLONIAL PERIOD.

I. from colonial New Eng.—
~~& New Nether~~ Gillet (Barber, Austin, Cornell,)

and colonial New Netherlands (N.Y.)
Holland Magdalena Dutch Dirks, Coddington (Van de Mark)
Cornell

and colonial Pennsylvania
Welch Thomas (Day)

Era of Gr. J. Edwards Awakening & Am Rev; Gillet + ———
Sojourner Truth.

II. PERIOD OF Westward EXPANSION — territorial acquisitions

st hood

1803 in OHIO — Tipton, Grubb, Dodd
18—. in ILLINOIS — Dodd, JB Johnson,
in MICH — CORNELL, Coddington
in IOWA — Mann, Tipton (later Forbes)
in KANS — Gillet, Grubb, Dodd, Tipton
in ~~OKLA~~ TEXAS & N.Mex — ~~Dodd~~ Austin, Thomas
in OKLA — Dodd

Era of War of 1812, the Burr conspiracy, Wm H Harrisons Black Hawk War Campaign, Sojourner Truth, Tex Rev., Indian Removal
Underground RR

CIVIL WAR ERA
1860 – 1865

V. THE DESCENDANTS OF ~~G A R~~ UNION SOLDIERS

Paternal THE DODDS – 3 bros + their cousin of ILL.

Paternal THE GRUBBS – BENJ + BILLY of OHIO

Maternal JOHN MANN of IOWA

Era of Andersonville Ga Prison – Mann
Richmond Va. " – Dodd

Notes

1. U.S. Constit. signed in Ind. Hall, ~~Phila~~ 1787 when Welsh Thomas...
drafted largely by Jas. Madison

2. Conn. schoolmaster Noah Webster americanized Am Spelling 1783 commonly known as the "blue-back speller" sold over 100 millions best selling book (except for the Bible) in the hist. of Am. - in days of — Gillet

3. Pennsylvania - Dr. Benj. Rush - most famous Doc in Am 1793 during yellow fever epidemic in Phila.

4. Baltimore - 1784 (bishop) Francis Asbury met w/ M.E. preachers & founded the Meth. Ch - itinerants to frontiers moving ever westward. By 1811 the M.E. had 400 campmeetings that yr. By 1844 it was the largest U.S. denomination. Circuit rider Peter Cartwright (in Ill - Shattuc Dodd - Felix). - backwoods revivalist.

1784
60
24

5. 1803 - La Purchase by Jeff. Tiptons. Gillet to Oh.
Aaron Burr traitor Conspiracy - in Athens, Oh. — tried for Treason
1807-08. - acquitted. Exiled himself to Europe; Returned to hail Tex Rev 1836 - a similar movement that he hoped to start.

6. McGuffey, Oh prof & college pres - & later prof at Univ. of Va. prepared 6 graded Eclectic Readers 1835-57. - filled w/ moral lessons, patriotic, verse - adopted in 37 states.

7. "Manifest Destiny" 1845 - belief held by expansionists that U.S. had divine mission to ~~occupy~~ take all of N. Am. (by military conquest force if needed) ~~for~~ for its own growing swelling population & to spread the blessings of democracy among those less civilized (read Indians)

1840- ILL.
1865 IOWA
OHIO

Paternal IV THE DESCENDANTS OF

JONATHAN DODD
OF OHIO & ILLINOIS

& JOHN BURTON JOHNSON
OF OHIO & ILLINOIS

Maternal ~~GILLET~~ MANNS
OF IOWA

TIPTONS (& Forkes)
OF IOWA

Persons Known by My People

New Eng: John Winthrop,
Roger Williams, Gov. Bradford, Anne Hutchinson, Mary Dr , The Mathers,
Jonathan Edwards, ~~Geo~~ Geo. Fox, Moses Austin,
Ind chief – King Philip
Middle Colonies – Wm. Penn, Peter Stuyvesant,
George Whitefield, Benj. Franklin
Sojourner Truth, John Woolman Qk,

Oh – Aaron Burr
Andersonville boss – ;
Ill – Peter Cartwright, A. Lincoln, S Douglas,

Ks – Ossawatomie John Brown

Okla – Will Rogers

ERAS IN AM.

THE EUROPEAN DISCOVERY OF AM

THE COLONIES :-

NEW NETHERLANDS - N.Y. - Manhattan Dutch Ref.

NEW ENGLAND - MASS BAY, CT., R.I. Puritanism great Awakening

THE ATLANTIC PROPRIETARY MIDDLE COLONIES - PA. + N.Y. Welsh Bapt. Quakers

THE Am. REV.

WESTWARD EXPANSION TO THE WILDERNESS FRONTIER

OHIO

ILL + IOWA

KS. - Ks-Neb Act Guerilla Warfare - "bleeding Ks"

TX - annexation of

THE CIVIL WAR

GO WEST YOUNG MAN

KS.

My migrant people very much a part of 1845 - Manifest Destiny - in 1840 TX, +

1861 N.M. 1854 KS, "finally" OKLA - 18-

POLK - Pres 1845-49.

EXPANSION

Era of Manifest Destiny from 1845 - Dan'l Webster among others hoped the mission could be by peaceful means

Pres. Polk lusted for Pac. Coast harbors i.e. Puget Sound, WA + San Francisco held by Mex 2

Polk, SX - pro extension of slavery in new acquisitions, 2nd Constit provided the will of Providence

for slavery ( )

~~all~~ most agreed, but some believed the fed govt could & should prevent its spread to new Ters.
Thus the Oregon Country, formerly claimed at one time or another by Sp, Russia, Fr, Eng & US.. In the end Eng & US. compromised, agreeing to divide the Terr. at latitude of 54° 40' at the 49th parallel - 1846. Dr Marcus Whitman, med. missionary

POLK & EXPANSION

~~The~~ The question of Texas, ~~question~~ a Mexican state ~~province~~ from 1822 was settled less peacefully. In 1820s Mex govt encouraged Am immigration by offering landgrants to S. Austin & others. By 1835 ca 35,000 Am. living in Tex, some w their slaves -
1836 Tex proclaimed independence. 1836 Gen Huston met ~~Genl Santa Anna~~ Mex army at battle of San Jacinto & capt Gen'l Santa Anna
Pres. A. Jackson & Pres. Van Buren cautious ca annexation because of slavery extension ~~but~~ as cotton grew ~~but~~ well & was needed by Europe
Pres. Tyler eager to increase S. power in Congress pushed for annexation; Cong. voted to admit Tx. to union in Feb. 1845, one month before Polk who won the 1844 election was inaugurated - March. 1845. TX accepted the conditions & became a U.S. st Dec. 1845.

The Lands beyond TX, then part of the Mex frontier, were to be acquired later - by War w Mex in 1846-48, & thru

Polk 1845-49? the Am surge into Calif during the Gold Rush of 1849 during Polk's administration

COLONIAL
NEW ENG
MASS
CONN
~~OHIO~~
R.I.

17th C. Maternal

III THE DESCENDANTS OF

1630- GILLET

1630- AUSTIN

1630 CORNELL

19th C. Maternal

1817 GILLET. of OHIO

1803- TIPTON of OHIO + IA.

1809- CORNELL of OHIO MICH

COLONIAL
PENN

18th C. Maternal

THE 1710 THOMAS

The will of Providence

for slavery [illegible]

[illegible]

would & should prevent the spread to [illegible]

[illegible]

[illegible] the Oregon Question formerly claimed by Gt Britain

[illegible]

the line at 54°40' at the 49th parallel — 1846. [illegible]

[illegible] missionary

[illegible] from 1822

The Texas [illegible] settled [illegible] in 1820s

[illegible] immigration by a promise

[illegible] to S. F. Austin [illegible]

[illegible] their slaves

[illegible]

[illegible]

Pres A Jackson & Pres Van Buren cautious on annexation

[illegible] because of slavery [illegible]

[illegible] well & was needed by Europe

Pres Tyler [illegible] in Congress

pushed for annexation; Cong. voted

[illegible] in Feb 1845, one month before Polk who won the

1844 election was inaugurated — March 1845. TX accepted

the conditions & became a US state Dec. 1845

The Senate [illegible] part of the [illegible]

[illegible] to be [illegible] later. By [illegible]

the [illegible] Congress [illegible]

NEW NETHERLAN
NEW YORK

II. THE DESCENDANTS OF the CODDINGTONS & the CORNELLS of N.Y. + MICH.

Wife Maternal DORCAS CORNELL (Thomas,[1] John,[2] Joshua,[3] Joshua,[4] Wm.,[5] Josiah,[6])
of N.Y.
b. 1789 N.Y. d. after 1852 - Michigan

Husband Maternal DAVID CODDINGTON b. 1785 New Paltz d. before 1850 - MICH.
of N.Y.

Son RICHARD CODDINGTON b. 1791, N.Y. Ulster Co. d. 1892 Union City MICH m. 1841
to ELIZA M. SIMS. b. 1822 N.Y. d. 1857 Leonidas MICH.
Issue: Chas F., Geneva F., Wm. L., MARY m. JN. MANN 1871

Westward Ho, O Pioneer

I. The Holland Dutch Colonists of New Netherlands: 16__ To 1750

THE DESCENDANTS of MAGDELANA ("the Flying Angel,") and the VAN DER MARKS.

Catrina Van de Mark b. 1734 m. 1753 To Englishman Joseph Coddington of N.J., born 1732 - d. soon after 1776 at New Paltz, Ulster Co, N.Y., a schoolmaster, Dutch Reformed Voor-lesser, + Town Clerk.

1680–1726?

1712/13–1776

The Gilletts Encounters with Two Great Revivalists (OVER)

G. Whitfield & J. Edwards #1 →

BENJAMIN ³Gillett: & Son:

~~¶ Benjamin Gillett was Seen 1685~~ ~~([illegible])~~ ~~([illegible] 1683)~~

¶ ~~Someone more or less arbitrarily ~~named~~ set down 1685 as the end of the old Puritan order, by which date most of the original Saints in the Puritan fleet had laid down their crosses for their crowns in the real citty set on a hill. Or as they quaintly said, they "fell asleep in Jesus".~~

~~By chance~~ It so happened that Goody Gillet's end came that very year over in Windsor where many of her children and grandchildren resided. And perhaps it was just as well, for how ~~would~~ could ~~you~~ she have explained to them, all strictly forbidden to engage in the light fantastic toe, about the ordination ball (across the river in 1698?)! There was no way to explain or defend such ~~worldliness~~ frolicing!

For a long time only Bissell the ferryman had lived on the east bank of the Great River as his cabled ~~ferry~~ contraption made that possible. Earlier, Uncle Warham's own migrating congregation from Dorchester planned to farm here but heavy ~~[illegible]~~ ~~[illegible]~~ spring rains overflowing the banks washed out the beaches, uprooted huge trees, and sent their new haycocks down river in the "hoyest flood we had known". That was the great flood of 1638.

When the waters subsided, the settlers ~~canoed~~ crossed over to put down their roots on the higher safer ground. ~~on the west bank.~~

But Bissell stayed on. Yeomen with scythes, wanting ferry fare, crossed by canoe at great risk to themselves to tend their Windsor Farmes; these lands became the beginnings of East Windsor. ~~Dr. Samuel Mather~~ Here lived Capt. ~~[illegible]~~ Grant, shipbuilder & merchant (b. 1706, Yale 1726) exporter of turpentine & brandy, importer of rum & molasses, & fruit trees to make more brandy.

Preaching here in 1698 under the very shadow of revered Mr. Warham's church across river was Rev. Timothy Edwards who had just completed his divinity studies at Harvard. Unordained as yet, he chose his bride from the Bay Colony's Northampton, the daughter of Rev. Solomon Stoddard and ~~Hester~~ ~~[illegible]~~ Hester formerly of Warham's ~~Stoddard~~-Windsor. Soon after the wedding, clergy ordained Timothy, and all attended the ball given in honor of the ordination. What a short distance in time and standards ~~at~~ from Cotton Mather's ordination 100 miles away in Boston, which solemn event was attended only ~~with~~ by the accustomoed laying on

#1 Opening paragraph:

Benjamin³ Gillett was born Oct., 1680, 2 days before his father's 36th birthday, a father who would die still young in only 2 years hence. His parents, John² Gillett & Mercy MARY Barber, were farmers at Windsor. His grandfathers were carpenter Thomas Barber of the Christian expedition & yeoman Jonathan¹ Gillett of the earlier Mary & John, died 1677 both deceased. ~~1677~~ + His grandmother Jane Barber had passed on, one day before her carpenter husband laid down saw & adze for his crown of life. 1662 ¶ Elderly Grandmother Mary ~~Dolbiar~~ Gillett OK ~~still~~ moved ~~lived on~~ ~~physically at least on~~ at her Windsor acres ~~on~~ up the Rivulet: but in ~~another~~ the realm of the memory she dwelt more & more among ~~the~~ her Dolbiar kin in Devx ~~Mosock~~ thatched cottage in Chadham Colyton for Olde England had never left her heart.

1680 Windsor was -

In 1680 Henry Wolcott, jr. had the first "sugar servant" in the area, a slave named Cyrus valued at £30. Slavery would be banned about 100 yrs later (1771)

gr 1680 ~~Jun~~ RD the Gillett's 1st settlement in 1680,

~~1680~~ Dorchester - A fashionably dressed youth appeared in his grandfather's pulpit here to preach stutter his first sermon. He was Cotton Mather, ~~age~~ 17, & ~~already~~ now a grad of Harvard where ~~he had~~ matriculated & his father Increase was Pres. at age 12. ~~by the next year~~, he would be ordained pastor of Boston's North Church ~~in~~ by 1685.

(J.G. on co jury at in Wind 17 yrs from 1660
17
1677)

Note: John² Gillett's wife is known as both MERCY / MARY BARBER, d/o carpenter Thomas Barber of Windsor.

Cotton

Ben 7 1706 } Cot. Mather was mourning the loss of Puritan influence, & to him personally loss of reverence for the clergy & revenue for his purse.
But even now }

of hands and tears of solemn joy. His cousin, Dr. Samuel Mather grad from Harv. 1698 & would soon be licensed to practice medicine in E. Windsor (by 1702).

Here in East Windsor, 1698 a dance at the manse! It is believed that the black frocked divine, Timothy, ~~or~~ and his bride Esther did not dance themselves. Just saw to the dispensing of the wine at the feast.

But clearly a new kind of Puritan was emerging, one that their only son, Jonathan Edwards born nine years later in East Windsor, 1703 the same year another famous revivalist was born in Eng Jno Wesley. would hope to snatch ~~back~~ from the pit of hell and restore to the safety of the fold in the revivals of the Great Awakening in the Conn. Valley. (over) #1

Thus it was that Esther Stoddard Edwards came to live in the handsome manse built by her properous father-in-law, a Hartford merchant, in full view of the meeting-house cupula of the church of Christ organized by her grandfather Rev. Warham of Devonshire Crew, first aboard the Mary and John, and then in Windsor. Her mother Hester Warham Stoddard, who grew up over there, was still vigorous and very much at home in the Northampton parsonage ~~manse~~ upriver altho Indians had besieged them on every side.

Esther S. Edwards herself was to live all her life in two manses, that of her father's in Northampton which would in time also be occupied ~~for~~ by her illustrious son, Jonathan, and that of her husband Rev. Timothy's in East Windsor, only 4 mi. from Hartford. Both were on the Conn. River, a two day's journey ~~or two~~ apart. ~~She~~ Esther was to die in 17__, after bearing Rev. Timothy Edwards a total of 11 children. ~~Some members of family continued to live on ~~at~~ East Windsor for a long time, including a couple of ecdentric unmarried granddaughters who became confirmed opium eaters in their old age.~~ It seemed the farther one got from Winthrop's flagship Arbella the farther removed from —

Rev. Timothy Edwards himself lived ~~on~~ to age 89 after ~~when he~~ completing a 64 year ministry, and died, 1758 within 2 months of their distinguished son Rev. Jonathan Edwards whose 5 weeks as President of ~~Yale at New Haven~~ Princeton, ~~or Yale~~ ended prematurely by his receiving a small pox inoculation to encourage the student body to do the same. 7 Jonathan's mother Esther lived 13 years longer than Esther, & died at 99.
~~[illegible]~~

yr. 17—

13 yrs. after Jon. & son

#1 Timothy Edwards [illegible] descended from a demented family on his mothers' side, the Tuthills of New Haven: His rich merchant father ~~had~~ had been compelled to divorce his insane mother Elizabeth ~~due to her insanity~~. His uncle had murdered their sister & was executed; his aunt had murdered her son but escaped the legal penalty even ~~as~~ tho convicted.

Timothy himself, though unbending as a seems to have escaped that dark taint. However, His youngest dau Martha did not; "~~she~~ her peculiar disposition" rendered her parson husband a very "unquiet life". 10 daughters of Timothy Edwards ~~had~~ 3 ~~dau~~ were to marry parsons. All 10 were 6' tall, (thus his jocular claim to 60' of daughters), ~~knew~~ studied Latin, & some of them studied Greek. All were bright, some may have been endowed with genius, as was their only brother, the renowned Jonathan Edwards.

This family taint of madness, or at least pronounced erratic eccentricity, ~~seems~~ was to ~~have~~ crop~~ped~~ up in Jonathan's own family, in the persons of his son Pierpont & in one of his grandsons, the ~~infamous~~ notorious Aaron Burr. ~~In his youngest sister Martha's line~~ neither of whom resided at any time in Windsor. But Jonathan's ~~s~~peculiar sister Martha had 2 eccentric unmarried daughters ~~both of whom~~ who did live ~~there~~ in Windsor all their days, both of ~~whom~~ ~~became~~ were confirmed opium eaters, and this in ___ !

~~And so~~ It appears the farther removed from the ~~Puritan fleet~~ Winthrop's flagship the farther the departure from the ~~old~~ Puritan ethic:

Up in Boston Cot Mat mourned the loss of old way.

(back)

Beny 1680-1726

People in the more settled areas were more afraid of small pox on incoming ships than they were of Indian depredations.

Not so up the Connecticut River during Queen Anne's War. Three days upriver was Deerfield and a little below it Hatfield, long the sites of one or another of the Indian raids plaguing ~~those~~ the north wilderness. ~~settlemnts~~. And Northampton had cause to worry as well. And Esther Edwards in Windsor did worry for her parents at ~~that~~ Northampton parsonage, and with good cause; Hatfield was only 4 miles away.

When Jonathan was a babe in arms, Esther ~~Edwards~~ received bad news at the Edwards' manse. Her half-sister Eunice (Williams. [Hester Warham's dau by Mather]) and two of her children were among the 57 slain by Indians wielded tomahawks & guns at Deerfield, and ~~her~~ Eunice's husband and their four other children were among the 90 carried away captive into French Popish ~~one half of the village gone in one fell swoop.~~ Canada. ~~Musket-bearing~~ Armed guards were strengthened at meeting-houses throughout the land, ~~everywhere~~, and ~~an~~ training bands looked to their muskets and powder.

Feb 29
1704

Canada over

BA

Upriver about half-way between Deerfield and Windsor, at Suffield then part of Ms. Colony's Hampshire Co. lived the Gillet brothers, Capt Norton's stepsons ~~steepsons of Capt. Norton~~ - Samuel, Thomas, and Benj.3 This family too had cause to worry ~~and~~ about the present Queen Anne's War, and to remember the earlier one called King Philip's War. Their uncles, Samuel2 and Joseph2 of Hatfield and Deerfield, as they had heard the Gillett clan ~~recite~~ recite many times, had been slain + mutilated by King Philip's Indians. ~~mutilated~~. And since then ~~several of their~~ Cousin John had been carried into captivity.

Uncle Samuel's two children were taken into Canada by a raiding 1677 party and ransomed. And then only 8 1704 years ago, Uncle Joseph's 15 year old John had been captured. Better he should have been at the Thursday lecture in the meetinghouse with the others than sinfully tracking bees in the woods. For here ~~about~~ a raiding party of 20 French Mohawks found him and tied him to a tree while they went into the town to go a-scalping. Only the Beldings were in their cabin in the clearing, so the Mohawks killed ~~and~~ or captured this family and set out by canoe to Canada with them and cousin John Gillett, son of Samuel.2

#1

Ben 3 Addendum Esther Edwards 1/2 sister Eunice 3a

The story was as tragic as it was familiar, for in the upper Ct. most families Told ~~had~~ similar stories.

After King Philip's war, Deerfield rebuilt and now consisted of 41 families. Esther's Edwards full brother Rev. John Stoddard was the first pastor, and after him, the hamlet settled Rev. John Williams~~s~~ a brother-in-law her half-sister ~~and dear~~ Eunice. On a cold Feb. night this latter clerical couple together with their 7 children, 2 negro slaves, and 2 soldiers quartered at the parsonage ~~to prevent such an assault~~ were among the victims of a savage attack.led by 200 Fr. soldiers and 140 hideously painted Mohawks and Abenakis. As the hamlet slept unaware, the attackers had snowshoed over the snow drifted high against the stockade wall, and dropped inside the fort to capture the parson & most of his flock.
In the parsonage Rev. Williams' pistol misfired which save his life but not that of ~~his~~ two of his children,and a slave. After a three hour seige all 41 houses were sacked and burned except one, and its householder saw the brains of his baby bashed out against the doorstep.

The 100 or more captives, all snowshoed and mocassined by the Fr. and Indians for the long trek north, all marched the 300 + miles to Canada except for the score who perished enroute. Half of these were redeemed in due time, among them the good parson himself.

Not so his wife. Weakened by childbirth a few weeks earlier & unable to cross a cold river, she was hatcheted to death as clergyman and wife knew she would be. Cogniznt of her lack of marching stamina, they had talked it over the day before and were resigned to God's will.

If anything at all these religious stalwarts in frontier hamlets were committed to God - their families and homes, their lives and deaths. The Reverend later penned in Redeemed Captive Returning to Zion - :I desired God would be with me . . . if He called me by such a death to glorify Him".

For everything the Puritan did was to glorify God, and all that happened to him served the same purpose. This submission made it possible for Williams to preach that first Lord's Day in captivity ~~out~~ from the text Lam. 1:18 - "The Lord is righteous; for I have rebelled against His commandment: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity" ,

18th c Captive narratives such as Rev. Williams and Mary Rowlandson's were popular colonial reading, with nearly as much emphasis placed on the subsequent redemption-ransom theme as on the earlier suffering aspect. Victims viewed themselves as being tested by God to prove them, and their ransoms had theological overtones of Christ's sacrifice for them. I t appears that the typical ~~anxxxxxxxxx~~ Calvinist uncertainty in other assurance rejoiced in much the same way a whipped child notes less the pain of chastizement than that of being totally ignored by the parent. Even negative attention from God was better than nothing!

[Cotton Mather wrote of ? cousin niece Eunice (dau of Esther Stoddard Williams) -

Rev. Williams' younger children were carried in the arms of their captors much of the way to Canada - Eunice 7 & Warham 4 - while his older children were transported in hand sleds. All were eventually ransomed (Warham had been bought by a Montreal gentlewoman0 except for little Eunice. ~~Shexmarried~~ Held by Mohawks and converting to Catholicism, she married the blanketed chief and lived in a wigwarm the remiander of her days. Rev. John Williams himself, steadfastly holding to his ~~non-Papist~~ Puritan faith, was allowed to return to Deerfield where he married another granddaughter of Rev. John Warham of Windsor, Abigail Bissell.

Benj

In 1694 Deerfield the northernmost outpost of Ms. frontier where lived Uncle Joseph's children was attacked by the Abenaki led by a French baron. The woman teacher conducting school outside the stockade rushed the scholars inside the gate in the nick of time. Two years and one day later, 15 year old cousin John was not so lucky this time, for 20 French Mohawks found him ~~and~~ ~~tied~~ in the woods. Better he should have been at the Thursday lecture in the meetinghouse with the others than sinfully tracking a bee tree! ~~For here he was tracked and~~ The Mohawks tied him to a tree ~~while the Mohawks~~ and went into the town to go a-scalping. Only the Beldings were in their cabin in the clearing, so the Mohawks killed or captured this family and set out by canoe to Canada with them and cousin John Gillett.

The white males were compelled to run the guantlet along the way; the others were routinely clubbed. One of the captives was sold to a Jesuit seminary. Cousin John was sent to forced labor on a nuns' farm until sent to France as a prisoner of war. Eventually he made his way to England where some merchants charitably secured his passage back to Massachusetts colony.

He arrived home destitute, and the Mass. Assembly issued him £6 from the Publick Treasury as a soldier's wage.

¶ When Cousin John returned home in a new suit of clothees and £6, cousin Joseph, himself weary of leading the 16 man militia garrisoned at the ever raided Deerfield, sold his boggy land of his brother and moved down to the safer place of Hartford to go into the tannery business.

Then came the continental Anglo-French conflict called the War of Sp. Succession in Europe, but Queen Anne's War in the colonies. Its savage backlash in Mass. had little to do with whether or not heirs of Louis XIV should be King of Spain. French ~~provoked~~ instigated the Abenaki to repeatedly raid~~ed~~ and raze~~d~~ river settlements. Deerfield lost half its population, either killed or captured, in one assault alone. The woman schoolteacher who rescued the village children, inluding the Gillett young ones by earlier raiding Abenaki was captured in this assualt. On this occasion kin~~d~~ of the

(over)

Edwards family at East Windsor were slain or captured and forced into a 300 mile march to Canada in kneedeep snow. Stragglers unable to keep up were put to the tomahawk~~ed.~~

While Queen Anne's War ended in 1713, Indian raids on the upper frontier settlements did not, but none equalled the Deerfield massacre of 1704.

repeated p.

The white males were compelled to run the gauntlet along the way; the others were clubbed. One of the captives was sold to a Jesuit seminary. Cousin John ~~did some~~ was sent to forced labor on a nuns' farm until he was sent to France as a prisoner of war. After England made peace with France ~~in a treaty exchange~~, Cousin John was brought ~~in~~to England in a treaty exchange where some merchants charitably secured his passage back to Massachusetts colony.

He arrived home destitute, and the Mass. Assembly issued him ~~£6~~ £6 from the Publick Treasury as a soldier's wage. When Cousin John got back home in a new suit of clothes and with the £6, his brother Cousin Joseph, himself wary and weary of leading the 16 man militia garrisoned at Deerfield in Indian pursuit, sold his boggy land to John and moved down to the safer place of Hartford to go into the tannery business.

Although settlers of ~~Stony Brook~~ SUFFIELD where the Gillet boys lived on High Street ~~as Suffield was first called~~, had properly paid ~~100~~ 2 Indian~~s~~ sachems for the land, it was considered prudent to regularly drill the militia on the commons. ~~The Gillett brothers~~ Their stepfather George Norton became the first captain of the drill. His orders were to provide guards (~~at~~ the meeting house) where they occupied soldiers seats on Sabbath and on lecture days, and to insure a military watch generally, for much of their land was only half-cleared from the dark turpentine forests.

The captain's stepson Benj. 3 our ancestor, took note of all this and stayed safely all his days in Suffield, although his brothers more courageously moved on elsewhere.

This unwillingness to take unnecessary risks became a ~~trademark i~~ characteristic of my Gillett lineage. My ancestors may not ~~go~~ have gone to meeting house on ~~lecture day~~ SUNDAY as required ~~of~~ ~~Thomas~~ Joseph[5], ~~be~~ but neither would ~~they~~ he ~~be out~~ trompsing around in Indian infested woods lining bee~~x~~ trees for a taste of wild honey. But even so Indians would always remain something of a problem, even for them as late as 1870 in Kansas.

(over)

go to 4b-5

In a letter to his g.father, Cotton Mather penned – "Our Good God is working of Miracles" in the execution of 5 witches "impudently demanding of God, a miraculous vindication of Their innocency"!

(SALEM)

Benjamin 3 was ~~and~~ an impressionable 12 year old working his step-father's fields when a ~~ll hell~~ demons and some witches broke loose over in the fishing port of Salem. So familiar is that sordid story that it need not be detailed here except to mention that the West Indian slave Tituba's convincing voodoo added fuel to the already prevalent belief in witches held by both adults and children. The delusion was to put 150 suspects in jail, and 19 were xxxkxxx actually executed in Salem.

It was common for physicians baffled by the cause of disease to blame witches

Down in Boston even the highly educated Mathers were taken in by the delusion at first. Cotton Mather penned in his Diary only 7 ~~months after he~~ personally saw 5 Salem witches hanged that upon the discovery of a bowel obstruction found in his 4 day old autopsied child "I had great Reason to suspect a Witchcraft in this prenatal Accident; because my Wife, a few weeks before her Deliverance, was affrighted with an horrible Spectre, in our Porch, which Fright caused her Bowels to turn within her". It helped little that a tormented young female in the neighborhood gleefully claimed credit for ~~the~~ Mather infant's birth defect. [And he did urge that witches' teats for signs of imp suckling.]

Altho Mather genuinely lamented the zeal which sent "the mad Quakers" to Boston gallows during this time, preferring rather their imprisonment to death, he did pronounce the sentence of the 5 August witches hanged in Salem "as having received a "Righteous Sentence". Cotton himself did not attend the Salem trials, also his father Increase did. In a Boston prison, Cotton preached to those jailed for suspicion of witchcraft from the text Acts 24:25. "Felix trembled, & answered, "Go thy way for this time; when I have a convenient season, I will call for thee"!

In the course of the Salem witchcraft trials, both ~~divines~~ Mathers' (Cotton had studied medicine at Harvard) humanity ameliorated their theology and lore, and they advised prayers and fasting rather than the gallows for convicted witches. Although they helped to bring the widespread hysteria to an end, these two clergymen, father and son, nevertheless suffered a lion's share of the blame for the mania. In time the Genl Court of Mass. publicly repented for the ~~kill~~ hangings, – offered compensation to families of the unjustly executed, & persons signed statements of regret, but it came ~~was a~~ little late for those already jerked to ~~Jesus~~ eternity.

Rev. Dr. Increase Mather Pres. of Harvard 1685-1701 & pastor of Boston's 2nd N Ch

Cotton Mather, theologian & ~~teacher at 2nd Ch~~ last of the Pur. intellectuals.

Within a decade Increase dismissed from Harvard which opened it to liberals & Cotton turned to suppressing blasphemy & bawdy houses in Boston

Even so the Salem trials involved fewer people, & were more brief in duration than similar trials in Europe. In Eng. alone between 1648-53, 30 witches were executed, during Cromwell's Protectorate, only 6. which were end w. the restoration of Chas II.

They lived in Their times – Cot Mather believed (not age 12!) in 1692 that the Devil showed himself to mankind "usually as a small Black man" & in witches yet within a score ~~or 30~~ years he defended the Copernican theory & a little later offered the first colonial explanation of Newton's theory of physics.

Salem trials.

A FATHER's ANGUISH: Re. Cresy (b.1699, d. 1724 named after his gdf. Increase)

As a young father and pastor of North Church in Boston, Rev. Cotton Mather ~~he~~ had great hope ~~and held great~~ in great possibilities for his children:

DIARY SHOWS:

1709 - Every Mon. morning his children were required to read the catechism, & put a prayer in writing which each showed to his father in person. On Sat. evening he took each alone into his study to talk and pray with him/her. But trouble lurked in the nursery.

1711 - "I am full of Distress regarding my Son Increase, lest wicked Lads corrupt him." find out what company he keeps. Admonish, esp. Increase, to be serious and prayerful and afraid of Sin (as a 14 yr. old neighbor boy crushed to death by a Cart).

Praying for the Lord's grace to be given to Increase, he

1713 - Admonished I. about his prayerless life, and mentioned his distress about his non-conversion and wasting time. He continued Admonition of Piety, and get him cultivated in polite conversation. Noting that the youth had a bent for ~~mathematics;geometry(also trig-~~ all branches of the mathematics (includ. geometry and trig) as well as for navigation, he thought to put him into secular business, [Cotton at this age was already a student at Harvard, in theology.] hoping to have him apprenticed to a Merchant as his master. This, he did in 1715, to a master in ~~England~~ London, to learn the business of The sea. In writing to his son there who had become something of a spendthrift, with no thought of the future, Cotton penned, You have been more prayed for and more talked to . . . may you be converted to God.

1716 - The boy returned home "much polished, much improved". It did not last long.

1717 - By this year, Cotton was in anguish again. "My poor son has made a worse Exhibition of himslef . . . . O my God, what shall I do? I will not yett utterly cast off the wretched child (Cresy was 18). But I will still follow thee with Supplications, for what nothing but an Almighty Arm can accomplish. There may be yett unknown Reserves of Mercy".

Cotton's ~~own~~ best efforts in his own theories of bringing the child home ~~un~~to God failed with Cresy. That winter he wrote, "The Evil that I greatly feared, is come upon me. . .astonished ...that an Harlot big with a Bastard accuses my poor Son Cresy. Oh! Dreadful Case! Oh, Sorrow beyond any that I have mett withal! What shall I do now for the foolish Youth! What for my afflicted and abased Family? My God, look mercifully upon me. The most sensible Judges upon the strictest Enquiry, believe the youth to be Innocent. But yett, Oh! ye Humiliations!"

1718 - By now Cotton admits that Cresy is ~~into~~ more snared than ever. "New Distresses about my Son Increase

MATHER'S SON

1721 - Early this year- "My miserable Son Increase! The Wretch has brought himself under public Trouble and Infamy by bearing a Part in a night-Riot, with some detestable Rakes in Town. Oh! what shall I do!...And what is my Duty in relation to the incorrigible Prodigal".

He ~~thought to cast him out,~~ threw him out of his comfortable Boston home, the parsonage. "My miserable son Increase, I must cast him out and chase him out of my sight; forbid him not see me, until there apppear sensible Marks of Repentance upon him. I will write a tremendous Letter to my wicked Son Increase; ...that I willnever own him, or do for him, or look on him, till the Characters of a Penitent ... Lord, tho' I am a Dog, gett cast out the Devil, that has possession of the Child [Creasy is now 22]...my ungodly hard hearted son Increase." Cotton now believed that God was punishing him with a wicked son, and hoped ~~believes~~ that his grandfather and other kinsmen might be able to labor with him with some measure of success.

By autumn Cotton repented and recalled his son home. "MY unhappy Son Increase is again in lamentable Circumstances. A vile sloth, accompanied with the power of Satan still reigning over him, ruines him, destroyes him. I must invite him to come again and live with me, that I may have him under my Eye continually".

Before Christmas Cresy was again in so much trouble that he fled to the Barbados. Three years later his father learned that he had been lost at sea. ~~and~~ Return like David of the Old Testament, he cried, "Ah! My Son, my son, is lost, is dead, is gone!" At last drying his tears, he wrote and published a sermon on the death of Increase, for the Animation of Early Piety, saying, "the Child who did so little Good, but much ill, in all the days of his Life, may do some good at his death. "

Altho Creasy was lost 5 months out Barbados enroute to St. Petersburg, he left his ~~preacher~~ father a scrap of pentitent writing ~~which gave the preacher hope for his soul~~ before taking to the sea which gave the preacher hope for his soul. The preacher added a copy of this penitent writing to his published sermon.

#

This wayward son of Boston's immenent divine Cotton Mather was born the very year that the truly wicked Capt. Kidd was thrown in the Boston gaol for piracy. Mather often visited pirates in prison, as he did accused witches 7 years earlier, to pray for their souls. He was never sure about Cresy's soul and it troubled him.

By now the British colony of New England realized it had not succeeded in keeping the specter of sin from its doorstep, of home and town. Drunkenness was common. So were harlots. Bestiality had become altogether too noticeable. Perhaps it was the newly introduced potatoes, for these tubers were believed to be aphrodiasic. Bestial offenders were executed together with theoffenders-livestock on the commons and sties. And woe to the barnyard animal which birthed a monster deformity!

~~Jo#~~ BENJ3 4b ~~3~~

Although born in Windsor, the little children of John Gillett 2 including Benj 3 the writer's ancestor did not grow up in this village in the days of the Edwards' family across the river. altho a host of brothers & cousins did (over) ~~They had~~ Moving up to Stoney Brook (Suff) as the stepchildren of Capt. George Norton, ~~to~~ these Gilletts grew up in a clearing cabin on High Street, ~~really more of~~ a lane coursing through the settlement which the settlers chose to call the Northampton-Windsor highway. It was more of a path. Sensible travelers going north took a flatboat to the Falls, then went on up to the river settlements by pack horse.

Benj, 3 John 2 Gillett's youngest son, never knew 3 of his grandparents, and never remembered ~~this one,~~ the 78 year old Mary Dolbiar Gillett formerly of the Colyton parish ~~in~~ of Devonshire, for he was next to the youngest baby when his father John died in Windsor leaving ~~a~~ the widow Mercy ~~and 5 children~~ to marry Norton, of Suffield. ~~Soon after widow Mercy Barber Gillet married George Norton and took her children by John and moved up to Stony Brook,~~ then in ~~near the unsettled southwest Massachusetts colony~~.

Only ~~4~~ 5 when grandmother Goody Gillett died in Windsor, Benj was not there to follow her simple coffin along ~~with other kin~~ led by solemn parson Samuel Mather to the burial ground on Rivulet bluff. Here she was laid to rest beside his grandfather Jonathan the emigrant and his farmer father John to await resurrection day. For ~~now~~ at 4 Benj was ~~Capt.~~ Tagging along behind his brothers ~~till Norton's~~ as they tilled Norton's ~~Norton's step-son at Suffield on the~~ Crooked Lane allotment.

Benj. other grandparents Thomas Barber the carpenter who came over on the Christian, and Jane of the Dutch Coggens who had settled below Windsor, had died before he was born, both within 24 hours of the other over at Simsbury where ~~the~~ Barber carpenter contracted to build the meeting house. Benj. knew the story told on his grandmother Jane. She was the first white woman to set foot in Conn. As the Dutch shallop bearing her anchored ~~came to~~ near the sandy banks of the GREAT River, passengers quarreled among themselves as to whom should do the honors of stepping ashore first. While they squabbled as Dutchmen do, she gathered up her full skirts and leaped out into the shallows and splashed to shore. Thus Dutch ~~had arrived~~ landed, led by a

They were not to be college material like Rev. Timothy and his brilliant son Jonathan who went to Yale (first at Saybrook because it owned the library, & following it like Noah's dove seeking ~~rest~~ land finally where in New Haven) to study mathematics & philosophy and the "tongues" i.e. Latin, Greek and Hebrew at the tender age of 14. In his senior year he butlered the dining hall for boys who stole geese & played cards, things he never did for he was as scholarly somber as his Windsor kinsman Rev. John Warham also a more distant kinsman of the Gilletts. Jonathan Edwards occupied a pulpit at 18 in N.Y.

Such goodness never graced John Gillett's sons — neither in Windsor where they were born nor yet upriver in the frontier settlement at Suffield where they joined the ranks of humble yeoman. Husbandry was the name of their livelihood.

When ~~these~~ Grandparents Barbers' widowed dau. Mercy of Windsor married Capt Norton, Suffield, (first called Stony Brook), was just being carved out of pine forests sandwiched between the Great River and the low Mount Tom range. Early grantees were names familiar in Windsor - including ~~Allyn~~, Barber + Dibble, + (both ancestors) ~~Filley or Fyler~~. They built their somber meeting house and burial ground on a ~~little~~ low hill on the common, and their little cabins among the charred stumps. Shad ~~was~~ swam in the river, and salmon coming up from the sea ~~to~~ spawned in the brook.

Major Pynchon dammed Stony Brook for his sawmill built by his Africans. ~~servants, for so called these pioneers their slaves, one~~ Harry and Roco. ~~Lt.~~ Anthony Austin was part owner of the 15 mill. Edw. Griswold built - - -

Slaves Harry & Roco proved more profitable to the major than did Onesimus, Cotton Mather's slave for the city divine ~~felt compelled to~~ town citizen called him wreched & useless. ca 1699

Austin had been born in England, the son of Richard Austin of Bishopstoke, Hampshire. The elder Austin, a tailor, brought his wife and two sons over on the Bevis to Charlestown across from Boston to pursue his trade only five years after Jonathan and Mary Gillett of the Recovery of London began farming their place in nearby Dorchester; he died when son Anthony was but an infant. At age 28, Anthony m Esther Huggins at Rowley; both were (over #1

The Puritan Austins barely managed to slip away from royal agents out to halt the exodus.

~~By~~ 1674 Anthony Austin ~~had~~ joined one of the migrations ~~in~~to the Conn. Valley. He was one of the early founders of Suffield. Granted 50 acres here for a homesite on Feather St, to Pynchon's lot, he drilled, as expected, in the militia, and served as ~~Lt.~~ Sgt in King Philip's War toward ~~the~~ its end. Later he was made captain. Austin's militia only drilled at Suffield. Its men never had to defend it as no Indian massacre occurred here. (over #2

As town clerk Capt. Anthony collected taxes in flax and grain and turpentine in lieu of currency to conduct business. ~~as there was none to be had~~. He sometimes presided over the pulpit until preacher vacancies were filled. ~~Still~~ While ~~town clerk~~, the town hired him as schoolmaster, presumably paying him in these barter goods. Capt. Austin with "great reluctancy and aversion of spirit consented to teach children and youth" their reading and ciphering for #20 per annum. He remained the schoolmaster for a decade, for 9 yrs. after his wife Esther Huggins passed on. They were the parents of 8; ~~Eliz~~ ~~their 6th child was Elizabeth Austin who mar. Benj 3 Gillett.~~

Most of ~~Capt~~ the ~~Anthony's~~ Austin children attended ~~school~~ under the stern command of the Suffield schoolmaster - Capt Anthony himself, their father. These were sons Richard, Anthony jr, John, & Nathaniel & the 2 dau. Esther & Elizabeth. It was Elizabeth, his 6th ch. who would marry Benj. 3 Gillett

1669

#1 admitted to the church here in 1664, & soon after the groom became a freeman with voting privileges.

100 mi SW of Rowley Maj. John Pynchon rec'd title to a 22,000 A large grant in W. Ms, he called his plantation Stoney Brook, later it would be renamed Suffield.

#2 Suffield's pop. in 1681 was 300; only 34 of there held church membership & the franchise. Anthony already a freeman became the villages first selectman an Towne Clarke, & continued in the latter role for 26 consecutive years.

Perhaps it was in her father's school over the ~~[illegible]~~ worn hornbook that Benjamin Gillett first became attracted to ~~his~~ Austin's daughter Elizabeth for he may have attended classes in his home on South Street. The schhool must have been a rather stern and repressive one, for in addition to holding to the Puritan line it was conducted by this dour military officer, a town clerke who had an "aversion" to teaching callow youth and children. Capt. Austin, a widower, died only 3 years after Benjamin Gillett and his daughter Elizabeth Austin were married in Sept. of 1705. [OVER] #1

Nobody then in Suffiedd would know that some 50 years down the ~~a~~ road of time ~~time~~ that 200 Capt. Austin's dwscendant (though Conn. born ~~to~~ Grand? Son Elias) would greatly expand the horizons of the ~~country~~ USA? ~~this was to be come with his~~ Thus continued the daring dreams of American colonization in ~~a foreign~~ an alien land, much like his Puritan ancestors had done in New England. For Capt. Anthony's great grandson was Moses Austin, who with Stephen his son, obtained a large land grant from the Mexican Government to begin establish an American colony; ~~hence was named the capital, Austin.~~ ~~For~~ These founders of Texas were much ~~as~~ like their intrepid ancestor Anthony, one of the founders of Suffield. ~~were intrepid souls.~~ Of course by the time Moses came along (1762) San Antonio founded by the Spaniards was already (42 yrs old) in its 5th decade.

We shall look ~~at this~~ at the Austins' colonization of Texas in some detail later. in a separate chronicle penned by the writer.

Much less is known about ~~great-aunt~~ Elizabeth Austin who married Benjamin 3 Gillett. ~~at Suffield~~ They had 9 children all born at Suffield, including a Noah, an Isaac and a Daniel. And a Joseph 4, the writer's ancestor, known in our lineage as Joseph 4. None of these boys went to their grandfather Anthony's school, (over) who much preferred being the townclerk which he was for 27 years. (over)

All of Benjamin's and Elizabeth;s 9 ~~8~~ children were given Biblical names, even the girls, except for their youngest, Charles. He could hardly have been named for earlier monarchs Gharles I and II, as both were unpopular to Puriaans long after. When the Gillet trundle bed in the Suffield was pulled out for use for the last time when baby

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Charles was born, their monarch was George I, who had in turn succeeded Queen Anne, and joint rulers William and Mary of Orange, and earliest of all James II who was deposed in the Glorious Revolution, or the bloodless revolution of England.

#

It is not known what Benj.^{3} did for a living as no will of ~~any~~ an estate has been cited. ~~Unlike his brother Samuel who left a 100A bequest to his widow, Benj. may have been relatively poor~~ Benj. may have worked at the Pynchon mill where his father-in-law held an interest, or at the salmon fishery on the river, or perhaps with tobacco leaf for which Suffield was noted. ~~As his bro. Thomas rec'd a bequest from "their honored~~ mother Mercy Norton late of Suffield", so may have Benj. Perhaps not, for there is no evidence that he lived after the birth of Charles in ~~after~~ 1726, the very ~~year his mother~~ Mercy ~~died~~.

More than likely as youngest son he may have farmed his mother Mercy's place for her. She died 1726, also the last known year Benj.^{3} is known to have been alive. [Benj.^{3} brother Thomas rec'd a bequest of — from "their honored mother Mercy Notron late of Suffield;"]

Benjamin was a landowner, tilling the soil as his forebears. Appointed to several lesser town offices – he once was a fence viewer & helped lay out new streets and grazing lots. He was hog reeves officer and served on a committee to buy 8 bulls to improve the milking stock.

#1 Years later, it is said, a new meeting house was built on the location of Anthony's grave, but that his gravestone was ~~could be~~ placed adjacent to it

JOS.^{4} 1712/13-1776

The fourth child of Benjamin^{3}Gillett and his wife Elizabeth Austin was Joseph, known in the writer's ancestry as Joseph^4. Born in the final days of Queen Anne's reign in 1712/13 during the bloody Indian uprisings along the Connecticut Valley, he remained in Suffield until adulthood. Then he removed back from the Great River to the hinterland hamlet, Simsbury in the Windsor area of his ancestors where he married and reared a family on Salmon Brook.

In Suffield he attended the speciallly buil~~d~~t schoolhouse erected toward the end of his Grandfather Austin's sway with the rod as reluctant village schoolmaster (d. 1725)~~, in his own home~~. Built on ~~the same~~ High FEATHER ? street where Grandmother Mercy Barber Gillett Norton still lived, this school stood low to the ground on the green near the church. It must have been dark, perhaps dismal as well. It had a new schoolmaster

In that 20' X 16 X X 6' structure ~~he~~ Jos and his siblings - Mercy, Daniel and Noah, John and Isaac - learned reading and ciphering as provided by Mass. law and ~~its~~ the taxes pertaining thereto under the tutelage of schoolmaster Allyn. Little brother Charles went to school to Jonathan Ashley (1731) who shortly thereafter was settled as pastor at (1732) restored Deerfield, where ~~and~~ he ~~was~~ remained cool toward the warm hearted piety generated by the revivals to sweep the Connecticut Valley. ¶ In Suffield, Benj. Gillett's children ~~They~~ had cousins by the dozens ~~hereabout, child~~ ranging along the shadows of Mount Tom; these children - the Gilletts, the Austins, the Barbers ~~After grammar school this family of~~ farther out from High Street went to dame schools at four pence per week. → OVER -#1 -

After grammar school th~~is~~e ~~family of~~ Gillett children took their places in the work-a-day world where most stayed, married and reared their own families ~~with their own share of Puritan~~ ~~preserving~~ choosing for their offspring Biblical names as Seth and Israel and Hosea. A Caroline and a Thankful somehow slipped into sister Mercy's family altho daughters named Hannah and Achsah tipped the scales back to favor the O.T. Their Brother Noah moved to Farmington to become a deacon of the church there as his sons Obadiah and Amos and Uri show~~s~~ in ~~Church~~ bapt. names nomenclature.

#1 Family warmth & caring undoubtedly ameliorated harsh measures taken by church & school for the good of the soul, for not even these could extinguish familial love. Their father Benjamin like that of his Boston contemporary Cotton Mather, though leaving no ~~published~~ memoirs to publish it, must have suffered with his loved ones with the same intensity Mather describes his feelings in his famous diary. For when the B clerics' little son Samuel lay dying of a fever, the distraught father prayed & fasted before the Lord as he ministered to the lad for the child's Mother was in childbed bearing another son. Cotton Mather describes ~~his sorrow in~~ these events of 1709 with great tenderness, any genuine father's feelings for his young ones.

¶ It must not be supposed that there was no comfort in religion. While the stoveless churches provided no warmth for the body clad in furs, the spirit of the child of God was often cheered & warmed by prayer & hope. ~~It is known that the stoveless church as well offered more warmth to the spirit than to frozen bodies on a winter day.~~

COTTON MATHER

This same contemporary diarist often alludes to spiritual happiness & joy — "I enjoyed more of Heaven .. in the prayers of this Day .. I enjoyed a mighty Presence of the Lord ..." [1709]. "How happy, how happy am I!" [1711]. "Having obtained the Pardon of my Sins, with a joyful Assurance of my pardon ...."

As youths Joseph's brothers and perhaps himself may have found extra employment at Granny Norton's ~~&~~ or more of the Uncles' fields, or at the fisheries hauling in shad to be sold for the table at one penny each, When older they may have been at the mine or the iron works making shovels & other tools when England allowed their manufacture. Or at the docks in building small ~~st~~ vessels. ~~ships~~. for Eng encouraged ship building from magnificent river timbers. [~~They may have been paid~~ their wage ~~in tobacco, the legal tender.~~ date — ?]

When introduced to the finer points of weaponry, beyond the common use of the field musket, they joined the men on training day on the commons, for Indians were never far from mind. Old Martin Kellogg the farmer formerly of Deerfield and now come to live in Suffield ~~to live~~ would see to that. The old man had been captured with 4 of his children. He had been ransomed once, and his son twice. Another son, after being held prisoner for a decade, knew Indian language and customs better than any man in the training band but this did not keep him from marrying Rev. Devotion's sophisticated civilized sister. Of Kelloggs' captured daughters, one married an ~~and~~ Indian chief never to return, and the other, after long captivity, was now employed by an Indian mission school in N.Y.

Here in this frontier settlement, the Gillett youths must have learned that French-held Canada was lost to England (Kelloggs would ~~be glad~~ rejoice to ~~hear~~ know that), and they likely heard of Blackbeard. the notorious Capt. Kidd

They certainly knew of the introduction of the strange beverage called tea (1714) which ~~had~~ was becoming ~~the~~ a most popular drink but not replacing the quaffing of rum. Hot choc. was also catching on. →(over) #1 As boys they would have cared less about Boston's Cotton Mather's defense of Newton's theory of physics than in Boston's posted bounty of £100 offered for each Indian scalp brought in. If only they could.... for by now Indians were viewed as children of the devil (over #2)

¶ As youths in hayfields and on river docks, if they ~~themselves~~ had not ~~read~~ familiarized themselves with Ben Franklin's Poor Richard's Almanac for weather sign, they knew yeomen and fishermen who poured over its predictions and proverbs. (over #3)

~~They~~ Like others in 1727 they must have trembled in the autumn
earthquake which set New England ground swells ~~ablaze~~ aglow
with blue flames. They may ~~have known nothing of~~ not yet heard
of young Jonathan Edwards sharing his aged grandfather's pulpit
upheavals in Northampton, but ere long would come to know the.
quaking of New Eng revivals beginning in that same pulpit

#1. None may have ever journeyed ~~to~~ the 100 mi. to Boston, now a city of 12,000 the largest in the colonies. Here Old North Church had been constructed, the same yr. Dr. Increase Mather died, and Paul Revere -- (1728). ~~The~~ they heard that the old pasture & training band grounds, Boston Commons, was now a fashionable public park for afternoon promenading of non-Puritan finery.

#2 unless Xtn by conversion & adopting European way of life conforming to the Br. sovereign & conforming to colonial laws.

They must have escaped ~~the~~ smallpox, epedemic in Boston where 1721 1 in 14 died, & ~~Boston then numbered 12,000 souls~~. There was only 1 doctor with a medical degree in Boston, a town of 12,000 souls, & he was against the new inoculation. ~~highly touted by~~ Even conservative Boston ~~Mathers~~ divines - Increase & Cotton Mathers - promoted it. Benj. Franklin's father attended Old South, & he had heard both divines preach as a boy.

#3 They undoubtedly read the most popular colonial newspaper, Franklin's Pa Gazette.

/They knew about taverns hosting guests from out & beyond.

Suffield lay on the major route from Boston to N.Y. City; ~~and~~ therefore taverns were a necessary and popular business. Tavern proprietors often occupied prime pews in ~~the~~ church during the seating of the meeting. as their tippling places were now in demand.

had been built on a hill
The church ~~had been built on a hill~~ of unpainted wood with truncated pyramidal roof, as four square as its doctrine, The church yard's fenced burial ground shared this same hill, and was leased out to pasture cattle in hopes of keeping the brush down. Many times the Huxley grave diggers had opened the ground to receive Joseph's ~~king~~ Gillets at 4 pence per adult grave, and many a time ~~for~~ 2 sh, & 6 pence had been shelled out ~~for~~ a child's grave. Grandmother Norton was bur. here in 1725 in Dec.

R. OLD

¶ When the parsonage was built to size 40 x 20, shingled and clapboarded, preacher Younglove ~~was~~ had to furnish all the "nailes." His annual salary was £60.

Now in 1735 the third pastor of Suffield had been settled for more than a quarter century. He was Rev. Ebenezer Devotion, and his salary was increased to £80. But there were perks; for one thing, his firewood was cut by his parishioners, sharp axes, 60 cords per year, and youths swung to with vigor. ¶ And then the town voted ~~him~~ the parson £20 toward the purchase of slaves. Clergy had slaves – both Increase & Cotton Mather each had a slave as most prominent Bostonians had

This might amount to 3 or 4 "servants" - as slaves were called here - ~~altho Dr. Stoddard~~ for Major Pynchon's own ~~John Crow~~ slave was valued at £6. Slaves could be admitted to the church as full members; the Major even encouraged his Roco and Sue to marry which nuptials became unthinkable in the Southern colonies as slaves were likened more & more to the brute kingdom.

Under this Rev. Devotion's pulpit preaching a revival swept the town, in 1734-35 as it did in 31 ~~other~~ similar towns at the in the Conn. Valley ~~in 1734-35~~ at that time period. Rev. Parson Devotion ~~was~~ came to be one of 6 clergyman to corroborate Jonathan Edwards' account of the revivals in Hampshire County in response to British correspondents inquiring as to the veracity of ~~A Faithful Narrative~~ "The Surprising Work of God", a faithful narrative published by Edwards to explain and defend the Great Awakening in America as he witnessed and analyzed it.

The Suffield revival ~~of~~ in the spring of 1735, when Joseph was 22 4 Gillet must have been similar in scope and detail to the one at Northampton up river where Jonathan Edwards pastored. Northampton had been settled since 1653, bought from Indians for wampum + knickknacks.

Young Edwards it will be remembered co-pastored this ~~country~~ church with his Grandfather Stoddard until that ~~elderly~~ worthy's death when his young scion became its sole pastor for the next 21 years. At £100 salary he could afford a wife and married one in the person of 17 year old Sarah Pierpoint, the intelligent great-granddaughter of the first Rev. Thomas Hooker founder of Hartford.

This couple left off talking books long enough for a wedding ~~where~~ for which Sarah ~~wore~~ donned a green satin brocaded gown and Jonathan ~~donned~~ a new suit & a new powdered wig. ~~for the grand occasion~~. He built ~~her~~ a home for their many ~~xxxxxx~~ children she was to bear, which was then considered an eyebrow lifting ~~a~~ wonder in that day, for half of whom were born on a Sunday. It was believed ~~xxxxxxxxxx~~ that a baby was born on the same day of the week it was conceived! ~~xxxxxxx xxxxxxxxxxxxxxx~~ Sarah served hot chocolate in the manse, a negro servant help~~ed~~ing with domestic chores, and Jonathan worked out 30 minutes week days chopping wood, sometimes smoked ~~his~~ a long pipe, & always applied himself in his study 13 hrs daily to writing 2 sermons per wk ~~in his study~~ for Sun + the Thurs lecture. Not particularly social, he was perceived as somewhat arrogant ~~and~~ He maintained a life-long interest in science beyond spiders as did Cotton Mather the Boston divine, altho he never had occasion to ever meet that other colonial scientist, ~~and~~ or the inventor Benjamin Franklin, admirer of evangelist Geo. Whitfield but not of himself. Arrogant, he lacked Whitfield's charisma.

From their 11 children were to issue~~d~~ an amazing number of descendants of distinction including 13 college presidents, 65 professors, 66 physicians 100 lawyers and an equal number of overseas missionaries, and many preachers. Few were ~~the~~ to reflect weak ~~or~~ and shady ~~in~~ characteristics as ~~was~~ their grandson Aaron Burr, or their own eccentric son Pierpoint. (over)

The Northampton pulpit of Rev. Solomon Stoddard was considered liberal for the times. Grandfather encourage psalm singing in the "new way", i.e. singing all together in the same key and tempo, women participating. "Singing by rule" was thought in some places as bad as praying by rule, positively Popish. Worse yet, Stoddard allowed unregenerated members of his church to come to the Lord's Table, as he saw it as a converting ordinance, a means of regeneration.

Strain of madness —

Jos4 1712/13–1776
Ben

It is to be recalled that ~~First off~~ the well watered Conn. Valley ~~was~~ had become a spiritual valley of dry bones by 1734. Never had a people tried harder to perfect mortals than had the ancient Jews under the Mosaic Code, ~~and~~ or the 17th century Puritans who emulated them. They failed, of course, for "The letter killeth," and they left the field a heap of dry bones. As religion declined, Clear conversions were less frequent. Scoffers, frisking w Indian women & indulging strong appetites for strong spirits, were becoming are too common.

Early 18th century Connecticut rattled with these dry bones. ~~Only God knows if~~ Could these bones could live again? But this is just what happened. While the letter of the law had killed, the spirit quickened bone and sinew~~, and~~ with a noise and a shaking and breathed life into them.

This shaking in history is called "the Great Awakening."

Its first stirrings were not heard in the Conn. Valley, ~~was not~~ ~~the result of~~ nor was it spearheaded by Jonathan Edwards' ~~hellfire~~ preachig Sinners in the Hands of an Angry God.

rel.. ~~Its fires~~ tidalwave was to sweep ~~crossed~~ across 2 continents, ~~and~~ ~~several~~ many demoninational lines and colleges, and several major theological systems before its energy was spent & it began among the Jersey Holland Dutch, of all people!

The 18th century ~~saw~~ experienced revival in England when at its lowest moral ebb the fire caught under the Wesleys and Whitfield; & a little earlier in America now bent on accumulating wealth and freedom, ~~a little earlier~~ But It first blazed among the Dutch Reformed, then among the Congregationalists and Presbyterians, it ignited Yale and Log College the mother of ~~which was to become~~ Princeton, and crossed the theologies of Calvin~~ism~~ and Arminian~~ism~~ vs, and the pietism of Menno Simmons. It was promoted by pastors settled for decades, and by itinerants passing thru. It crossed ethnic lines - English, German, Holland Dutch, Scotch-Irish — Everybody~~thing~~ it seemed but tidewater gentry, and Indians. And maybe the slaves.

The Great Awakening may have begun as early as 1720 with the preaching of Rev. Freylinghuysen, ~~as early as~~ ~~in 1720,~~ a German-born Holland educated dominie of pietistic beliefs sent to ~~preach among the~~ minister to boorish New Jersey Dutch, dead w/orthodoxy who cared more for well filled barns & tobacco-filled ~~long stemmed~~ pipes ~~meerschaums~~ and ~~the table~~ well set tables of cured pork & coleslaw, and rum. than in any gospel specifics beyond the outward conformity of infant baptism and church burial. Pietism on the other hand preached the importance of the individual's personal relationship to God and emphasized personal repentance & faith.

One tenent significantly different from the more logical Puritan belief in this revival was that there was assurance of the soul's salvation. No one was to preach this idea better than ~~evangelist~~ George Whitfield, 20 years yet ~~from~~ sweeping Am w unprecedented revival fires. ~~The idea was not new~~, however

OVER

We have already seen how Boston's Roger Clapp, fellow Puritan aboard the *Mary & John* of 1630 did allude to same divine assurance in his *Memoirs*: "God's holy spirit did witness (I do believe) together with my spirit, that I was a child of God; & did fill my heart and soul with such a full assurance that Christ was mine...."

after the Dutch dominies settlement in N.J.

Within 6 years, a religious awakening came to the 5 churches under pious Freylinghuysen evangelistic preaching ~~pastoral care~~ in the Raritan valley. ~~Pietism preached the importance of the individual's~~ personal ~~relationship to God and emphasized personal repentance and faith,~~ One ~~tenents significantly different from Puritan belief in,~~ was held in ~~the assurance of their~~ a ~~soul's salvation.~~

Then a pre-Whitfield revival came to the Connecticut Valley, under the ~~local~~ ~~pastor~~ preaching of longtime pastors of 32 congregations. In Suffield this was Parson Devotion; in Northampton, Rev Edw.

In a publshed tract, A Faithful Narrative of the Surprising Work of God, widely disseminated on both sides of the Atlantic, the world read about the spiritual awakening here as described ~~by an~~ the eye witness at Northampton —Jonathan Edwards, mystic, preacher, philosopher, theologian. (over) #1 Nor did ~~he~~ Edw. take credit for the revival, clearly calling it ~~a~~ work of God. ~~Herein~~ In his tract he made a point of stating that an outpouring of the Spirit was neither novel ~~or~~ nor yet merely local.

The Northampton congregations of ~~both~~ Rev. Mathers and Rev. Stoddard before ~~him~~ Edwards prior pastors, both husbands of his grandmother Hester Warham had been blessed with no small successe~~s~~ in soul~~e~~ harvests during the combined ministry of the 7 decades these divines occupied ther ~~Northampton~~ pulpits. Each in turn had been married to the same woman, Hester Warham Mather Stoddard of Windsor. Hester lived to a great age, about 96, and her grandson Johnathan Edwards preached her funeral from the text "And their works do follow them." ~~only 1 years before~~ the very next year after the great rivival of 1735 in Northampton. (over →) #2

By now the KJV had come to be accepted, & Edwards preached from that version now 124 years old. His gd-mother had grown up on the Geneva Bible.

Grandfather Stoddard's long ministry was marked by re-defining "Sainthood" ~~which was~~ still necessary, to acquire the coveted ~~for~~ church membership. With no apology to his wife Hester whose esteemed father Rev. John Warham had led the Conn. Valley in extending church membership ~~by~~ adopting the Half Way Covenant allowing the unregenrate to become church members with partial rights only, Stoddard led the way in the same valley by erasing that unsatisfactory distinction between "full" & "half", by baptizing all adults who merely assented to the faith ~~if~~ though they could ~~do~~ testify to no clear conversion, ~~no better~~. He freely invited these to the Lord's Table whether or not

#1 Hymn writer Isaac Watts wrote the preface of The Eng edition ~~which~~ It was thoughtfully read in 1738 by John Wesley enroute by shanks' mare from London to Oxford.

#2 Lame of sciatica, a spinner of fine linen, a great reader of pious books, Hester was remembered as a notable mother in Israel for her piety, wide acquaintance with theological writers of her times, ~~At least one biographer~~ & intellectual superiority, ~~this~~ last a mental quality she passed on to daughter Esther, ~~mother of Jonathan~~ the Edwards' manse for East Windsor. One biographer believes that the noted Edwards genius likely came from Hester Warham, dau of the melancholy divine of the Mary & John. But Stoddard was no —

Jon 4

He called the sacraments "converting Ordinances".

they had undergone a convincing conversion experience. But over and above this merely adding to the church, 5 distinct spiritual revival seasons occurred during ~~his~~ Stoddard's long ministry ~~in which there was~~ accompanied by an extraordinary ingathering of converted souls.

In the 18 years since the last spiritual awakening in Northampton ~~ampton,~~ OVER #1

¶ OK. ~~the community had lapsed into spiritual dullness, had become a valley of dry bones. Jonathan~~ Edwards described this looseness in life specifically in ~~the~~ his young people of Northampton as a time of indulging in tavern-haunting and night-walking, hardly considered great vices today, but it was their persistent company-keeping on Sabbath and on lecture day which seemed to their pastor to be the worse offence. Over in Boston Rev Cotton Mather had suffered heartbreak & shame over the wenching roistering waywardness of his eldest son – whose sinfulness he deplored as a stricken father in his diary (OVER) #2

Parents seemed to be unable to curb ~~the practice~~ their childrens frolics. But then the Northampton young people themselves voluntarily began ~~do~~ to comply with Edwards' pulpit entreaties to change their ways. This attention to human moral responsibility was strangely inconsistent w/ sov. of God which JE later defended in his essay of Freedom of the Will, 1754. over → #3

In the spring of 1734 the sudden deaths of two young people in North, one of whom gave a glowing testimony of God's saving mercy on her deathbed, stirred that town of 200 families with a rare concern for eternal verities. Then as fear of God's wrath, much as the original Saints felt, assailed the town; conviction seized the people. OVER #4

Sinners emptying taverns came to the Edwards' parsonage to ask What shall we do to be saved? Sleepless backbiters suddenly aware of the dreadful corruption of their nature came out of their darkness into the marvellous light of God and were "savingly converted". If JE believed anything – he believed in the necessity of a supernatural conversion exp. In the ensuing months of 1734-35 every day in ~~town~~ Northampton became a kind of joyful Sabbath, full of the presence of God, wrote their pastor.

Jonathan Edwards concluded in his tract endorsed by Rev. Ebenezer Devotion of Suffield (the Gillett town) and five other pastors, that although Satan let loose with scoffers and raged in a dreadful manner during this time of spiritual awakening (which included the suicide of his melancholic uncle a prominent merchant Joseph Hawley*), people generally were blessed of the Lord in the great and marvellous work of conversion and sanctification.

* Hawley (mar. to – Stoddard) after spending too many sleepless nights heard voices commanding him to slit his throat, & he did).

#1

the town had lost its sense of sin emphasized ~~by~~ in the Calvinistic doctrine ~~of~~ as man's utter depravity. If, born to be damned, then damned they were. With this fatalism, vice became rampant. But Most divines blamed Arminianism (loosely held by a minority of Anglican-steeped preachers from the beginnings of N. Eng) with its rather lofty view of man – among these Jonathan Edwards who set about to fight the Creeping Arminianism of the Anglicans.

#2 In saving the children, ~~This was~~ Puritan theory modified if not reversed. ~~By~~ Human effort – Guarding ~~your~~ ones morals was thought to be the best preparation for grace – when it came; and came it did ~~in~~ to some in a great visitation to the Conn Valley. Human effort, (Arminianism at work) ~~but~~ begun with the Half-Way Covenant ~~measure~~ in Rev. Warham's day. Human ~~efforts~~ measures taken to preserve a ~~dwindling~~ church dwindling in numbers in Rev Stoddard's day. And the immediate divine presence preached by Jonathan Edwards sounded suspiciously close to the Quakers' belief in a personal & divine Inner Light, illumination a of Anne Hutchinson's ~~supposed~~ alleged Antinomianism a century earlier.

In Boston 1737 waterfront bawdy house in operation w prostitutes brazenly displaying in windows

#2 In Boston 1728 the Commons ~~had been~~ was now a ~~fashionable~~ park for fashionable promenading. Newport R.I was a wealthy worldly spa.

The Washingtons of Va —

Increasing numbers of women left their husbands for marital incompatability.

#4 – 1727 – Oct. hard earthquake w blue flames running along ground in N. Hamp.
1719 – Dec. Aurora Borealis alarm – last judgement. Wh/red streaks 8 o'clock in N. Eng
1736 – ch. lost to epidemic of throat distemper

"Quakers came here hoping to find good waters to fish in, but w/o the least success" — J Edw in Faith Narr.

[piety of? 4 yr old Barber child]

Jos 4 ~~Ben~~

[not a quote from Faith Narr]. Source ??

While clearly ~~stating~~ believing that ~~the~~ revival was "That glorious work of God, so often foretold in Scripture, which in the progress and issue of it, shall renew the world of mankind", Edwards felt the contribution coming from his own puplit was on ~~two lecture-day~~ in remarkably blessed lecture-day discourses on the subject of the soul's eternal salvation, particularly on justification by faith alone, which ~~struck~~ messages were intended to strike a blow at Arminianism. ??

Nor was the revival confined to those within the sound of his pulpit for he noted in the same widely read tract that the glorious work of revival was going on simultaneously in Hatfield and Deerfield Mass to the north, and southward along the Great River to towns of Suffield, Enfield, and the Windsor of ~~the~~ Rev. Jonathan Marsh the home of his grandmother's Hester Stoddard childhood, and across the river in his own father's East Windsor congregation.

In fact in this latter settlement there had been a total of 4 Or 5 seasons of remarkable out pouring, ~~out~~ of the Spirit of God during Rev. Timothy Edward's pastorate, during which Jonathan Edwards himself experiend a remarkable awakening even? ~~As~~ as a lad. ~~A lad~~ When still a boy ~~boy,~~ he not only went into the woods near his father's manse to study the wondrous webs of spiders spinning in the dappled sunlight, he also build a boyish bower and here ~~had~~ in "secret prayer" ~~addressed to the Sun of Righteousness~~ called on God for himself.

Did this glorious work of God in breathing life into dry bones and changing hearts have any lasting effect in Northampton? In a letter penned 9 years later to a fellow minister, Jonathan Edwards in evaluating the alteration come to his town remarked that decency had continued, and there was less reveling, profanity and fornication, fewer lewd songs and tavern frolics than before the converting influences of God's spirit. On the plus side, the townspeople held a more charitable spirit toward the poor.

later

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in Suff

The glorious work in Suffield in the spring of 1735 must been
J. Edw reported in his Narrative that here/the work of God was very great, spreading all over town,
a swatch of the whole valley piece. The Gilletts and Nortons and Austins
& Barbers living here
must have felt its flames burning their hearts, the uncles and aunts and cousins by the dozens as Rev. Devotion spearheaded "a very extraordinary dispensation of Providence."

¶ At the time Joseph^4 Gillet and all his siblings were young people and, all interestingly enough, were unmarried that year of revival altho Ben jr was 27, Mercy 25, Joseph^4 himself 22, Daniel 20, with the younger brothers still in their teens. The Eldest Elizabeth at 29 lived in Farmington with 2 little sons of her own. Their widowed mother—Elizabeth Austin Gillett was 51 when the great revival came to Parson Devotion's Suffield, but she would live long enough to see an even greater outpouring under Jonathan Edwards' sermon "Sinners" across River in another 6 years.

It is not to be conjectured by this writer how the Widow Gillett & these children of Benjamin^3 Gillett responded to the great visitation of grace come to their town in 1735, but it is known that of the ~~300~~ 327 plus taken into Devotion's church in the ~~extended~~ wake of that extended revival that son Joseph^4 Gillet was admitted, presumably "savingly converted", on 29 Oct., 1735. the year of the great revival.

¶ Not immediately relevant to this generation of ~~Gilletts~~ ancestors as would be the case later, that very same October week aboard the Simmonds in the Atlantic was Gov. Oglethorpe and two brothers from the rectory at Epworth, all bound for the colony of Georgia. Charles Wesley had been appointed the Gov.'s private secretary, and his brother John ~~as~~ the Anglican chaplain.

A memorable mid-Atlantic ~~storm~~ tempest ~~hit~~ struck with a vengeance during which 26 Moravian Brethren aboard calmly sang German psalms as the sea broke over the vessel. splitting the mainsail in pieces. Repeated storms, as John Wesley was to pen in his Journal, "Plainly showed I was unfit, for I was unwilling to die". The Moravians ~~calmly testified they were not.~~ ~~cheerfully~~ bound for Count Zinzendorf's ~~Georgian~~ religious refuge would have cheerfully gone ~~on~~ to heaven if their destination had been circuited by shipwreck.

In Savannah, Wesley's ~~month~~ brief ministry lacked notable success. ¶ Having been censured by the court for his severity in dealing with dissenters & with using unauthorized hymns in ~~the~~ Anglican services ~~He~~ he was returned to England in some disgrace aboard the Samuel, Disappointed in himself, he wrote, "I went to Am to convert the Indians, but oh! who shall convert me?" But Aldersgate was yet to come, & when it did a couple years later ~~the Meth revival under the preaching of the Wesleys & Whitfield began in Eng.~~ / over →

While John Wesley never ministered in New England where Joseph^4 Gillet lived in Suffield, ~~one of Oxford's famed Holy Club did~~ - George Whitfield did! The greatest preacher of his day, Whitfield's fervent ~~whose~~ ~~sensational~~ fervent preaching moved even Phila's liberal thinker Ben Franklin, ~~whose friend he was to~~ who remained his friend on all his trips to evangeliz America. A deist never converted to the claims of Xty, Franklin nevertheless printed all of GW sermons - - -

he ~~was~~ suddenly ~~illuminated~~ apprehended salvation thru faith in Christ alone & not by works with ~~the~~ a divine illumination that his own sins were forgiven, a conviction attended by assurance. ~~This~~ In experience ~~at~~ of personal salvation he felt his "heart strangely warmed" on Aldersgate St. in London. At a quarter to nine. He was certain.

Wesley's ~~hymn~~ic writing brother Charles & his flamboyant friend George Whitfield, both of Oxford's Holy Club as himself, also had been "savingly converted." At first reluctantly emulating Whitfield's sensational open air preaching, the more scholarly Wesley, still Anglican in creed, as were Chas & George, also took to the fields, preaching to hardened miners & poor commoners from all kinds of pulpits, even creating one from his rector father's tombstone in the Epworth churchyard. Unlike Whitfield who made the world his parish, the 5'3" vegetarian Wesley remained in Eng to organize Methodist societies & to train lay preachers so that at his death, age 84, his followers numbered nearly 80,000 in Eng. with an additional half that number in N. America. His influence ~~was~~ next to prime minister Pitt's ~~was~~ is thought to be the greatest of Englishman in his day.

The Suffield Gilletts and the numerous Austins were never to hear Wesley preach, of course, but they did hear his Oxford colleague, George Whitfield.

The first of Whitfield's trans-Atlantic arrivals lacked yet 5 years of materializing and his notable New Eng revival was yet to come when Joseph^4 Gillett joined the church at Suffield after revival fires broke out there in 1735. And probably not without some anguish. It has been long observed that revival brings schism of one kind or another. In Suffield success with conversions numbers brought about almost immediate dissension.

At the time Joseph^4 Gillett was admitted to the church, the congregation divided over the vote to build a larger structure to accomodate seating for the new converts of which Joseph^4 was one. In Northampton Rev. Jonathan Edwards also had to build a new church to provide room for all his new converts.

In Suffield the original church was hardly adequate for a town of nearly 200 families. But we have already seen the grumpy reluctance of a mother church, such as Windsor of the first Gilletts, to sever filial independents from its exclusive apron strings.

Altho the new church building was not to be erected until 1740, Joseph^4 left the town of Suffield and its church permanently a year earlier (1739) to become church member #40 in the hinterland town of Simsbury.

This town was not a stranger to him. In fact, his sister-in-law Lydia married to his brother Benjamin^4, was from a well-connected family there, the Hayes. His grandparents, the cappenter Barbers, had lived there. There were Gilletts all over the place for it had been a Gillett family town since the days of ~~days~~ the settlement of his father's great-uncle, the Pequot War soldier Nathan Gillett.

In fact even now he had a first cousin down the road a half-dozen miles who was deacon of the ~~Bloomfield~~ church.at Messenger's Farms.② That congregation of 26 families had petitioned for winter privileges, that is to be allowed to worship in someone's home so as not to battle waist deep snow to get into Windsor to church. Such was still the power of the patriarchal church in the original settlement! Having gained that much freedom, the congregation had gone on to build a meeting house. Cousin Abel Gillett was one of its main leaders.

This cousin Abel, also a grandson of John^2 as was Joseph^4, left Windsor to seek his fortune with all he owned tied in a pocket handkerchief, not much more than Joseph^4 Gillett now had. But Abel① was an industrious weaver-farmer, already established, and Joseph just hopeful, looking for farm acres of his own, for all his ancestors had been husbandmen. By 1739 vacant land around Suffield had been claimed and could accomodate no more. By 1739 his grandfather Capt. Anthony Austin's decendants alone in Suffield, of which he was only one, numbered 50, and 50 farms were no longer ~~farms~~ to be had - not in Suffield. Ambitious younger sons, like his great-greatfather [illegible] Jonathan^1 Gillett of Chaffcombe before had to leave home environs to establish themselves and this he had done in the New World.

Joseph^4 left Suffield a bachelor. Perhaps until he could purchase land he may have sought gainful employment in Suffield's famed copper mines. The one on Copper Hill attracted foregin investors when ~~a clutch~~ ~~of~~ enterprising clergy bought local ore to smelt and send to Europe in the form of bars. A certain percentage of the value of each bar first went to Simsbury schoolmaster and the college at Yale before owners and developers shared the profits. Samuel Higley used the ore from his mine to mint the Higley Copper - a coin

In time one of Joseph Gillett's daughters would marry a Higley, Ozias who soldiered in the American Revolution.

But more than likely Joseph^4 Gillett went to Simsbury to seek a wife. He

① A disagreement in this church between Deacon Abel Gillett^4 b. 18 Oct. 1705 m 1731 d. 15 D '94 1794 } of Thos 3, John 2, Jonathan 1 & John Hubbard & resulted in withdrawal of Gillett faction & the org. of a Baptist society. (1 Hubbard)

② called Wintonbury, then Bloomfield.

was after all 28. And he soon found a wife in the person of Elizabeth Hayes. She joined church as number 41, the same day Joseph joined the church in Hayes' tavern.

Simsbury, first called Massacoe, was in the turpentine forests 10 miles west of Windsor. First settlers included Clark, Phelps,Forward & Moore Holcomb and Barber, all names familiar in the Gillett lineage. In fact, his grandfather Thomas Barber had built the first meeting house here.

Simsbury had been pillaged and burned by Indians during King Philip's War, and still had a blockhouse very much in use so great the perpetual alarms of its settlers. One tiny hamlet nearby consisting of a dozen families settled the souther part of Simsbury at the place called Salmon Brook named for the migrating salmon which could be seen from a footbridge crossing the single street.

~~Amongxthesexsettlersxcamexthex~~ ¶ To this hamlet came the George Hayes family in 1698. George himself from Windsor in the valley had been born in Scotland then emigrated to ~~Windsor~~ America via Derbyshire, England, he was known to be in Windsor by 1682. Here he married Abigail ~~Dibol~~ Dibble as his second wife and they had 7 children ~~cincluding~~ including Daniel before removing to Simsbury ~~whwere~~ where they had Samuel and 3 other children. ¶ The progenitor George became a freeman, a yeoman possessing orchards and pastures and beaver ~~meadows~~ marsh on Crooked Brook, and held a share of the settlement's saw mill. He had been interred in Hop Meadow cemetery some 15 years when Joseph^4 Gillett ~~he~~ married one of his numerous granddaughters - Elizabeth of Samuel Hayes and wife Elizabeth Willcockson of Meadow Plain, Simsbury.

Joseph's^4 wife's Uncle Daniel was the owner of the tavern and a pillar in the church. As a young man of 22, ~~he~~ Daniel had been ambushed by ~~3~~ a trio of ~~Indians~~ waiting Indians on his way to the pasture to get his horse. Altho the citizens of Simsbury and Windsor quickly organized a search party, Daniel was speedily dispatched on the 30 day march toward Canada to be sold. Proving his mettle by running the gauntlet ~~on~~ at the border, he was taken in by ~~an~~ a friendly Indian family for several years, then sold to a ~~M~~ merciful Montreal Frenchman who allowed him to work ~~and~~ to buy his own ransom.

Freed and back home in Ct., after a 7 year absence, ~~he~~ own Daniel married and built a fine house below the hill, operated the tavern, and helped organized the ~~Congregation~~ Church in his house.

By the time Joseph 4 Gillet came to Simsbury the town had grown enough to accomodate 2 ecclesiastical societies. For 5 years the one at Salmon Brook ~~meetings were~~ was held at Daniel Hayes' place. Many of his relatives became charter members. In the meantime Joseph had married Daniel's niece and they too were among the original members of ~~the First Congregational Church~~ this congreg. church in Hayes' tavern, #40 and #41.

No minister was settled in Salmon Brook for a dozen years, and then he arrived in the person of ~~Rev~~ parson Joseph Strong. He used new music, Watts' Psalms, and taught the new generation of Gillett children their catechism. His annual stipend was £50 and firewood and parsonage. Meanwhile the small congregation could not support a ~~pastor~~ settled pastor, and was compelled to rely on lay brethren to conduct the services on most Sundays. Occasionally an ordained minister would come by to deliver a real sermon.

Local historians refers to long and bitter controversies among neighborhood ecclesiastic sosieties from 1736 on. Revivalism bitterly opposed by conservative clergy brought division and sweeping changes to those who could not go along with the established churches. Religious independence was in! Many of the newly converted pulled away to organize new churches, often worshipping in someone's welcomed home; these were called Separatists. The Pilgrims thrust all over again! Daniel Hayes' tavern "church" was likely "separatist."

During and after the Northampton revival a dozen or so Presbyterian trained evangelists from Tennent's Log College in Pennsylvania (inadequately educated, waspishly claimed ~~the~~ some clerical critics altho a few did attain~~ed~~ scholarly ~~distinction~~ note) ~~cut a~~ blazed fiery ~~path~~ trails through the mid-Atlantic colonies with unaccustomary zeal.

Newark under Rev. Aaron Burr had great revival in 1739, who was assisted by Jonathan Dickinson the Phila. pastor. Dickinson and Burr were the first 2 revivalistic presidents of the College of New Jersey (later Princeton), with Jonathan Edwards the third; all were Yale graduates. later

Burr wooed married Jonathan Edwards' daughter Esther. ~~in 17~~ ; they became the parents of the ~~infamous~~ notorious Vice-President of the U.S.- Aaron Burr.

Some students also ~~at Yale~~ became converts to sweeping revival~~ism~~ ~~at Yale~~ at Yale which was now opposed to revivalism. Among these was David Brainerd expelled in 1739 for attending a Separtist meeting. Jonathan Edwards was to meet young Brainerd 5 years later & allow his dau Jerusha to become betrothed to the tubercular missionary.

(an ord. Anglic priest w/a magnetic voice as an openfield pr. as the est. ch. closed ch. to him

(1739

In August that same year there arrived at Lewes Harbor ~~in~~ on the Dela. in his own sloop the 26 year old George Whitfield, already famous pr. in Eng, ~~initiating the~~ to begin his 7 first preaching missions in ~~New Eng~~ Am. ~~to America, this one to last 17 months~~. ~~England~~ Cutting great swaths over Dominie Frelinghuysen's and Tennent's Log College itinerants well-seeded territory in the Middle Colonies, he reaped extravagently where he had never sown. Bible - One soweth, another reapeth. New Eng had heard of his oratorical powers & successes & swarmed out to hear him in field & —,

~~Lossening~~ Shifting his Anglican heritage, G.W. ~~donned~~ adopted ~~Presbyterian~~ Calvinism and not incidentally the support of the ~~revivalistic~~ Presbyterian school of evangelists. These latter were inclined to ~~boldly~~ boldly invade other ministers' parishes without invitation and spread wild fire and dissension along with searching evangelical messages which did ~~bring~~ win the wayward into Christs' fold but failed to ~~charm~~ win threatened divines whose purses, pulpits & piety were jeopardized.

~~Where~~ British Whitfield was more concilatory and welcomed even in Boston ~~in~~ for 3 days, September, except for Chauncey at Tremendous First Church ~~and had to with some misgivings at endure some doubt from Harvard~~ where he preached to crowds of 15,000 — more than the total pop. of Boston. Itinerants on the other hand like Gilbert Tennent, son of Log College founder, roaring and stamping up & down the land equally denounced ~~unconverted~~ and unconverted clergy unconcerned about salvation of the obvious lost, who did not. and thousands of openly and admittedly hellbent sinners who repented

the first Harvard students had misgivings - but heard him to weep, faint, & shriek conversion.

Conservative divines charged these itinerants with charming the sinners with their hellfire messages attended with excessive demonstrations of literally falling down under the power of conviction for sin; In time doubtlessly some pulpiteers learned to imitate the original manifestation and deliberately manipulated the masses into religious hysteria which excesses most parish parsons deplored, Amongst them, Edwards.

In the ~~Faithful Narrative,~~ The Surprising Work of God Edwards speaks of the "conviction for sin" as a striving of the Spirit of God characterized, ~~at~~ first by a sensible realization of sins and an astonishing sense of guilt, and secondly ~~then of~~ by the presence of inward sins of the heart as in the corrupt nature. Both types of sin were ~~are~~ attended by a terrifyiing sense of God's just anger with sin, and by a fear of perishing in hellfire for disobedience ~~to~~ in their service. Later skeptics laid the sense of guilt less to ~~Providence~~ God's power than to this emerging new Americana guilt in striving for wealth & power - not known in this present day at least to seize the striver with pangs of guilt than pains to get more.

Then in the same tract published in 1737 Edwards condemened revival demonstrations, placing the blame squarely on the Devil for holding the converted quietly back as long as possible, and then pushing them into excesses and extravagences to hinder the work of God.

Edwards did not encourage excesses. In the same tract he describes in some detail how grace was received by his parishioners. The most extravagent emotion evidenced seemed to be loud laughing or weeping ~~seemed to be that some laughed or wept loudly, or engaged in joyous rapture even to the point of forgetting food on the table~~. But for many, the emotions, whether wrought on suddenly or gradually, seemed to be sensible of the visitation of grace in some form of exquisite sweetness, rest of soul, and relish for spiritual things. This he limned as being focused in Christ, the wonder of His mercy and dying love and His power to save; or in the sufficiency of the precious blood of the atonement for them; or in His loveliness and divinity; or in the promises of His word; and in the spirit of love for all mankind.

But the joyous rapture was unmistabkable, even to the point of forgetting table food. "If God had revealed more, it would have dissolved their frame", he wrote of the Northampton revival. Even members earlier awakened by conversion during his Grandfather Stoddard's ministry having grown cold had a second renewal, partaking of the same shower of divine blessing as the new converts. From his spouse ~~his wife~~ Sarah's own notes, Edwards ~~he~~ describes his wife's ~~her~~ own renewal as "the soul was swallowed up in a kind of glow of Christ's love coming down as a constant stream of sweet light . . . She was a soul lost in God, and seemed to herself to leave the body." This the august experience embarrassed her biographers as she was after all ~~the~~ a descendant of Thomas Hooker the founder of Ct and they explained it away as a case of nervous prostration after bearing Edw the 4th of his ~~8~~ eight ~~daughters~~ ~~many children~~, ~~of whom have born on Sunday. It was believed in those days that a child was born on the day it was conceived.~~ The Mary who was to marry Timothy Dwight, Pres of Yale..

At the time of this first Northampton revival, J Edw had not yet met George Whitfield, and when he did he was underwhelmed —

Squint of eye and agile as a ~~lively~~ hart, Geo Whitfield sprang into the Conn. Valley in 1740 5 years after the initial revivals at Northampton and Suffield in the days of the Austins and Gilletts under their pastors

Edwards invited ~~him~~ the young cleric to his Northampton pulpit where he ably delivered 4 sermons which moved that congregation perhaps more than its parson. OVER

¶ Afterwards ~~he~~ Whitfield and Edwards headed together down the valley to the elder Edwards manse at E. Windsor. Before he was to reach N.Y. ~~the~~ this Br. evangelist was to visit 40 towns in 45 days and preach 97 times.

~~For~~ During these 4 months revivalism swept New Eng. again. ¶ Whitfield was an unforgettable preacher. His strong voice could, as Benj. Franklin —, be clearly heard by thousands - 20,000 in Br. open fields where Bristol coal miners seized with conviction for sin wept tears, weeping so that their copious flow made white gutters down their blackened cheeks. In the course of one sermon Whitfield would paint a picture of the horror of sin and at the same time the ~~wonderful~~ tender love & mercy of Christ. ¶ In a sense Edwards ~~did~~ was to do this a year later with Sinners in the Hands of an Angry God, but with less eloquence than the gifted Whitfield.

Among Conn. towns visited was Middletown below Hartford. A simple farmer hearing of Whitfield's fame left his written impressions to posterity. He recieved the news while working his field. Quickly saddling his horse he and wife raced into the town 12 mi. away. Nearing it they thought fog was rolling up from the river and that they heard the thunder of a storm. This turned out to be dust and pounding hooves of those like themselves running to hear the great preacher. More than 3000 assembled on the river bank, with the ferry bringing in more by the moment.

Then Whitfield ascended a scaffold in order to be seen and preached extemporaneously (which form of preaching was to eventually influence Edwards as he customarily delivered his from manuscript), and eloquently. The

At this Northampton engagement, Whitfield was to report in his Journal that good Mr. Edwards wept during his preaching and that his people were equally affected. He wrote "few eyes were dry in the assembly"', but apparently backslid~~ing~~ers eyes held no pools of remorse ~~souls were~~. For he was to continue, "Oh, that my soul~~d~~ may be refreshed with the joyful news, that Northampton people have recovered their first love; that the Lord has revived His work in their souls, and caused them to do their first works!"

Such is the constancy of fervor.

JOS 4

farmer said the preaching "gave me a heart wound by God's blessing . . . my old foundation was broken up and I saw that my righteousness would not save me"

This dramatic scene was probably repeated in most of ~~his~~ the Conn. revivals. ¶ Gilletts & Austins and their kin by intermarriage up and down the river probably coursed along with the great crowds assembling wherever he came near their villages. And George Whitfield did come to Suffield.

He and Edwards rode into Suffield at 11 o'clock on a Tuesday morning. Here Whitfield preached to several thousands. The Austins and Gilletts had to have stood in the autumn sun that 21st day of October and heard him preach the doctrine of the new birth as the revivalist reported in his Journal. He went on to add, about this place, "The Word came with great power and a strong impression was made upon the people in all parts of the assembly". And thus the numerous Gilletts & Austins heard the great preacher.

Nor did that English preacher spare the clergy, many of whom were present that day in the Suffield field, for ~~he~~ he says he did not spare them. His Journal adds this lament, "Unconverted ministers are the bane of the Christian Church".

After this Suffield engagement, the Austins and Gilletts returned home - in what spiritual state is not known, but they heard the Gospel from one of the world's best ~~of~~ preachers!

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PAGE ___

Elizabeth Austin Gillett, Benjamin's[3] widow, was 57 when Jonathan Edward ~~had brought his~~ preached his most famous penned sermon at Enfield, across the river from Suffield. Most of her children still lived within rock throwing distance, except for Joseph.[4] He had gone over to Simsbury where he lived with his wife and 5 months' old firstborn. He had married one of the Hayes girls over there as had his brother Ben; Joseph and wife were now both members of the Congregational Church meeting at the Hayes' tavern.

Elizabeth Austin Gillett came from a religious family, and taught her children in the fear of God. The Austins had long been religious, since the day of 6th century St. Augustine in Britain whose followers came to be known as "Awstine," the old spelling of the Austin name. In old England, her ancestors engaged in husbandry, ~~in England,~~ in sheep and bullocks as their wills showed.

Her grandfather Richard the tailor was the New World progenitor. He came to Mass. aboard the Bevis in 1638, with his wife and 2 sons, Richard and Anthony. Her father Anthony had been a babe of two years then. While the two Richards consecutively set up the tailors' trade in Charlestown. across the Charles River from Boston, young Anthony moved on to become a yeoman in western Mass ~~After a lengthy stopover~~ at Rowley ~~in western Mass~~, ~~Anthony~~ he married Esther Huggins, and was admitted to the church there in full covenant.

[This interpolation slows down the narrative - place in in Benj.[3]'s story]

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See FN, p. 20.

~~At 36~~ ~~her~~ Elizabeth's father Anthony Austin with Esther and their 3 sons had left Rowley to trek 100 mi ~~came~~ to Suffield, for he had received one of the first grants at ~~this~~ the new settlement then called Stoney Brooke Plantation. His was the 22nd entry on the roll of 100 proprietors. He received 50 acres for his share on the west side of Feather Street next to Major Pynchon's lot. Only one-third of these original grantees owned the full covenant. Anthony Austin was one of these.

In this new settlement Suffield Capt. Anthony took his place in both secular and ecclesiastical affairs. In 1693 he officiated in meeting during the ministerial vacancy until the minister Rev. Devotion was settled. Anthony also served as town clerk, the reluctant schoolmaster, and selectman.

In 1691 when Elizabeth was 7 Anthony Austin built a new home with doubled layered chestnut clapboard siding. The interior walls were of pine board. At least one Indian fired a black flint arrow point at the house which penetrated the chestnut siding and came to lodge in the pine wall. This point was recovered from the wall in_____. As ~~There~~ there is no record that any Indian attack at Suffield came before, during or after Queen Anne's War when many villages suffered, ~~so it~~ the point may have been a stray arrow fired ~~at~~ in pursuit of game in the woods surrounding the hamlet.

Anthony became captain in command of the Suffield militia. So did Elizabeth's brother Richard and he served as sergeant in King Philip's war in 1678. The Austin Family motto had long been "Touch Me and I Sting"

In October 1740 when J Edwards rode his horse into town along with ~~evangelist~~ Geo Whitfield Elizabeth had 5 children still at home (Joseph[4] had married 7 months earlier over at Simsbury) ~~when Jonathan Edwards~~ and ~~George Whitfield rode thru Suffield~~ They were ~~on~~ on their way to the Timothy Edwards' manse in East Windsor for revival messages. ~~Suffield may have heard one of the British evangelist's eloquent messages delivered with much gesticulating and weeping which characterized his sermons.~~

JOS K

In any event it was in Suffield that someone reported that one of Rev. Solomon Stoddard's staunch beliefs was that a minister need not be converted; that if his doctrines were sound, grace would be extended as surely as if were converted. When this intelligence came to Whitfield's attention, the evangelist addressed the subject of an unonverted ministry in no uncertain terms as did later revivalists.

Due to Jonathan Edwards [prob. as in Durham 1742? fame as a preacher, some of the many ~~Austins~~ Gilletts AUSTINS, including nephew Elias Austin (he left in 1743 for Durham) and ~~Gilletts~~ living in Suffield nine months after Edwards and Whitfield rode thru to East Windsor almost certainly heard the most famous sermon the Northampton parson ever preached. Brothers and sisters, aunts and uncles, cousins and children must have ~~[illegible]~~ ferried the 1000 feet river at this point & walked or rode the one-half mile to ~~across to~~ Enfield to hear Edwards read his sermon from manuscript.

Standing tall and dignified high in the pulpit, Edwards, fixing his gaze on the bell rope suspended before him, delivered the sermon Sinners in the Hands of an Angry God in a quiet voice - almost monotone - to a ~~weeping~~ congregation, weeping and moaning with a "great breathing of distress." #1 (OVER

> Your wickedness makes you as it were heavy as lead . . . . if God should let you go, you would immediately sink and swiftly descend and plunge into the bottomless gulf....O sinner! Consider the fearful danger you are in ....And now you have an extraordinary opportunity, a day wherein Christ has thrown the door calling and crying with a loud voice to poor sinners . . . . And let everyone that is yet out of Christ, and hanging over the pit of hell....now hearken to the loud calls of God's word and providence.

Later critics of revivalism became fond of dwelling on Edwards' word pictures of the terrors of hell described as a great furnace, a glowing brick-kiln, ~~of the~~ writhing flames of divine wrath of an incensed God. But it can be readily seen that Sinners was not a message without hope. Many of these same critics failed to point out that the message offered the tender offer of Christ's mercy in calling sinners to repentance. #2 Cover

¶ But many in attendance that ~~Oct.~~ not July day, in Enfield when the land lay ripe with harvest later f. of Dartmouth

Rev. Eleazer Wheelock who also ~~was~~ present reported that during

In ~~a similar~~ the ~~intense~~ quiet but intense delivery of this sermon at Enfield such piercing shrieks and anguished weeping ensued that Edwards paused to ask the congregation for silence so that the message could be heard by all, whereupon he continued to ~~picutre~~ picture the tortures of hell most vividly with his famous word pictures. Did they realize Less than a spider's web kept the sinner from dropping into hell; only the grace of God could rescue them from the bottomless pit?

(back to quote)

#2 Other critics like to dwell on the excesses characteristic in these type of meetings - trances, convulsions, falling down, Or want to explain them naturally. - stressed out nerves frayed by wars, witchcraft trials, unexplored gloomy forests teeming with wolves and savage foes, persecutions imagined and real, and portentious signs in the sky and earth.

But some Enfield, ers, considered then to be loose, vain and altogether too arrogant in their grasp of eternal security, ~~was~~ were fearful lest God should pass them by as showers of blessing had been raining all around, but not on them. The day before Sinners people here and ~~in~~ from neighboring towns were in great distress and prayed all night for a visitation from God.

Meeting time the careless assembled, hardly decent in their scramble for seating. And began to listen. With no tricks of oratory, Edwards' careful logic moved them. Soon they bowed down with awful conviction of sin and of the danger of falling ~~to~~ into the Pit.

Of course excesses were bound to occur. In ~~fear~~ anticipation if nothing else. Who can't walk a narrow plank placed on the ground. Hoist it a 100'. Sheer dread distracts, & down you go, out of control unless the nerves are steel.

But over and above, there remains as Jacob knew after wrestling, as Isaiah felt ~~at~~ ~~with~~ in the ~~burning~~ coals, from off the altar, as the 120 on the day of Pentecost when all were shaken. (back)

J05 4

found that door of mercy thrown wide open to receive to themselves true repentance and the saint's rest of soul.

Perhaps Elizabeth's 7 ? Austin Gille middle son Noah was one of these, for he was later ordained deacon in the church. *Eliz. herself lived another 11 years, ~~after~~ Sinners, dying at age 68 in Suffield.

~~Again~~ Revival, again, swept New England with another great harvest of souls for the churches. It is believed between 30,000 and 50,000 (out of a total population of 300,000) were added to membership rolls by the end of the Great Awakening.

Sweeping moral changes came out of this Awakening, however temporary. Their longevity appeared as sporadic as the revivals themselves. Nine years after the Northampton revival Edwards, writing to a fellow minister, evaluated the alteration come to his town. Decency had continued. There was less revelling, profanity and fornication, fewer lewd songs and tavern frolics than before the converting influences of God's Spirit. Townspeople held a more charitable spirit toward the poor. But even he was dismayed that not one application was made for membership in his church between 1744-48 altho over 300 had been added prior to that period in the wake of the 1735-42 revival.

* Nephew Elias 4 Austin ( ) father of famed Moses AUSTIN likely heard Sinners as he did not leave Suffield until 1743.

Edwards was keenly aware of the uneven flow in the nature of revivals in his own parish. ~~baliwick~~. Even in Northampton a few months after the initial revivalistic awakening in 1735, he became sensible that the Spirit of God was gradually withdrawing from them.

Some may account for this ~~spiritual~~ cooling of spiritual ardor ~~due~~ to the fact that the human frame can withstand only so much constant excitement. The people were simply physically exhausted.

But J Edwards may have been closer to the truth when he cited "undiscerned spiritual pride" as grieving the spirit of God in one of his treatises, ~~in which~~ wherein he rebuked the "pious zealous." This deadly sin in these cooling off well meaning ones was clogging and hindering the work of God; stopped the flow of grace.

The essence of spiritual pride, God's most stubborn enemy, is according to J.E.

fr. that it is the most secret of all sins, and that it is the most like the Devil its father. Only with great difficulty can it even be located in the hidden recesses of the heart.

It sees others' sins, not its own; it suspect others' motives, seldom its own. It wants to affect separation , to stand at a distance from others. It is quick to notice opposition and injuries, interpreting these as persecutions. It is excessively bold before God and men. It loves to be a master to instruct others; it seldom inquires for its self. It loves to command and warn; seldom entreats or beseech. Its wants to help everybody, but needs no help from anybody. It engenders a mind that guards itself against light; it is full of light already and needs nothing more. It affects singularness in external appearance or in some manner of speaking, voice, air or behavior, i.e. it loves to be noticed.

In contrast, Edwards pointed out in this treatise, that the truly humble are more suspicious of themselves than of any others, believing himself a "fellow worm"; hence, he is not quick to discern error in others, and is not conceited about the prayers he makes.

Spiritual pride, the antithesis of humility, affects judgement and leads to great mischief. Edwards drew a parallel in the weaknesses of the first two kings of Israel. While David and Solomon enjoyed much of the presence of God, they continued to err in conduct.

In Massachusetts that translated to mean errors in principle exercised by the overzealous. These were prone to indiscretion in introducing strange and novel things such as declaring worship form and ritual unnecessary. Seeking "impressions" (direct revelation) for guidance made them incorrigible and impregnable. Self-conceit over their new status as ~~Suppo~~ assumed ~~special~~ favorites of God made them self-righteous, seeing themselves "brighter and brighter in their own eyes", They expected and received laudatory respect from others which they altogether appreciated overly much. Their belief that the true Christian must suffer persecution was an~~d~~ abused doctrine. As lay exhorters they assumed too much authority. Modesty should reign in speaking out in church (altho Edwards allowed that in extraordinary circustances this was acceptable even in women and children).

In short, it appears that the original sin of undiscerned spritual pride corrupting the divine nature in genuine Christian experience raised its ugly head as in the Garden and caused these sudden saints to gradually backslide and grow cold.

He described fanaticism all too common among the itinerants and to some of their converts to a T.

What effect the Great Awakening had on the persons ~~those~~ of my immediate lineage cannot certainly be ascertained by this writer for they as an agrarian people of ~~most~~ modest talents ~~they~~ left no diaries as did the well educated clergy. Whatever verbal testimonies they might have given ~~recited~~ to their children beside ~~by~~ the cabin hearth can no more be recovered today than the ashes from those blazing logs.

But some ~~they~~ must have enjoyed similar experiences shared by every spiritually renewed generation as showers of blessing fell around them.

The overwhelming joy of sins forgiven . . .

The sudden release from the deadly form of godliness to its dynamic power in their personal lives. The original Saints of the Great Migration had succeeded in passing on its form of rigid rules and trappings which apparently sufficed them, but these ill-fitted the fourth generation frame much like Saul's armor on young David, for the Philistine challenge required of him a shepherd's sling and 5 river stones, not copied imitations thrusts of the royal sword.

Saints had no power to transmit God to their offspring, no power to free them from their own acquired sins of the flesh and heart, no power to free them from their own earned guilt.

While a goodly measure of the guilt borne on the young shoulders of the [illegible] had been laid on them by ruling elders imposing their own values and convictions, these were residuals of the past so long lost in time that they made little sense to the young. Like silken roses on the leathern shoes. Who in kingdom come wanted silken roses, et. al, ad nauseum in the 1740's? What sense ~~Who wanted~~ ~~to embrace~~ the legalistic traditions of 1650 in Windsor to mid-18th c. farmers who had never seen England or an Atlantic crossing ship, and when the Geneva Bible was all but forgotten? (?)

Convictions wholeheartedly embraced to meet the needs of the original Saints had shackled them in miserable cold irons, holding

them in religious bondage, slaves to past experiences which must have been void of meaning four generations later. This new generation yearned for freedom - to break those chains, to mount up with wings above the old bitter controversies, to pursue their own dreams, their own visions in the heavenly realm as well as ~~in~~ theserich lands of Am.

They needed something to ~~modify~~ amelioriate if not replace the cold logic of early Calvinsim - something warmer, -like assurance. For worse than the uncertainty of their times - depredations of marauding ~~marauding~~ by ~~offended~~ Indians unjustly exploitated by European settlers, bitter rivalaries of the British and French over the conquest of this continent - was the uncertainty of their own soul's salvation. To receive in the Divine visitation an assurance, as many believed they had received ~~witnessed~~, brought inexpressible relief and joy, so that excesses bursting from this sudden freedom from torment was indeed marked by wild fire jumping the blazed fire guards Shouters . .

Wounded by the impositions of constraining elders, they needed a healing touch of the Great Physician. Weary of ~~their~~ those wrangling elders in "seating the meeting," in singing the "Old" or the "New" way, of the covemant - full or half — they needed the peace of God that passes all understanding. New wine in new bottles. A dynamic working of faith God-shaped for themselves alone, not ~~the~~ an old one ~~of~~ fit for the brittle broken leather skins.

Parental approval of generations 3, 2, and 1 gave way to divine a approbation, and they sought it fervently with repentance and with saving faith. And they were touched by grace, an experience never to be forgotten!

And freed they became in spirit, however temporarily. Until stronger minds looking for power opportunities with plans to control by conformity, took freedom's fragile clay to shape it into new but

no less binding ecclesiastical forms to be slavishly observed by the bewildered, colder and weaker. Proscriptions changed ~~a~~ but little — ~~proscribing~~ banning from the leathern shoes some new doodad. New doctrines were shaped to recite.

Joseph^4 in 1735 was the last known Gillett of my line to join a Congregational Church. ~~In 1735~~. My particular lineage ~~was~~ became so humble of occupation that had they churlishly worn silken roses, or whatever, to defy ~~the~~ religious rule makers, these soon would have been barnyard befouled for as small independent farm~~y~~ers they ~~must needs~~ lived closer to ~~big~~ huge cow pies in the stalls than to the ecclesiastical rules governing daily behavior.

Dependent on nature's God, they were bound to nature's whims for good times and the bad. Harvest disaster? Come spring they stoically hitched up again, set the plow, and planted by the signs. As breeding The bigger barn never materialized for them, ~~so~~ they ~~kept ever~~ kept ever moving Westward slash timber & ~~to~~ open up new corn fields ~~of~~ ~~that~~ for the next five generations.

JOS4 Resultsnotes

Historians have a field day in delineating the results of the Great Awakening.

In addition to moral changes already noted we see major schism riding revival coattails. Bitter doctrinal controversies led to so many church splits that in 1742 Ct. felt compelled to enact legislation to regulate the abuses and to correct the disorders in ecclesiastical affairs which were dividing churches thought due to Rev. Davenport's fanatical excesses. This Long Island preacher, grandson of Davenport the founder of New Haven, had converts at one place (new London) to ignite bonfires to burn their censured worldly clothes and adornment and books. Judged unbalance by Ct. authorities, he was hustled out of the colony but went on preaching to endure prisons elsewhere.

The seeds of Arminianism, Unitarianism and rationalsim were sown widely to bear fruition at a later date. Opposers of revivals virtually forced friends of revivals to form new congregations, often in an advocate's private home. New churches in turn created new colleges to further sectarian belief and spirit; hence, Baptist Brown, Dtuch Reformed Rutgers, and Presbyterian Princeton, formerly College of N.J. Rev. Dickinson who invited George Whitfield to preach in his Phila. parish, and Rev. Aaron Burr of the Newark revival were the first two revivalistic presidents of this latter college, with Rev. Jonathan Edwards to be the third. Burr would marry Jonathan Edwards daughter Esther; they became the parents of the notorious duelist and Vice-Pres of the U.S. - Aaron Burr.

Spiritual suspicion and indifference closed pulpits to some itinerants and pastors alike. Some pulpits were closed even to Whitfield on some of his later visits. He died 1770 and was bur. under an Am. Presby pulpit, but not before he had preached 18,000 times to 10 million people, at home & abroad

And likewise Jonathan Edwards was dismissed from his long held pulpit in Northampton in 1750 ~~xxxxx~~ upon changing his views ~~and the practices~~ on the Halfway Covenant in admitting the unregenerate to the Lord's Table, a policy introduced by his grandfather Stoddard. (over)# Edwards with wife and 10 children was then settled in the frontier village of Stockbridge. in western Mass.

One of the results of the great colonial revival was the rise of a new consciousness and humanitarianism much like in Eng. where Methodism ~~Wilberforce worked toward~~ influenced abolition of slavery. In America it was the revivalistic theology of Samuel Hopkins, who preached general not limited atonement, i.e. that the atonement of Christ was for all, including negroes, Indians, and the masses of underprivileged. This Edwardian school of thought led to the aniti½slavery movement in America in a theory called "disinterested benevolence." In England the evangelical revivalism of Wesley and Whitfield led to penal reform in code and gaol, and Wilberforce led the battle in the abolition of slavery from the British empire. While JE held rather more to a theory of limited atonement, Hopkins opened up salvation to all.

Issuing from the Gr. Awakening was a distinctly renewed interest in Indian missions. After John Eliot's death in 1690, and with the rise of Indian wars under the leadership of King Philip and Frenchmen, zeal for Indian conversions had disappeared. Responsible for starting Presby. Ind. missions, at least, was young David Brainerd expelled from Yale for embracing revivalism. JE met him in 1743. Despite a tubercular condition he heroically ministered to mid-colony Indians. Exhausted from poor health, he died 1747 in Jonathan Edwards' Northampton home in the arms of his betrothed, Jerusha, Jonathan and Sarah Edwards' __ daughter who herself died a few months later.

over

#1. For another thing Edwards in his pulpit unwisely called out the names involved in the Granny book incident; the names of tender scions of influential families. ~~who~~ ~~these children~~ ~~children~~ caught in barns the reading a midwifery handbook on obstetrics. Mammon humiliated, retaliated! The town was furious and divided; no one joined the church for four years.

Perhaps a more personal reason for dismissal stemmed from the number of worldly relatives in his pews & of those ~~of~~ in nearby ~~towns~~ pulpits. River commerce had blest the formidable Williamses and the Hawleys with mercantile wealth. Their lavish spending had met with pulpit disapproval, despite the obvious fact that the parson's own wife Sarah's taste in ~~still acquired~~ expensive gowns ~~& her~~ ~~own~~ continued, even after her remarkable ecstatic religious experience in the earlier Northampton revival, but An experience Edwards never claimed for himself, one he strongly believed in in his companion.

In reality Edwards' expulsion from the Northampton pulpit was led by cousin Joseph Hawley jr. whose ~~merchant~~ father the melancholic merchant slit his throat ~~in the~~ during that same stirring revival. Young Hawley, then only 12, had always viewed Rev. cousin Jonathan as an "instrument of the devil" for having "caused" his father's suicide ~~as~~ while his mother pressed cheeses out in the milkhouse.

It must be remarked that Joseph jr, smitten of conscience some years later for his part in ousting Edwards from his pulpit, publicly repented; ~~the~~ ~~Many~~ Something the wealthy Williamses, ~~all~~ predominantly clergy, never did.

^ Hester Warham's Stoddards grandchildren included — Elisha, Solomon & Israel Williams & Jo. Edwards — all prominent preachers.

One of sons was Col. John Stoddard of N.–Haw gd 1701, Ind. fighter, owned 1st teapot in valley & a Negro slave Bess worth £80. His estate in 1748 was more than £35,000.

Results (notes)

Edwards edited Brainerd's 1749 diary which provided great stimulus in missions, and profoundly influence William Carey

After his dismissal from Northampton, Edwards himself became a missionary to the Houstanic Indians at Stockbridge. While in this mission he worote most of his important treatises. Eight years after settling in this place, he was invited to become Princeton's President, a postion vacated by his son-in-law Aaron Burr. In Newark then at this college Jonathan Edwards died only after installation of small-pox inoculation, age 55.

The preaching of a general atonement, i.e. salvation was offered for all, this giving an equal opportunity to share God's grace, served to foster the spirit of political democracy. Converts found that disobedience to the old ecclesiastical authorities did not land them immediately in the pit of hell ~~necessarily~~. Disobedience to authority brought about some changes , a move toward separating church and state, for instance. Then of course there was a certain amount of open backsliding, now that converts found they could. In fact so much so that for 50 years after the Great Awakening, spiritual indifference and secularism and bitter controversies prevailed so that at the end of the colonial period English America had fewer church members per population than any other nati~~k~~on in Christendom.

And war, two of them, must share the blame for diverting the attention of the new spirituals from weapons of spiritual warfare to muskets and rifles with real lead bullets.

1754-63 The first was the French and Indian War in the reign of ——————.

1765 This was followed by Pat Henry's of Va.'s ~~Ho~~ of Burg ~~Speech in Va~~ exposition. "Taxation w/o representation".
1767 Daniel Boone crossed the Appalachians
1769 Franciscan Father J Serra f. the San Diego mission in Calif.

The second was the American Revolution in the reign of George III.

Jos4

Joseph ~~4~~ 3 Gillett knew of the impending war, & saw its beginning, but did not live to see the outcome. the conflict brought to closure. For he died in Simsbury, a few days after the Continental Congress formally endoresed the Declaration of Independence. ~~from England~~. He may have heard the treasonous charges made against his king George III as penned by Thomas Jefferson ~~as~~ and read in Simsbury town meeting, for each of the 13 colonies had received a copy of that document by courier from Philadelphia.

Joseph did know that the redcoats ~~done~~ brought on the Boston Massacre 6 years earlier. He may have known that Paul Revere, Boston's silversmith, completed an engraving depicting the shameful incident. He may have heard that down in Virginia Tom Jefferson's slaves were building their master a handsome house at Monticello. Jefferson did not know what to do with his slaves but to use them. Over at Yale, President Stiles, descendant of the Stiles' on the Christian ~~and the~~ who was master of carpenter apprentice Thomas Barber his own grandfather buried at Simsbury had other ideas for slaves; he favored colonizing West Africa with free blacks now swarming America.

(over --->)

Joseph may have heard that Ben Franklin was postmaster in Phila, and that Daniel Boone and 30 woodchoppers were even now slashing a road in the Kentucky wilderness, and that Va. Patrick Henry had given his stirring Liberty speech. This was in 1775. And in April of that year Paul Revere from Boston's Old North, church of Dr. Increase Mather, cousin Hester' Warham's brother-in-law, waved two lanterns from its belfrey tower, the flashing harbinger of the Battle of Lexington and Concord. Gillett--

The next month deist Ethan Allen of the Windsor Allyns, and Benedict Arnold captured Fort Ticonderoga with its 80 valuable cannons, and lo and behold, these artillery was ~~placed~~ installed for defense at his great-grandparents, Jonathan and Mary's, old stomping grounds in America. For just 4 mos. ago (4 Mar, 1776) the patriots had captured old Dorchester, the heights overlooking Boston Harbor, and Burgoyne and Howe & the Br war fleet and Gage had better take notice. Last years Battle of Bunker Hill (15 Je, 75) was only a taste!

And now the formal Declaration of July instant!

At 64 Joseph Gillett was too old for war.

But his three sons, Joseph5, Elijah, and Benoni would Gwt fight for independence, for America, all in the 18th Conn. Militia of the Continental Army. And so would his three sons-in-law, the daughters' husbands - the Holcomb brothers, Ezekial and Roger, and Martha's man, Ozias Higley.

Joseph4 and Elizabeth Hayes Gillett sent 6 men to war, and 6 men returned,

Joseph fm Suffield died in 1776, ~~at Simsbury~~ in Conn. He left 6 children, 3 ~~daught~~ the sons all younger than the 3 daughters. The oldest of these sons was Jos5 (the writer's ancestor) age 23 soon to be a Rev. War soldier.

~~Also~~ co-incidentally in 1776 Joseph Gillett's first cousin Elias Austin b. Suffield also died as well in Conn (Durham, near New Haven). He left 5 children, the youngest of whom was Moses, age 15.

Both young Moses and young Joseph after the treaty ended the Revolution, sought to remove themselves from ancestral lands for a ~~better fortune~~ to seek their fortunes in the West. Moses Austin floated his barge & family 1798 down the Ohio River to develop lead mines in Missouri Territory, & to dream of an Am empire in Texas. Joseph5 Gillett trekked overland 1817 to Ohio with his family to clear some land & plant a crop of grain. Both died poor???

He knew his tea was taxed, and that some "Mohawks" boarded tea ships ; dumping 342 casks of the stuff in Boston harobor in a tea party to end all other tea parties! And that Boston stubbornly refused to pay for damages to either the East Indies Company or to the British crown.

A ReWrite ??

Foot notes are incomplete - only author correct

I

History Notes & observations for PART ONE with some sources cited

~~Book One~~

~~T~~The Puritan NEW WORLD VENTURE, ~~of the Puritans~~ ~~1630~~. ~~An Introduction~~

~~The Dorchester Co. 1630 and the Voyage of the Mary and John during~~ in ~~the Puritan Migration.~~

correct: pagination

7pgs —.

p1-2 ~~The Dorchester Settlement~~

1. The Dorchester Co. and ~~the~~ Puritan John Winthrop's settlement in New Eng.

p.2 2. Jonathan Gilet's family in Olde England. In Puritan Times

3. The Saga of some Devonshire Yeoman - bride Mary Dolbiar's people & their times

4. A 17th century Devonshire Yeoman: Rawkey Dolbiar, ~~father~~ (1571-16—) & his daughter Mary

p. 20 5. The Wedding Day

6. The Voyage on The Recovery of London

2011
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23

It ~~does~~ not come to mind now in 2011 after ~~some~~ nearly a quarter of a century ~~years~~ why I wrote all this ~~section~~ pre-Puritan migration chapter. ~~It~~ While it contains authentic family history in the Old World, but ~~the~~ Old World political, economic & social history seems to weigh heavily in these pages. Perhaps I ~~was~~ collected this data for a book I hoped to write - about ~~my [illegible]~~ several ancestors, all Puritans as they lived in ~~ancestors in~~ their time & place ~~in the~~ 16th & 17th centuries.

Some Sources used for this info include

1. Morgan, Edmund S. The Puritan Dilemma. Boston: Little, Brown & Co. 1958.
2. Robotti, Frances D. Chronicles of Old Salem. NY: Bonanza
3. Kuhns Mary & John. —

over

4. THISTLETHWAITE

5. WILMA GILLET THOMAS. The Joseph Gillet, - Gillett - Gillette Family of Connecticut, Ohio & Kans. Chic: Adams Press, 1970. Library of Congress ~~Number~~ Catalog Card No. 76-99025

6. SPEAR

7. ROSS, JULIAN —

8. DURANT, WILL AGE OF REASON
9. DURANT, WILL THE REFORMATION
10. NOTESTEIN The Eng People of the Eve of Colonization

11. DAVIS Life in Elizabethan Days

12. CLIFFE, J.T. THE PURITAN GENTRY

13. STILES, HENRY. ANCIENT WINDSOR

Look up details in Bibliog.

A Re-Write?

? A NEW WORLD VENTURE, 1630

~~INTRODUCTION~~

Seventeenth century England's first interest in the Massachusetts Bay was in its fisheries. Royal mandate demanded cod and ling on British tables ~~on~~ twice a ~~and~~ week. . The fishing village of Salem was established by 1626. Endecotte was governor in 1628.[a]

in 1629 enterprising Puritan merchants having obtained a ~~a~~t, royal charter, organized the Mass. Bay Company, as an investment, and opened the territory between the Merrimac and Charles Rivers to settlement. ~~as an investment~~. Puritans fleeing Caroline harassment made it more of a religious refuge than a business venture.

In 1630 John Winthrop led his renowned Puritan expedition ~~in~~ of 17 ships carrying 1000 souls. Ot~~t~~hers followed within the decade. By 1640 20,000 emigrants came to this Puritan stronghold, to found~~ing~~ several Bay towns, including Boston the governmental seat of the Puritan oligarchy. John Winthrop served as the colonial governor 12 times in 19 years.

But three weeks before Winthrop's ~~fleet~~ flagship Arbella dropped anchor, 12 June in Salem, an earlier contingent of religious and economic refugees, called the "Dorchester Company" named organized by a Puritan divine, the Reverend John White of Dorchester, England, landed in Mass. Bay to begin its "holy experiment" on Nantasket Point, ~~in creating a new Jerusalem on earth.~~

THE DORCHESTER COMPANY, 1630 - M & Jn

Late spring of 1630 and 71 days out of Plymouth in Old England, the Mary and John dumped the Dorchester Company on an inhospitable ~~xxx~~ spit of land the Indians called Mattapan. Or rather Captain Squibb did, for he had on board neither chart nor pilot to bring the great ship, owned by Mr. Roger Ludlow and himself, ~~aboard~~, through uncertain shoals into ~~Mass.~~ Bay waters.

"So we came", says one of the passengers, Roger Clap in his Memoirs ~~[illegible]~~, "by the good Hand of the Lord through the deep comfortably, having preaching or expounding of the word of God every day for ten weeks . . ."[1] Their faith combined with the marine ~~mariners~~ skills of a headstrong Captain Squibb brought them to their destination —— almost.

a. Robotti, Frances D. Chronicles of Old Salem. N.Y. Bonanza. p.15

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[1] Kuhns, Mary and Jahn, p. 160.(ck athis p. for accuracy).

Introd

The 140 Englishmen held to the ship May 30 for proper observance of Sabbath sermons and improvised prayers led by Rev. John Warham and Rev. John Maverick, respectively a curate and a rector ~~of~~ in Devonshire. Both Oxford graduates and ordained Anglican clergymen, neither subscribed to Separtist views held by many Puritans of their acquaintnance. Now widely separated from Bishop Laud's unsolicited attention, they felt free to breathe the godly purity of the ~~pristine~~ primitive church of Acts they hoped to re-establish in this New World.

The company disembarked on Monday morning, bitter and fearful, for the Captain's prudence prevented their being delivered to their destination up the Charles River to a clearing where a few hardy Englishmen had built their hovels amid a handful of Indian wigwams. Smallpox had decimated aborigine numbers earlier, and their cleared land was for the asking.

Ten stalwarts of their number rowed an old boat up river,, and found the planters who offered them boiled bass without bread, according to Roger Clap. Here they spent a few days while the Mary and John remained at anchor off Nantasket Point.

Meanwhile the ship's main company in desperation herded their starving cattle to nearby salt marshes, and prepared to set up a temporary encampment in the long grass by unloading sailcloth tents, cask and coffer, beer and biscuit from the hold. The Dorchester Company and harbinger of the great Puritan migration to start that same summer (Winthrop's flagship would drop anchor at Salem in three weeks) had arrived to plant the new Jerusalem in a new England!

Of the 140 passengers, 27 were couples with a total of 72 ~~c~~ children ~~at once~~ eager to explore their marshy world. ~~and~~ They were glad to be safe from the terrors of the boundless sea ~~for~~ 71 days past, and equally glad to be safe ~~at the same time~~ from the wrath of Almighty God certain to befall Merrie England for its manifest wickedness as they had learned from their pious parents. (over)→

A dozen or maybe 20 passengers were bachelors; no single~~s~~ adult females came across in this shipload.[1]

At least two of these unmarried men were brothers, sons of the Reverend William Gillett, rector of Chaffcombe, Somersetshire.[2] Born before 1609[3], Jonathan and Nathan Gillett were now mid-twenties or older, and in due time both would become landholders and freemen in this new Mass. Bay Colony about to begin in earnest.

Jonathan was to make two oceanic trips to this new world - this one in 1630, the other to follow in 1633. On this second ~~v~~ voyage (aboard The Recovery of London) he would bring his bride of two months, Mary Dolbiar of Colyton, Devonshire.[4] They and their descendants of my direct lineage would remain in New England for 184 years before migrating once again, this time to a newly created state called Ohio. And after 2 or 3 generations here, the writers ~~my~~ branch would move once again on to Kansas Territory in 1860 where stems my roots.

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[1] Thistlethwaite, p. __ & __.

[2] Jobate.

[3] Thomas, Wilma Gillet, The Joseph Gillet - Gillett - GILLETTE FAMILY OF CONNECTICUT, OHIO, and KANSAS. Chicago: Adams Press. 1970

[4] Spear

On Mary & John:

Font passengers:

Roger Ludlow (owner of M.&J., CT Funda Orders)

John Tilly (Pequot massacre) – reprobate, rough, to sea 1623 – to Cape Ann, master mar

John Oldham (fur trader & k. by Ind.

Matt. Grant – town clerk

Mr. Wm. Phelps (gentry) –

Mr. Newberry (son Thos) – of Dorset gentry & Ms Bay col stockholder & well off. brought over much woollen cloth – cousin of R. Ludlow.

? Capt Jno Mason

Rev. Jno Warham – b. 1592, d. 1670 age 78, 4-yrs pastor of Warham's church. Educ Oxford; silenced by Bishop Laud. 2nd wife, widow/o T. Newberry.

Rev. Jno. Maverick – d. 3 mar 1635 or 36.

Introd

Perhaps Jonathan boarded the Mary and John as an indentured servant as some claim,[1] although virtually no servants came with this contingent.[2] a grown man nearing 30, It is a matter of record that although he obtained neither land nor franchise on this first voyage. While it may have been that his primary interest in this New World venture was religious as became ~~the~~ family man, it was probably more a matter of economics. like

Free land would be one case in point. In 1630 the Chaffcombe parson Rev. Wm Gillett had at least 4 grown sons with 2 little ones coming on.[3] Glebe lands which went with the vicarage were not, of course, his to bequeath. Neither Jonathan nor Nathan held the right of primogeniture for even Bomer's lease; this would go to their elder brother, William 2nd.[4]

Overpopulated 17th century England was low on land while New England laid claim to vast resources, albeit some of ~~even~~ this was disputed by Dutch claims made in 1609-26. By ______ both Jonathan and his brother Nathan each held title to acreage in Mass Bay Colony hardby their first landing ___ years earlier.[5]

Perhaps the Gillett brothers did hire out as laborers or servants in 1630, for ~~densely settled~~ backhome Somerset shire was particularly beset with numerous economic woes in addition to being greatly overpopulated. Mixed farming and livestock prevailed here but their shire suffered significant crop losses in 1629 and 1630 which served to inflate corn prices. The jobless went hungry and many villagers were under-~~or wholly~~ unemployed as ~~When~~ the demand for woollen textiles declined, for Somerset was also a weaving center of fine woollens relying on its own and nearby Dorset downs for its famous wool. When Continental fashions dictated a shift from wool toward silk and cotton, cottage looms failed entirely or were compelled to produce coarse goods for French peasants without price to pay for apparell of finer weave. Vagrants and almshouses for the poor and aged proliferated. destiny hangs on a thread

To one such Puritan institution - the new Hospital of the Poor's Portion in Plymouth - repaired 140 emigrants for prayers and fasting, and the farewell blessing of John White, ~~investor and~~ mercantilist, and promotor of the Puritan way on — March, after which the good parson returned to Dorchester to his living as rector at Holy Trinity. A zealous but moderate Puritan divine then, the parson believed New World emigration held the ideal solution to many problems burdening his heart. West Country overpopulation would be alleviated, hard times for industrious men ameliorated, religious persecution vindicated, and Christianity propagated to the Indian.

In recruiting the 40 or 50 families for this enterprise, he enlisted the help of clergy in parishes round about, one of whom is said to be Rev. William Gillett, rector of Chaffcombe,[6] who influenced 2 of his own sons to take the adventure as we have already seen.

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[1] Tho

[2] Thistlethwaite, p. 56.

[3] Spear, Vol. 5, p. 78.

[4] Thomas, Wilma Gillet. p. __

[5]

[6] Thistlethwaite, p. 52

Rewrite

This carefully selected group may not have been entirely Puritan. Beyond the two ordained ministers, the two deacons Rockwell and Gaylord, the clerisy bachelors Jonathan and Nathan Gillett and Stephen Terry, nephew of the organizer Rev. John White, Ludlow owner of the Mary and John, Rossiter and Wolcott and Newberry, there is no concrete proof that the remainder ~~all~~ held those specific convictions. But most probably ~~were~~ did for subsequent events indicate the generally godly direction their lives assumed.[1] in the Puritan colony Among these were artisans and yeoman, merchants like Clap and Wolcott and Hill, and mariners as Gallop and Tilley, with a sprinkling of minor gentry, as Rossiter, Warham and Ludlow.[2] (over) #1

Several events transpired that first summer of short supplies and long dreams.

The Gillett brothers must have thrown their shoulders to the task of setting up the sailcloth encampment, guarded cattle against wolves, protected children from rattlesnakes, fished and lobstered for scanty larders, collected clams at low tide. They sweat in British woollens, sand, canvas unsuitable for the unaccustomed heat in this new clime.

June 19 John Winthrop elected governor of Mass. Bay Colony, dropped by and noted their misery.

October 116 men were admitted as freemen now expanded to include citizens, not stockholders only. The Gillett brothers were not numbered among them. Perhaps they lacked some qualifications, but age was not one of them. Perhaps they were weak in Puritan conviction or in personal piety as defined by the society. Or perhaps they were indentured servants after all. (over) #2

Mattapan was renamed "Dorchester" for the English town of their benefactor, Rev. John White of Holy Trinity, before years' end.

By winter the canvas tents in the grass had been replaced by earthen dugouts gouged in the hillsides. Roger Ludlow built a timber-frame house because he could afford it. As bachelors, Jonathan and Nathan would have been assigned to a family domiciled in one of these ~~or in~~ for no single man was permitted to live alone, and not merely due to a housing shortage. Morals ~~and were~~ must be monitored.

[illegible] it was the very [illegible] caused J. to take [illegible]
[illegible]
Leaving [illegible] behind

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[1] Thistlethwaite, p. 62.

[2] Thistlethwaite, p.

Addendum:

#1 Jonathan would live to see the day that 4 of his grandsons would also claim another Mary & Jane passenger in their lineage - Mr. Wm. Phelps. And Jonathan would be at rest only 3 years in a ~~Conn.~~ Windsor burying ground when a 5th grandson would be born of that same stock, also at Windsor. That scion Benj.³ (Jonathan, John² Gillett) would be the great-grandson of Mr. Wm Phelps, exemplifying how frequently the descendants of the Mary & John intermarried as indeed was the case in all the worthies of the Great Puritan Migration. It has been reckoned that by 1830 fully 50% of all Americans descended from 1 or another (or often, several) Puritan lines to issue from the 20,000 Puritan settlers.

This may not be true

Ck sources.

#2 Mr. William Phelps was one of the 116 made freeman ~~so~~ that Oct. 1630 after 6 mos.
His title "Mr." by which he was addressed indicates prominent from the beginning; he served on New Eng's first jury trial.

The following year Mr. Phelps would be elected constable of Dorchester, his duties to include - —

Misery did not abate as a grim autumn came on. The ship's diet during the long crossing and ~~summer~~ food shortages scourged the colonists with the dreaded scurvy despite Gov. Bradford's kindness in sending up a physician from the Pilgrim plantation at Plymouth to let blood.
Winter hit w/ a vengeance on Xmas Eve. Even Gov. Winthrop in Boston was short of wheat for his baking oven. Indians helped w/ the maize but mostly settlers fed on fish and nuts. Mid-winter the Governor called for a day of thanksgiving when a supply ship arrived with barrels of lemon juice, the cure for scurvy. Aboard the Lyon was ~~the~~ a godly minister, Roger Williams, whose zeal would not allow him to remain but only 5 yrs. in Mass Bay Col.①

① Morgan, Edmund S. The Puritan Dilemma. Boston: Little, Brown & Co. 1958.

RETURN TO CHAFFCOMBE, SOMERSETSHIRE

Like several other Massachusetts Bay Puritans, Jonathan Gillett returned to England some months after his first crossing. Unlike some disgruntled others, he was neither disillusioned nor disheartened. He had come home to marry.

So had Stephen Terry. These two held much in common - both were sons of Puritan parsons,[1] both had been young bachelors aboard the 1630 crossing of the "Mary and John", both had come home to take wives and to return aboard the same ship, "The Recovery of London". But Stephen had gone him one batter - as freeman he could participate in Massachusetts government for he had received the franchise at age 21 from Gov. Winthrop. Of course Stephen had come from prominent connections in Devon.

Although older than some of the 18 "Mary and John" passengers admitted by Winthrop in October 1630 when suffrage was extended from stockholders to include the "qualified", Jonathan was not among them. Nor was brother Nathan Gillett. Probably most in the colony, 116 adult males, passed muster; servants were excluded. Was Jonathan indentured those first months in Massachusetts Bay Colony to pay for passage as some claimed?[2] Had he obtained his father's legacy as others believed, then why that servitude?[3]

Freemanship was limited to church members; good Puritan parsons as Warham and Maverick would, of course, qualify. The fact that Rev. William Gillett at Chaffcombe was also a Puritan parson would not, however, insure son Jonathan's membership. He would have had to be converted, to experience God's grace himself, to qualify. He had to be in good standing as determined by scrutinizers who knew orthodoxy (conformity) when they saw it. Had he taken exception to ~~a~~ Scripture ~~something~~ as interpreted to him by godly clergy? Was he not desperate enough in seeking personal piety? Or was his calling and election sure and he smugly knew it? [illegible]

[illegible]

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[1] Thistlethwaite, p. 55.

[2] Julian Ross, ~~xx~~ Vol._, p.—

[3] Julian Ross, Vol._, p.—

JG

And now months later, it was March, 1633. Both young men Jonathan were to take wives within the month - Stephen in Dorset, or he ~~in~~ Devon. at St. Andrew's, the church of generations of Dolbiar yeomen, to one Mistress Mary, comely granddaughter of two churchwardens. And both grooms had booked passage for the return to Massachusetts for themselves, their brides Joan and Mary, and whatever provisions affordable on "The Recovery of London".[1] soon to dock at Weymouth's harbor.

Already his hard goods ~~waited~~ was at the wharf read~~d~~ied for the hold, likely his mattock and hoe, plough with iron share, seed for garden and field, fowling piece and axe. Perhaps a red heifer and shoat were to be driven down later, with his chest of Puritan clothes, maybe a hemp wrapped apple tree and a hogshead of cider for which his county was justly famous, for no Somerset man would do without it morning, noon or night if it could be helped. ¶ Probably Stephen ~~was~~ prepar~~ing~~ed himself in like manner - exchanging views with Uncle John White on the qualities of Dorset ewes, or learning from his merchant brother Josiah, militia lieutenant, the finer points of martial arts in the use of pike and musket, and, of course, the breast plate impentrable to Indian arrows[2], for Stephen Terry would ___ years hence be a Connecticut River soldier.[3] But likely Stephen's interest, next to religion, was largely in the field of husbandry as was Jonathan's.

And what about Jonathan's own family, the Gilletts of Chaffcombe in 1633?

The Parson: His father Rev. William Gillett, now into his 23rd year as rector at Chaffcombe, would be a parson cutting a fine figure in black as he coursed through the village, blessing houses, settling disputes, visiting the sick and sometimes inviting the poor to his table provisioned with mutton and good cider through the industry of his longsuffering wife and a servant girl or two. Many a head would be awkwardly bared of woolen cap out of respect for ~~his~~ the parson's standing and learning.

The Gilletts had not always lived in Chaffcombe, of course. They arrived in February, 1609.[4] carting books and baggage when William 2nd, Jeremiah, Nathan and Jonathan were mere lads ~~with~~ clutching tin horns and hobby horses, and Hebiah and Mary mere lasses in

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[1] Only "The Recovery of London" passengers with "taxable goods" was recorded by name. See Julian Ross, Vol. p.

[2] Thistlethwaite, p. 198.

[3] Ibid., p. 190.

[4] Wilma Gillet Thomas, p.1.

J G

Perhaps the family originally came from Devonshire as some claim.[1] More than likely theirs' had a Dorset connection. Was Richard Gillett, Caudle Haddon husbandman, their grandfather, and Joan Esberg whom he married in 1576 midway in Elizabeth's long reign their grandmother?[2] Had the name been "Gullett" originally, and not the Huguenot Gylet of Bergerace, France as some claimed?[3] In any case a Richard Gillett of Caudle Haddon, Dorsetshire, died in 1600, leaving bequests to two sons - a William and a Richard. This fits as ~~And~~ Rev. William Gillett was known to have a brother Richard.[4]

Now in the spring of 1633 the Chaffcombe parsonage sheltered some younger siblings - Thomas 13 and Andrew 10, old enough to be in grammar school as befitted a parson's sons. Son Elias at 21 worked toward his M.A. at New Inn Hall, Oxford for the year past, training for the clergy.[5] At petty school like the other Gilletts he had learned his letters, and went on to study with the parish clerk as they had. Someone recognizing his talent put him in grammar school where he became literate in Latin, even conversing in it or being flogged if not, before matriculating at the university. In earning his B.A. he had already studied Quintilian, Cicero, Aristotle, and the Church Fathers. He surely took after their father, Rev. William.

It appears that ~~the~~ his older sons - William 2nd, Jeremiah, Nathan, and Jonathan- better emulated their grandfather Richard in husbandry. As boys they likely worked the parsonage glebe lands, learning the superior skills of neighboring Somerset farmers in ploughing and dressing the fields. In time all would acquire goodly parcels of land, either here or abroad. William as eldest would inherit Bomer's lease, Jeremiah got his own holdings in England,[6] and Jonathan had his eye on arable acreage in the Bay Colony. Nathan still in Massachusetts had modest holdings for a while in both places.[7]

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[1] Quoted in Julian Ross from National Encyclopaedia of American Biography, Vol. 13, p. 407. (Could Devonshire connection p. 47 be accounted ~~from~~ for by Jonathan and Nathan simply being recruited by Rev. John White in Devon?)

[2] Spear, Vol. 2, p. 87.

[3] Wilma Gillett Thomas, p. 1. See also Ross p. 36; as of 1983 Nat. Huguenot Soc. no longer accepted them.

[4] Wilma Gillet Thomas, p. 2. See also Spear, Vol. 2, p. 87.

[5]

[6]

[7]

J G

Did Jonathan and Nathan recieve their legacies from Rev. William before embarking on the "Mary and John" in 1630?[1] Or was Jonathan getting his now at his marriage? This younger brother Elias also would not be mentioned in the rector's will in 8 years hence; had he received his portion for university expenses? Otherwise, unless he had come by a scholarship, he would be compelled to pay for food and lodgings and tuition by rendering lowly service to fellows, or waiting tables in his college. Perhaps a country parson like Rev. William could afford a skimpy allowance, but he had two adult daughters and two minor sons to support at the vicarage.

Rev. William Gillett, himself, probably of humble origin, may have used the 1600 bequest of Richard of Caudle Haddon for his own clerical training. It is almost certain he was reasonably learned as some earlier country clergy were not, for his monarch James demanded a better educated clergy than had been the case with Queen Elizabeth, for due to a ~~cleric~~ shortage in cleric applicants she was compelled to quickly fill Protestant pulpits after Henry VIII separated from the Papacy. Gillett's appt was made during James' reign.

Whether Rev. William was appointed to his "living" by the Crown, or by the bishop, or by the lord of the manor is not known at this writing, but he had the appointment for life - for thirty plus years until death released him in 1641. He was installed rector at Chaffcombe in 1609/1610 [2], and apparently like Rev. John White of Holy Trinity in Dorchester was loyal to the Church of England although Puritan in outlook.[3] Most Puritans were not Separtists by any means; their interest simply was in "purifying" the church of Papist practices. Gillet never had to surrender his "living" as did Rev. John Warham ~~who led his sons~~ to the Bay Colony;[5] Perhaps he had the support of Chaffcombe parishioners or of their patron to walk quietly Puritan, thus avoiding being haled into court to answer to Puritan charges. Or his parish may have hired a lecturer to present Puritan teaching on Sabbath afternoons and weekdays in ~~more~~ ways that Rev. William was safely unable to do.

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[1] Julian Ross, p. 39.

[2] Wilma Gillet Thomas, p. 1.

[3] Thistlethwaite, p. 29.

[4]

[5] Thistlewaite

J G

While not likely gentle-born himself, Rev. William Gillett commanded great respect in his village, and was likely regarded second only to the squire. ~~And~~ He ~~loved~~ would look~~ing~~ every bit the part of a parson- never appearing as a gardener, for villagers demanded ~~the~~ proper decorum of a parson. His ruffs would be small but nicely starched.

His income came from the glebe lands, largely tilled by sons and servants. As rector he was entitled to all tithes (vicars, only part) on crops and livestock, these being levied and collected by an elected churchwarden. Some parsonage monies were derived from ceremonial fees of one kind or another.

The parsonage itself would be thatched, better built and furnished than a substantial yeoman's abode—a plaster-and-brick house with a great hall, small bedrooms for the children, and a study for his books. These likely would include Calvin's Institutes, Foxes' Book of Martyrs, Piers' Plowman, and the 1614 edition of Sir Walter Raleigh's History of the World- from Nineveh to Imperial Rome, written while imprisoned in the Tower for treason.

Perhaps his kitchen was detached, and there his wife and a maid servant would hold court over ~~the~~ hearth and pewter. There might be a wall tapestry in the parlor, musical instruments for Hebiah and Mary, and a piece or two of fine linen.

Silver plate, a hedge against inflation, was a certain household item as were silver spoons. And four chairs with backs, (This is known- for he left these to his children in his will in 1641); The~~se~~ chairs were reserved for great occasions, and honored guests. Benches and stools and the pewter were commonly used by ~~his~~ children.

Of Puritan persuasion Rev. William would make little of Easter or the 12 days of Christmas; ~~he~~ nor would ~~not~~ he partake at the alehouse Sabbath afternoons following the reading of the service from his pulpit, nor would his children be on the bowling green. While ~~neither~~ neither a remarkable preacher nor a tractatarian as many of his Puritan contemporaries, he must have held to more than moderate views on Puritan colonization, for in addition to sending 2 or 3 of his own sons to Mass. Bay Colony, he influenced a goodly number of others from Somersetshire's Combe St. Nicholas, Ilminster and Broadway neighborhood to emigrate there as well.[2]

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[1] Wilma Gillet Thomas, op. cit. p 2. Quote will here:

[2] Thistlethwaite, p. 52. (Son Jeremiah may have also gone to the Bay Colony with Jonathan and Nathan in 1630 but he did not stay; see). Known Puritans to emigrate to the Bay Colony from the Chard-Ilminster neighborhood include the country gentry Rossiters of Ilminster, p. 49; also John Branker an Oxford graduate of the same place who became a schoolmaster and church elder; the tanning family Strongs of Chard, p. 152; the Pinneys

JG

These West Country men as well as Jonathan Gillett, were not ~~overtly~~ entirely reluctant to leave England. Like most subjects they loved her. She simply was being steered on a wrong course by absolute kings and their supporters, and now edged the brink of disaster.

In entering his third decade, Jonathan already had seen three monarchs ascend the throne. Queen Elizabeth died when he was but an infant, perhaps still at Dorset. Succeeded by James I (son of Catholic Mary Queen of Scots), this king was to unite England to Scotland where he had already reigned for 37 years following his royal mother's imprisonment for treason.

Reared a Calvinist, James I and his court (~~even~~ more lavish than even that of Queen Elizabeth's) earned even more resentment for Crown expenditures and excessiveness, especially for extravagence in dress, causing ~~made~~ Parliament reluctance to appropriate monies for such worldiness. By now the House of Commons, largely comprised of the wealthy mercantile class, was strongly Puritan. This latter group of religious dissenters was now safe from hanging, for after James executed the last heretics in 1612 (two Unitarians who doubted the divinity of Christ), he became more tolerant and lenient with ~~dissenters~~. dissenters. Still his avowed goal to harry Puritans out of the land was not an idle threat but that chore remained to be accomplished by his heir, son Charles. And – 20,000

Initially James I had been well received by Puritans, for he like they was reared Calvinist. When confronted with forcing change in the Church (purifying it of Romanism), the king balked. Interested however in scholarly pursuits, & fancying himself a scholar of some note, he did promote the proposal for a new authorized version of the the Scriptures to replace the ill-favored Bishop's Bible which was the required reading in every Anglican Church since 1568. The KJV did not please the Puritans either, for their preferred translation was the Geneva Bible of 1560.

The monarch further offended the non-conformist by allowing Sunday sports, providing first one attended the Anglican service as required by law. Such flagrant disregard of the Sabbath was certain to bring down the wrath of God on the whole nation, so believed the Puritan! The world was coming to an end; even the scientist Newton wrote more on the Apocalypse than on science. And what greater proof of an evil age than the proliferation of Devil Books - instructions on how to make pact with Satan himself! Puritan divines loudly denounced astrology and horoscopes now popular with the upper class.[1]

As a Scot unschooled in the finer points of English court law, James erred in setting himself above that law. Englishmen writhed. The king saw correctly that he could control England only if he could control the bishops. And an unchanged bishopric (one who clung to vestments and the crucifix, and made the sign of the cross at baptism, and other Popish practices) the Puritan could not abide.

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[1] Durant, Age of Reason, p. 575.

JG

Thus it was that the land hungry, the unjustly accused ~~being hauled into~~ by cruel courts, and sternly repressed Puritans hoped to found a "new" England in North America and did - ~~in Virginia~~ in 1607 by Capt. John Smith, in Bermuda in 1609, in Newfoundland in 1610. And who in England had not heard soon after 1620, Jonathan Gillett included, of the Separtists who refusing to accept the Prayer Book and Anglican ritual felt forced to flee, first to Holland and then far across a winter Atlantic, to begin a new life - the Pilgrims of Plymouth Rock? Jamestown Va. only

Another thorn in Puritan flesh in particular as well as in Parliament circles generally was James' proposal to marry his son and heir Charles to the Spanish Infanta in 1623, thus sealing a marital alliance with Catholic Spain. Then back to Romanism! Two years later ailing James I was repeatedly bled. 1625 Refusing medications but accepting the sacraments of the Church he sought to control, he died. His outstanding contribution to Stuart England was perhaps the King James Version of the Bible.

Jonathan Gillett, the Puritan parson's son at Chaffcombe, was in his 20's and tilling glebe lands beneath Winwhistle Ridge when Charles ascended the throne. It was March that year too, ~~eight~~ 5 years ago, when Charles set himself to harass Puritans as his royal father before him had hoped to do. ~~Thus~~ began the great Puritan Migration in 1630

But now these non-conformists were a power to be reckoned with. The House of Commons was 75% Puritan in conviction, and held three times more wealth than those sitting in the aristocratic House of Lords. Charles, hoping for appropriations for government expenditures especially to wage war with Spain (Charles had not wed the Spanish Infanta after all, but chose a French Catholic princess instead), dissolved Parliament when these sorely needed pounds were not forthcoming.

Warned not to levy any tax without parliamentary approval ("no taxation without representation"), Chas resorted to other measures to raise revenue. He ordered forced loans; the taxpayer~~s~~ ~~were~~ was required to lend government 1% of ~~their~~ his land value, and 5% of the value of ~~their~~ his personal property; refusal meant being jailed or impressed into the military. As a time-honored Crown privilege, Chas. levied heavy export/import duties; merchants who refused to pay were also thrown into the gaol. Right of trial by jury was frequently denied these recalcitrants. ~~James~~ The Crown further irked the British by billeting soldiers into their private homes.

Charles had called for no Parliament for four years now; his rule in 1633 seemed absolute. Nor had the economy scarcely improved ~~upon~~ over what it had been when Jonathan Gillett first went to the Bay Colony, 3 years earlier. Textile wages were up a little, but unemployment was high due to the shut down of many cloth-weaving mills in Somerset; ?Chard's cottons and woollens exported to France were no longer in demand. Inflation was ~~even~~ worse.

The Crown monopolized certain commodities — starch for the extravagent "great" collars of the rich (which afforded the Puritan no grief with ~~his~~ modest "little" collar becoming to the dissenter), and coal the poor could scarcely afford. Nobody appreciated the monopoly on soap and salt and beer and wine.

The Crown, however, could not be severely censured for one of the most significant problems:- England had become overpopulated, and consequently was land hungry. How could an insular nation obtain more fields after all their fens were drained?

J G

The answer of course lay in the New World. And no one more than the Somerset country man Jonathan Gillett would be more cognizant of this. For Parson Gillett's glebe lands could not be parceled among his sons, for they went with the "living". Only nearby Bomer's lease would go to a son and that heir would be William the second.[1] What were the other sons to do for land?

Was this desire for free land the reason that Jonathan was forsaking all, and going out to a land of promise as had Abraham the patriarch of Genesis? And even this was not really "free", for it must be taken, and defended when purchase failed. That Puritan was ~~wise~~ prudent who brought his musket, carrying aboard a ship manned with formidable cannon.

THE CHAFFCOMB -RECTORS STUDY;

Jonathan Gillett may have received the Geneva Bible he took to the Bay Colony[2] from one of those in his father's study. Was it a wedding present?

We can visualize him now - his last visit to that study before leaving England forever. He is alone - Rev. William making the village rounds, sisters Hebiah and Mary presiding in the kitchen o'er the creation of favorite dishes for their brother to take aboard "The Recovery of London", the young brothers at school, the older ones at the barn threshing.

He would examine this handsome leather bound volume more closely.

Although the Geneva Bible had not been printed in England since 1618, it was still, and would be long after, the cherished Bible of the Puritan household. It had been the Bible of John Knox, mandated in Scotland (dwellings were checked for proof of its presence in the home); and of Shakespeare whose scandalous plays were regularly performed before James I ere the King James Version ever left the printers. In time this latter version had slowly replaced the earlier Bishops' translation.

But when Rev. William Gillett became rector at Chaffcombe in 1609 the Bishops' Bible was the one chained to the stand and read for the Anglican service in his church. And this would be the Bible Jonathan first read when spelling out his letters at petty school.

The Geneva had first been printed in Switzerland, when Puritans fled there as Marian refugees, for Bloody Mary among her other reforms had removed ~~all~~ Bibles from all churches in an attempt to bring the English Church back in line with the Papacy. In Calvin's realm then the Geneva was printed in 1560 and was ~~presently~~ smuggled into England by the thousands. Now in this Caroline period Bishop Laud hindered recent importations of these Scriptures, burning those confiscated.

Boldly Puritan in bias, especially in marginal notes, the Geneva was dedicated to Queen Elizabeth who never officially adopted it to be read in the churches. She favored Puritans no more than monarchs to come after.

Cherished by Calvinists, it was the first Bible to be divided

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[1] Wilma Gillet Thomas, p.2.

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2D

into verses; it contained introductions to the 66 Books and to chapter headings. Wonderful for its "mappes", (Israel's journeys), and 25 illustrations (figure of the Tabernacle erected, and of the "tentes pitched rounde about it"), its margins contained literal Hebrew meanings and quotations from commentaries.

Were ~~Did~~ Jonathan Gillett to scan a Genesis margin ~~now~~ and read John Calvin's helpful comment on the location of the Garden of Eden? he would have read "Moses sayeth that there flowed one river to water the garden whiche divided itselfe into foure heads. All men doe agree that Euphrates and Tigris were two heades. Concerning the other two there is great controversie. Many think they were Ganges and Nilus. Some seek so farre as to the Danubie. Moses in my judgement applied his Topographie or description of Paradise to the capacitie of his age".

Out of curiosity ~~had~~ Jonathan pulled aside the window drapery for close reading, and selecting 2 shelf volumes, spread them before him on the oak table? Putting them side by side in order of printing - Geneva 1560, Bishops 1568 and King James Version 1611, did he compare renderings at random~~s~~ - to the clean and unclean beasts of Lev. 11? Ostriche - estritch - owle; redshanke - backe - swan; Heron - jay - heron; rat - hedge hogge - ferret. Since the Geneva was older, did he think it better?

The Puritan was a student of the Scriptures; all inspired, they were to be taken literally in meaning. (expand)

Tomorrow, early, Jonathan ~~he~~ would take leave of his father, Rev William in this very study, kneeling before him as he had as a schoolboy, to receive his blessing upon bared head. Then he and his helper would drive the shoat & the red heifer (she must be freighted though the cost was dear ~~for~~ but dairy ~~milk~~ was a new wanted ~~an absolute~~ necessity) ~~and shoat~~, and cart the chest and cider to Weymouth. Then wearing only his wedding suit and carrying the Bible to Colyton he would meet his bride at St. Andrews. Tomorrow he would be on the quays with William and Jeremiah - among pitching caravels and square sails, foreign sailors in earrings and ships' carpenters, the pungent odors of timber chips and Arabian spices - here would be a fitting place for farewell; better there than on the glebe lands they had tilled together since big enough to set the plough.-

JG

THE SAGA OF SOME DEVONSHIRE YEOMEN

Betrothed to this Puritan aspirant Jonathan Gillett, the rector's son at Chaffcombe, Somersetshire, was Mary Dolbiar, the yeoman's daughter of Colyton parish. The year was 1633, the place in southwest England, known as the West Country. 4

The Forebears and Their Times:

Mary Dolbiar issued from a long line of yeomen, those identified by name having lived their entire lives during the monarchies of Henry VII 1485-1509; Henry VIII 1509-1547; Edward VI-1547-1553; Tudor Mary 1553-1558; Elizabeth I 1558-2603; James I 1603-1625; and Charles I 1625-1649. The combined reigns of these Tudor and Stuart kings (1485-1649) embraced the beginning and flowering of the modern age in England in general, and of the English Reformation in particular.

At least four of Mary Dolbiar's great-grandparents have been identified by name and location: these are Nicholas Sampson and his wife Alyce Lesland of Hawkchurch, Dorsetshire, and John Michell (Mychell) and his wife Agnes Vye of Devonshire. And in turn we might mention their identified parents - Johan Sampson of Hawkchurch, and Harry Vye of Cadhayne.[1] ¶ These latter two likely were born during the reign of that first Tudor, Henry VII, whom Parliament approved as ruling monarch at the end of the ~~horrible~~ War of Roses.

During this period the Age of Exploration began, when the great discovery of Columbus compelled the Pope to divide the known and unknown New World between Spain and Portugal to prevent bloodshed. Not to be outdone, England in 1497 through the efforts of John Cabot also laid claim in North America which was to become the basis for transplanting dissatisfied British subjects in the American colonies. This New England in turn became the home of Mary Dolbiar Gillett's thousands of descendants.

Yeoman Sampson and Vye married their wives, reared children and farmed their holdings during the reign of the second Tudor, Henry VIII. At least one of their spouses - Goodwife Johan Sampson, lived into the last year of the third Tudor, Edward VI, for her will was penned 26 December 1553,[2] the very year her king, only a boy of 15 expired, probably poisoned by ambitious schemers zealous to obtain his throne.

The Tudor period would be remembered in history as a lusty roistering era. It was nothing for kings to be poisoned, queens to be beheaded, and recalcitrant churchmen of one persuasion or another to be burned at the stake for whatever convictions or errors they held. As learning increased, so did the worldly tastes of men who took delight in lewd theaters and filthy books, in alehouse and in cruel sports. Students gleefully swilled at thier colleges as did the clergy in alehouses hardby church and vicarage. Women were for sale in court and tavern, while their more innocent sisters were deflowered in Maypole romps. Bribery abounded as did fraud in government and marketplace. Nobles and peasants alike pursued greed. Prices rose as much as 1000 % on farm rents.

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[1] Speare, Vol —·—, p.

[2]

JG

In ~~their~~ these forebears' day, the decaying medieval manor system, brought about significant change in agriculture. The shift from open field farming to enclosure of land holdings elevated agriculture from mere subsistence to substantial profit for the industrious yeoman. While the inept became farm laborers, or even beggars, the capable yeoman, to keep ahead of rent-racking landlords, leased more and more land, and eventually acquired some parcels of his own. Through this method and the purchase of monastery lands dissolved by Henry VIII, he obtained even larger holdings, being eventually able to lease to others less fortunate.

In many cases only a thin line came to exist between a rich yeoman and a gentleman of substance. Wealthy yeomanry further improved its social status by sending sons to the university or into the Church, or by marrying his eldest son, heir to his substantial holdings, into the gentry.

But most yeomanry were only middling — farmers of smaller holdings — working the land themselves with their sons and a servant or two, dunging their fields, protecting their corn from crows and haystacks from fire, and threshing barley for malt for their daily ale. These held fewer cattle, and had less corn to hoard which caused prices to rise, earning the ire of the parson who objected to the practice of profiting at the expense of the hungry poor. These farmers lived more simply — in smaller cottages, eating bread, beef and beer, wearing tin buttons — not silver - on rustic russet, and sat farther back in the Church, leaving the favored pews to wealthy yeomen and the gentry.

Still the Sampsons at least must once have been yeomen of considerable substance for widow Johan left 6s 8d, a sizeable sum, to the Hawkchurch where she lived in Devon, probably for the preferred burial within the church rather than in the narrow plots outside. For out there in due time (20-30 years hence) her bones would be dug up and tossed willy-nilly into the charnal house in order to provide space for Sampsons to come after. It will be noted here that 6s 8d was the precise sum needed to insure a proper burial in the church.[1]

To Goodwife Sampson's sons Robert, William and George went the bull, cow, heifer, bed and sundry pounds. Walter (probably her oldest and heir in primogeniture ~~law~~ custom) received her landholdings at Deemorsland, a brass pot, the table and cupboard. Elizabeth received 5 pounds and her kirtle and gown -
Margert and Thomas inherited that occasional piece of silver that sometimes graced the home of the more prosperious yeoman - the daughter the silver goblet plus some ordinary pans; the son, her silver salt — salt then being a precious substance worthy of style.
Son Nicholas got ...... [2]
Each of the several grandchildren, including Agnes Sampson, received a Dorset ewe from Goodwife Johan Sampson's estate, not as a child's fleecy pet but to begin wool producing flocks of their own. For wool had become the basis of the textile industry in Southwest England, and hence its ~~very~~ econ. survival.

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[1] Notestein, The English People on the Eve of Colonization, p.244.

[2] Spear, -

J G

This Agnes Sampson, grandmother of Mary Dolbiar, was not the notorious Agnes Sampson hanged as a witch in 1591 although they both lived at the same time,—the first Agnes in Hawkchurch, Eng., and the other in the Scotland of James VI. Numbered among the witch's crimes were her confessions that she kissed the Devil under his tail, and ~~was~~ her unsuccessful efforts in collecting black toad venom to smear King James in her attempt to kill him.[1]

Mary Dolbiar's four grandparents, all identified by name, were also of the yeomanry; they lived in Devonshire.

The matrilineal line consisted of grandparents John Michell of Barretshayes and his wife Emlyn Weekes. John was baptized in the hamlet Cadhayne in 1538, in the 19th year of the reign of Henry VIII. By now that lusty monarch had married and lost 3 wives - Catherine of Aragon ~~Aagon~~ to the Specter in a convent, Anne Boleyn to the axe, and Jane Seymour to childbirth, the future Edward VI being the infant in question here. This Henry had also persecuted Catholic clergy, impaling the head of Sir Thomas More on the London Bridge, and persecuted pro-Catholic farmers in his attempt to free himself and his kingdom from the Papacy. (Is this when the Michells and the Sampsons became Protestant?) Needless to say he had completely severed from the Roman Church which promptly excommunicated him (causing him no pain) and at the same time it declared Anne Boleyn's offspring bastard, not in line for the English throne; this meant Elizabeth I.

During the subsequent reign of Henry's daughter, Elizabeth, John Michell of Barretshayes and Emyln Weekes were married in Colyton's St. Andrew's Church, Nov. 1569, and both were buried in that same parish - he in June 1620 only 6 months before some English "Separtists" - the Pilgrims - having sailed to America ~~to~~ begun the Plymouth plantation. Emyln died eight years later in August 1628 when Chas. I ~~I~~ caused Puritans to flee into that same country, for econ. & rel. reasons.

These were Mary Dolbiar's earliest certain forebears in their uncertain times.

Mary Dolbiar's patrilineal line consisted of grandparents Robert Dolbiar, of Colyton parish, who wed Agnes Sampson, daughter of Nicholas Sampson and Alyce Lesland cited earlier. The year was 1563 early in the reign of Elizabeth I, who, though occasionally lopping off heads including that of her niece Mary Queen of Scots, ~~yet~~ succeeded in winning wide acclaim for herself from her devoted subjects, singing and dancing them right into Merrie England. Never sure of her crown during her 45 year reign, she nevertheless moderated somewhat the affairs of State and Religion which perhaps earned her the name of Godd Queen Bess. But it was all relative.

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[1] Davis, *Life in Elizabethan Days*, p. 227-228.

JD

In any case during this bonny era, Robert Dolbiar and Agnes Sampson exchanged vows at St. Andrew's Church in Colyton (possibly though at Hawkchurch) on a lengthening day in late April when dairy maids back at their country place weaned the suckling calf to the pail, and milked ewes for cheese. Only those with suitable clothes darkened a church door.

Agnes herself was but a child when grandmother Johan Sampson willed her the Dorset ewe. One may well wonder if she brought to her dowry the wealth of its steady increase. If poor when wed to her yeoman, she would not always remain so. For Robert Dolbiar was elected churchwarden by Colyton's parishioners, a position of trust and power in the English village of that period.

In fact, both of Mary Dolbiar's grandfathers were churchwardens at St. Andrews, John MICHELL being elected to that post in 1596 with Robert Dolbiar's election earlier in 1579.

In 1579 the Church had not yet stablized, especially in rural England where Satan held high court. The less experienced Protestants were less able to exorcise the Devil than had been the earlier Catholics with their holy water and frankincense. That year, of 16 witches in nearby Essex, poor and immoral crones who kept black cats, black toads and blackbirds, three were hanged with the remainder barely escaping with their miserable lives.

When Robert Dolbiar became church-warden at Colyton,

By 1590 all English churches had become Protestant. The Book of Common Prayer was the required liturgy with all other religious ritual strictly forbidden. Even before their marriages to Agnes and Emyln, and while Robert and John were yet stripplings, their Protestant Queen had abolished the Catholic Mass; henceforth all Englishmen were required to attend the Anglican Church on pain of being fined a shilling for each offense of non-appearance. And during her reign it was the Catholic now who suffered persecution, he being imprisoned or slain as had been the Protestant in the Marian reign of Tudor Mary. The Jesuits were especially targeted under Elizabeth but some escaped the axe & Tower

Nor could Queen Elizabeth prevail against those other non-conformists, the Puritans (so called in derision since 1564), some of whom had fled Bloody Mary to seek refuge in Calvin's Geneva. These Marian exiles upon returning to a safer England acknowledged Elizabeth as head of the Church in England (if only to bar the Papacy) but detested any religious control by the State — aspiring in fact to control the State by religion — theirs.

Their particular dogma held to Calvin's stern doctrines of predestination, election, damnation, and Old Testament vengeance. Good Queen Bess despised Puritan dogmatism even more than Catholicism, and John Knox's brand of Calvinism in particular as he held great scorn for famale rulers, including herself and her niece Mary Queen of Scots. She ~~therefore~~ CONSEQUENTLY gave her staunch supporters a free hand to check the Puritans.

The Devonshire of the Dolbiars and Michells was a ~~strong~~ well known stronghold of Puritanism. One of their later pastors at least -Rev. William Hull- had connections with two Puritan brothers, one of whom led the Puritan Hull colony to new England- the Rev. Josiah Hull of Crewkerne, Somerset.[1]

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[1] Thistlethwaite, p. 52; also Speare, Vol p.

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The Puritan hope was to "purify" the Anglican Church of Romanism. Puritans viewed the Common Book of Prayer as being culled from the "Popish dunghill, the Mass Book:", They denigrated other Anglican practices as clergy wearing white surplices while reading the service. Some Puritan rebels went so far as to openly leave the Anglican communion and as "Separtists" set up individual congregations, first in England, then in America. One such group was the Pilgrims, of course.

The Puritans accepted the Bible as their infallible guide, but were not successful in getting their favorite translations into the pulpits at first. In church wardens DOlbiar and Michell's time the Bishops' Bible was in use at St. Andrews.

Goodman Dolbiar and Goodman Michell would have known the other well as neighbors in Cadhayne, and as parishioners at St. Andrews, and certainly as churchwardens in the same church. Their election by Colyton parishioners at the Easter annual meeting would indicate both ~~as~~ their standing in the Church and in the community, if only for the designated year or so.

In general the more prosperous yeoman was elected to this office. (Gentry had other things to do, with pen and sword, at hunting and hawking, in London's tobacco shops ~~to the social occasion~~). Their ~~churchwardens'~~ personal diaries would hold accounts of farm purchases and profits and servant wages, together with church tithes as mandated by law.

Their houses, probably two-stories, held several rooms including a parlor and the servants' chamber. Furniture would consist of feather bed (not straw) ~~beds~~ and bolsters, brass pot and candlestick, carpet and chests, tables with perhaps a few chairs as well as the ~~ubiq~~ ubiquitous stools. Outbuildings clustered about the family home would include the barn and dairyhouse for stock and fodder, the milkhouse with cheese press, the brewhouse with ale vats (tea and coffee were unknown to the masses at this time; so all Englishmen drank ale), and the buttery with churns and jugs. These prosperous yeomen probably ate roast meat at Sunday and Thursday suppers (fish was mandated by law for two days a week to keep England's fishing industry alive). They wore knitted woollen hose (by mandate to keep the looms active), and perhaps even owned velvet breeches and the silken doublet as befitted a churchwarden on a Sunday.

The churchwarden's churchly ~~duties~~ task was to make decisions regarding parish affairs. His duties included the administration of parish funds collected by himself in various and sundry ways - from tithe hens and pigs, from bequests some as small as a donated sheep or a hive of bees, from burial fees and misdemeanor fines for swearing and drunkeness.

His too was the responsibility of keeping the church repaired, the towers sound, the bells ringing, the churchyard orderly. He employed a dog-rapper to whip stray canines out of the church. He paid the gowned deacon his quarterly wage, perhaps even hiring the same as schoolmaster for the parish lads and lasses.

Not the least of his duties was collecting rents for pews he himself allocated according to social rank. As churchwarden he would assign himself a desirable pew near the gentry for his own family — up front. His was the unpleasant task of resolving the wrangling that sprang from the competition for the best seats in church!

Colyton parish was both an ecclesiastical and political unit. The church warden therefore was a power in the community (after the gentry and the clerisy) to be reckoned with. For the relief of the many poor, he could lease them a church cow or sheep, apprentice their children, obtain lodging for their forsaken elderly, and force the bastard's sire (if and when identified) to support babe and mother with his own hard won 8d per week lest these defenceless ones become public charges. The fines the churchwarden collected for negligence in Anglican church attendance as required by law went to alleviate the sufferings of the poor. In other village matters he sometimes hired shepherd and swineherd for commons and woods, and offered bounties to keep polecats and sparrows within reasonable bounds.

Like other men in the proximity of the country church and vicarage, Churchwardens Dolbiar and Michell were likely God-fearing, earnest and somber with suffering and caring. Of 9 children born to Dolbiar between 1564-1581, 4 died in infancy and early childhood. There is no record that Michell lost any of his 9 ~~children~~ as young children born 1571-1592. Fortunate indeed in those days was the man who reared 3 children out of 10 births, or kept one wife long enough to bear that number. It is a matter of record that Robert Dolbiar was twice married; his first wife bore him a son Johane.[1] Nothing further is known about them.

Grandfather Robert Dolbiar at least was buried in Colyton parish, as were Mary Dolbiar's other grandparents - John Michell and Emyln Weekes. Robert Dolbiar was buried 25 January, 1614 in the reign of James I, the first Stuart and only son of Mary Queen of Scots, and a Calvinist. It was the Stuarts who ushered in a new dynasty after the Tudors, and a new era of shapp Puritan repression began. And herein lies the reason Mary Dolbiar, bride of Puritan Jonathan Gillett, embarked for New England in 1633, only two days after she wed him at St. Andrews.

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[1] Spear, Vol. p.

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Rawkey Dolbiar, father (1571 - 16—):

A 17th Century Devonshire Yeoman:

Mary Dolbiar's parents Rawkey and Mary of Cadhayne lived all their married years during the Stuart period except their first one. They were Colyton parishioners from beginning to end, being baptized, married and buried here.

Also baptized at St. Andrew's Church were their 7 children. It appears that at least the second daughter Anne was born on the Michenholme farm near Cadhayne. That year of 1605 Rawkey occupied the farmholdings of his aging father-in-law John Michell who had moved on to Barretshayes.[1] Rawkey's major residence throughout his life, however, is thought to be Cadhayne.

Rawkey Dolbiar was born August, 1571, in the 13th year of Queen Elizabeth's reign, and she continued to be his ruling monarch until one year after his marriage to yeoman John Michell's daughter Mary.

Rawkey probably learned his letters from a horn book at a petty school, for the Queen encouraged learning to combat the "Old Religion", meaning Catholicism. As her father Henry VIII dissolved Church schools upon breaking away from the Papacy, Anglican parish schools had sprouted every where for children to learn the "reformed faith" of the new Church of England. Rawkey probably attended one of these, taught by the curate, to learn to read the Bible, probably the Bishops' authorized translation, and to keep farm accounts. He would not have continued ~~likely~~ on to the grammar school in the town of Colyton to become literate in Latin as did those destined for clergy and gentry, as a middling yeoman's sons did very well in field and alehouse with "Twelfthtide and twinings, peason and furmenty pot" and other good English words, thank you.

For leisure he may have wrestled in the churchyard as the curate allowed, and in spring danced around the Maypole on the commons with other celebrants. Under his father's tutelage and that of his servants, he had learned about ploughs and seed sowing, haystacks and bullocks which fed from them, and ale brewing for his health.

The lass whom he would marry, Mary Michell, may have learned her letters at the petty school as well, but most of her lessons would have come from the distaff kin at home - spinning for the naked back, preparing pease porridge for the stomach, and collecting healing potions for ailments in both stock and children to come along. She would have learned the catechism at the church on Sunday afternoons, and about tithing a tenth of her garden and poultry to the vicarage.

Rawkey's and Mary's marriage may have been arranged by Goodman Dolbiar and Goodman Michell themselves as both were still living in August, 1602 when the couple took their wedding vows at St.Andrews.[2] But perhaps not, as Rawkey was 31 and Mary 26, both very matured for ~~th~~ that time period. Moreover the yeomanry had more freedom in mate selection than did the heralded gentry who looked more to being well-born and well-heeled. Rev. John Eedes was likely the vicar who

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[1] Speare, Vol. ——— p. ———

[2] If this date cited by Spear, Vol 3, p. 19 is correct, then they had a child nearly a year old at the time. It is possible, of course, that one or the other had been married before.

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married them. He is alleged to have been the Dr. Eedes,[1] to have been a translator of the King James Version of 1611①, but further research by this writer shows that the translator was Dean of Worcester Richard Eedes, former chaplain to Henry —— who briefly sat on the second Oxford panel of Gospel translators before his untimely death in 1604.

Rawkey had married at 31, and now in 1633, he was twice that in years → 62 ! Late March in 1633 in the reign of Charles I, the second Stuart king, was an ideal time for a country ~~another~~ wedding in southwest England - the season between winter threshing in the barn and April cartage of bark to the tanyards before the ground softened overmuch for the oxteam.

Rawkey's third daughter was to be married 29 March to Jonathan Gillett, the parson's son of Chaffcombe. And two days after the nuptials, bride and groom would set sail for one of the Puritan plantations in America - Dorchester, the new Jerusalem in New England. Their passage was booked on "The Recovery of London". She might be anchored in Weymouth even now. Already his sons had carted the couples' larger cargo to the docks - drums of salt meat, dried peas and hard cheese, chests of other valuables.

How did it happen that Rawkey Dolbiar, second generation St. Andrews' born and bred, gave consent to his Mary to wed a Puritan, if indeed he did? They too were ~~well~~ of age, as he and his Mary had been in 1602. And how was it that Mary herself, ~~three~~ 3 generations removed from churchwardens at St. Andrews' found herself not only marrying a Puritan but also willing to forever forsake comfortable Devon for a wilderness hamlet 3000 miles across the sea — one short on bread to spell the wild game and fish, ~~on the table~~ and long on sickness and Indian troubles?

The writer supposes that the Dolbiars may well have held to Puritan views by this time, a supposition based on reasonable conjecture.

(1. Devon, their county, had become a vertiable strongHould of Puritanism. Evidence shows that ruling Puritan gentry families in Devon in this early Stuart period included those of John Bumpfield, Sir John Davie, Sir Francis Drake (nephew of the great sea captain), and Sir Samuel Rolle. These 4 leading squires were the richest Puritan landholders in Devon, and all 4 were student contemporaries at Exeter College,[2] Oxford, one noted for its Puritan fellows in the reign of James I.[2] All four were more than nominal Puritans; they lived the comparatively austere dedicated lifestyle! —

At his own expense Davie hired a schoolmaster for the parish poor as well as providing work for poor tradesmen whose job it was to construct a workhouse for the correction of "lewd and idle" people.[3] Sin including laziness must be punished; the wrong-doer redeemed if possible.

Squire Drake's short hair left no doubt about his religious and political beliefs, and his Lady Joan attired herself in the Puritan way as well.[4]

Rolle and all his sons wore close cropped hair; Sir Samuel himself never lent money for usury, and always held contempt for gaming at cards and dice, both practices anathema to Puritans.[5]

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[1] Spear, Vol._ p._.

[2] Cliffe, J. T. The Puritan Gentry, p. 92

[3] Ibid., p. 124

[4] Ibid., p. 59

[5] Ibid., p. 141

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Other leading Devonshire Puritans included the Strodes, the Yonges, the Northcotes, and the Rosewells. Sir William Strode shone at championing godliness in the House of Commons,[1] for early Stuart Puritan members of this legislative body promoted laws against extravagent dress, sexual sins, and drunkeness. The true believers' duty was to combat sin everywhere and keep himself unspotted from the world. Lady Mary Strode's apparell was so modest as to evoke laudatory comment by the Puritan divine who preached her funeral[2].

Sir John Northcote (who also wore Puritan garb though in the House of Commons in London) and Sir John Yonge had both been students in 1612 at Exeter College, Oxford, when Dr. Prideaux the Rector there encouraged young dissenters.[3] Yonge's son Walter published Puritan writings, one of which cited cases proving Sabbath-breakers were very apt to come to an untimely end.[4]

Sir Henry Rosewell was noted for his "true love to Religion". Less impressed was his Bishop Laud who brought him before the High Commission to answer to charges of converting an abandoned monastary oratory into a private chapel.[5] Puritan gentry at odds with the Established Church often had private chapels with their own domestic chaplains (strictly illegal), which were solemnly attended by his household and neighbors of like-mindedness. Although Rosewell protested the invasion of his privacy, the Bishop required him to attend public worship at the parish church—at least part of the time.

(2. We may reflect here that since Rawkey Dolbiar never enjoyed a churchwarden election at St. Andrews in Colyton as did his father and father-in-law before him, that perhaps he and his family subscribed to one of these private Puritan chapels. But if not, Puritan influence brought pressure to bear in the established churches as well, for a powerful wealthy gentry often owned patronage rights in their parishes and presented clerical nominees, whose preaching best suited their spiritual needs, i.e. Puritan preaching.

Is this what occured in the selection of Rev. William Hull as vicar of Colyton in 1611? Was he a Puritan? His family connections would suggest so.

Two sons of Thomas Hull of Crewkerne, Somerset (the county of the Gilletts) were active in Puritan colonization and/or settlement of Mass. Bay Colony. George Hull came on the "Mary and John" in 1630, leaving behind in Crewkerne a wife and 6 small children. George, as well as fellow passenger Jonathan Gillett, first settled in Dorchester where his family later joined him.[6]

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[1] Ibid., p. 59

[2] Ibid. p 35.

[3] Ibid., p. 91

[4] Ibid., p. 41.

[5] Ibid., p. 167.

[6] Spear, Vol. I, p. 42.

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Josiah?

Thomas Hull's youngest son, Rev. Joseph Hull, graduate of St. Mary's Hall, Oxford, was first installed rector of Northleigh in the diocese of Exeter, Devon, in 1621. After 11 years he resigned to begin recruiting the 21 Puritan families (106 souls in all) from Somerset's Batcombe parish to eventually emigrate to New England. This embarkation would be two years hence; they would set sail from Weymouth harbor in England 20 March, 1635, to found Weymouth, Mass. that same year.[1]

Thomas Hull's oldest son, Rev. William Hull, was already Dolbiars' parson in Colyton. Born in Crewkerne, he like his brother Rev. Josiah Joseph was also a graduate from St. Mary's Hall, Oxford. He was installed vicar of Colyton 1611, succeding Rev. John Eedes whose wife was of a Hull family in Exeter.[2] While the writer lacks proof that Rev. William Hull of Colyton parish was a Puritan parson, he likely was, given his family connections.

3. Were the Dolbiars of the Puritan persuasion? Probably. Their county was controlled by Puritan gentry as we have already seen; their church may have had a Puritan person. At any rate, Mary Dolbiar was wed to Puritan Jonathan Gillett, son of the Puritan **rector of Chaffcombe**,[3], and cast her lot with the Puritans and with their beliefs and practices, at least in New England.

How and when did they meet? We have already seen that dissenters would leave their parish churches to listen to more edifying sermons elsewhere, and thus enlarged their Puritan acquaintances. But probably Rawkey Dolbiar yeoman did not pull his family in the ox cart over impossible roads for any distance.

Did the couple know each other through Hull associations - through the Somerset Hulls and the Devon vicar, Rev. William Hull? Had they learned of the other through brother George Hull, fellow passenger of Jonathan Gillett on the "Mary and John", George whose oldest brother William was parson to the Dolbiars? Or was there a Michell family connection - through George Hull's wife (whom he temporarily left behind in England in 1630 to bear their seventh child)? She was Thomasine Michell, daughter of Robert Michell, a wealthy Somerset yeoman at Stockland near Crewkerne.[4] We earlier noted that Rawkey Dolbiar's wife was a Michell, daughter of yeoman John Michell of Cadhayne. The spelling was first Mychell; it then became Michell by the time the Devonshire yeoman Rawkey wed Mary Michell in 1602.

Niece of Rev John Warham

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[1] Thistlethwaite ————

[2] Spear, Vol 3, p. 27.

[3] Thistlewaite argues~~t~~ that Rev. William Gillett was Puritan. p.

[4] Speare, Vol. 3, p. 28

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CADHAYNE, WEDDING DAY ~~The Wedding at St. Andrews' was~~ 29 March, 1633.

What would have been a typical March day for the Dolbiars of Cadhayne in 1633?

Would Rawkey sit on a bench beside his cottage, warming arthritic knees and whetstoning a dull mattock? Or perhaps shaping an extra spoon or two for the wedding feast but few days hence? His dishes, respectably pewter and tin (not wooden as the tenant farmer's) lacked silver, for he had not fallen heir to Sampson brass and silver, nor becauee of declining economy in the Stuart period, come to this good fortune.

Or perhaps from this same bench did he scan the narrow scope of his modest landholdings? Before him fields and paddocks, behind him the thatched cottage, not-daub-and cob, but probably brick and it uncarpeted. Its glass windows fine for winter viewing framed his arable acres and meadow, and the commons where he held grazing rights for milch cows and ewes.

No field hand he for a few pence and found, or even a tenant who neither read nor shared in parish government. Would his daughter Mary come March 29 be peddling flagons of brides'-ale in the church nave to raise a few coins to start housekeeping? Nay, for he was a respectable yeoman and she would receive her portion. And the poor expected to be remembered at the wedding feast, and they would be, too. Although Devon as well as neighboring counties in Southwest England had fallen on hard times in the last decade, his coffers still held a coin or two. Three crop failures and the reduced demand for wool by the declining textile industry had not completely ruined him. There would be pennies for the poor.

Did he now shade his aged eyes to stab the distance for son Robert, in the stubble ploughing up this day's acre as he had been taught? Was that John, acting ploughboy today, leading the oxen in wide sweeps at the furrow's end? Cornelius about of an age with John sounded the willow fence, for since St. Gregory's the meadow was left to grow for winter hay.

These were his sons, all gotten in autumn and herself carried them the dark months of winter, yet they somehow survived, benefitting he supposed like the stock from summer plenty. John and Cornelius lacked several years of being Robert's manly 22, or his strength to handle yoked heifers in the field or the fair ones with whom he romped at Maypoling and dancing. ?

Most of his daughters had fared less well - Anne perhaps. Dorothy, winter gotten, died at 4 months. Joan should have been the bonny lass but was lost at four, to one of the many sicknesses plaguing children. Daughter Mary soon to be wed at St. Andrews was hale and hearty in her 26th year.

This was the issue of Rawkey and Mary Michell Dolbiar, united as one themselves at St. Andrews in 1602, 7 months short of Good Queen Bess' demise.

Or did Rawkey just sit in the weak sun and ponder life's unfolding events as becomes an old man of 62? His daughter leaving the family forever for a new life in New England? Sadder her going than even the end of the Queen's long reign of 45 years, and of herself, and of Merrie England, leaving her subjects great and humble to mourn her passing. But she left them powerful and Protestant.

Powerful because of a naval battle. A Lad of 17 then in Cad-

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hayne, Rawkey heard of a Spanish king who ruled more of the earth than any other in history. Briefly wed to Mary Queen of Scots (Queen Elizabeth's niece), this Phillip II left her without issue to return to Spain with a crusader's zeal to restore England to the Papacy. His Invincible Armada was assembled for that task in 1588.

One year before this, Phillip II grieved briefly as Mary Queen of Scots, forced by the government of Elizabeth, walked to her scaffold, accused of treason. Wigged and veiled, she lay her noble head on the block. The executioner's axe not only severed the Catholic Queen's head (from which fell her wig disclosing the fact that her 18 year imprisonment in England had whitened her hair), but it also destroyed any hope that this Mary would restore Romanism. Catholics argued that Mary (not Henry's "bastard" Elizabeth) was the rightful heir to the throne. And that she Mary, what with her religion and assorted marriages, should be able to unite Scotland, France and England under one monarch — herself — and one religion — Catholicism.

Seeing that Mary was dead, and believing himself an instrument of God for the chosen task of restoration to the Papacy, Phillip II planned to overthrow Elizabeth's government. He sent his fleet to force England back into the fold from which it had strayed when Henry VIII divorced Catherine, duaghter of Ferdinand and Isabella of Spain.

With fewer ships and men, Merrie England prevailed, aided by favorable winds, abler seamen and more manuervable vessels. A tempest did the rest. England's Protestantism was secured. Queen Bess' subjects, one of whom was Rawkey Dolbiar yeoman of Cadhayne, basked in the glory of this victory.

In the wake of further naval victories with the Continent, England soon became mistress of the Atlantic. This opened North America to English colonists and to Protestantism. Had Rawkey ever dreamed at age 17 that defeated Phillip of Spain was making possible this very March of 1633 the leave-taking of his own daughter Mary Dolbiar for New England, to Dorchester on Mass Bay?

For her to have her children there would be a God's blessing, for British overpopulation in this land hungry country was threatening the existence of all. Even by draining the fens, little arable land was left for those coming on. In the new world across the Atlantic there was no dearth of land; there Mary's issue would survive and thrive. Just what tragedies would have to be endured for this survival, Rawkey had no way of knowing in 1633.

And these unborn grandchildren of his would surely escape the crimes and unmitigated evil which had plagued England ~~now.~~ all his years & those of his father's. During the reign of Elizabeth, there were 200 capital crimes, ranging from poaching to buggery. An average year in Merrie England saw 800 hanged, with many more enduring only cruel whippings, or having tongues, ears or hands cut off for minor crimes. Witchcraft was made a capital crime in 1562, and during Elizabeth's reign 81 witches, all women, were executed.[1] The Continent's record was no better. Catholic Spain burned 30,000 at the stake in the 150 years prior to 1554, and even in Protestant Geneva in the days of Calvin 14 witches were burned in the course of one year.[2]

In New England there was the new Jerusalem. And a few Indians who were not overly troublesome. What could go wrong there!

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[1] Durant, Age of REason, p. 163. [2] Durant, The Reformation, p. 473

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But political history of the past and current economic woes probably preoccupied Rawkey Dolbiar on this March day far less than the immediacy of spring plantings. As soon as Robert harrowed the rye plot, he Rawkey himself would with sure arm broadcast the seed limed and sulphured to discourage nibbling mice. And after that, barley for bread would go in, and some more fodder pease for the cattle threshing the best for table porridge . . . .

His lass Mary would see most of these sown, but none of them harvested.

The Women in the Cottage:

At 57, Goodwife Dolbiar, mother of several children still living, & mistress of a servant or two, would be more wearied than worried on that March day in 1633. Hogsheads and drums had been laboriously filled and secured against salt water and ship rats, and carted off to the wharf at Weymouth, but there were a couple of chests yet to go plus ~~a~~ the wedding feast to supervise.

She kept one eye to the skimmed milk curdling beside the hearth for fresh cheese, and another on the girls at the same hearth baking ~~gi~~ gingerbread for wedding sweetmeats~~, for the poor~~. Maid servants outside plucked a fat duck, & some boiling fowls. The suckling-pig had yet to be washed and readied for roasting.

With hands born of long experience with plague and misfortune, Goodwife herself prepared bundles of medicinal herbs and potions for Mary to take into that wilderness land across the sea - white lilies for boils, coltsfoot for cough, flaxseed for phlegm, comfrey for broken bones. And water parsnip seed for freckle removal - it was said ~~they had~~ more sun shone over there. Also went in some nettles for rennet, and rosemary and thyme for the cooking pot, and a little ginger and pepper. She hoped Mary's future gardens in New England would do well by her as hers had these 31 years she had been married to Goodman Rawkey.

The younger Mary herself packed a chest with naperies - bed clothes, a tablecloth. The bed tick stuffed with goose feathers she herself had plucked from her own gaggle was handily tied, against the time - only a few days hence - when it would be unrolled and installed in one of the narrow bunks on "The Recovery of London". Into the other chest went a few keepsakes, ~~a vase~~ a Jar of blue & white, and perhaps some gift from Uncle Cornelius, and the somber wear of a Puritan wife - an old cloak for the garden, and for the Sabbath a gown of subdued color with very small ruffs.

Her own wedding dress was soon to come from the gown makers. With her long hair combed straight, wouldn't she look grand beside Jonathan clad in new breeches and handsome doublet, his belt thrust through with a sprig of rosemary, the country symbol of manly ~~virtue?~~ virility?

The forever goodbyes would be wrenching. To the dead. And to the living. To the grandparents, most of whom she remembered as a farm lass whose burials it seemed invariably happened during the busiest times of summer, except for Grandfather Dolbiar who died in a January at orchard pruning time, with little sister Dorothy soon to follow 2 months later. That was the same year, the year she was 7, when Aunt Beatrix Michell was married at age 31 in Colyton parish. In fact, every one in her family, on both sides, had been baptized, married, and buried in this one parish.

And here too she would be wed, by St. Andrews' vicar, in the presence of her parents and younger brothers, and Uncle Cornelius, and her friends of Cad~~yane~~hayne. Oh, it would be a jolly occasion (even though Jonathan himself was more somberly Puritan than herself) what with the feasting on roast mutton and other good viands, and the

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simple dancing on the green with lutes playing and pipers' piping!

29 March was only a few days away, and on the 31st "The Recovery of London" would set ~~her~~ sail toward a new land and a new life. America!

The Voyage on "The Recovery of London":

The last day of March 1633 "The Recovery of London" slipped her moorings at Weymouth and headed toward the Channel. She made her way in the busy harbor past English galleons and pinnances with heavy ordnances, past Portuguese caravels in from tropical waters with silk and Araby spices, past heavy hulks with cargoes of muscadel and indigo.

On receding wharves clustered sailors who had seen crocodiles and mermaids, and a knot of Puritan saints, who having believed the heavenly vision of a New Jerusalem, was seeing kin and friend off with improvised petitions for safe passage. And behind them all was beloved England, forever left behind by the Gillett passengers.

Stephen and Jane Terry, and Janes' brother John were aboard. also. The couple had been happily married 2 1/2 weeks earlier in the cider country of Simonsbury. Stephen (of the clerisy, his father having once been a fellow at Oxford, and then vicar of Stockton) was 24; his bride ___.[1]

Another acquaintance aboard was Sarah Jurdain Hill, wife of William Hill who preceded her to Mass. on the "Mary and John" in 1630. Their 4 lively children accompanied her. The Hills and Jurdains were mercantile families, the former also of Simonsbury. Other passengers included Pinney, Dibble, and Gilbert; and Thomas Bascombe, a Dorset brick and stonemason, and Thomas Newberry? of the minor gentry. Most of these would be familiar names in the two New World neighborhoods where settled the newly wed Gilletts, and their descendants would marry into two of these families.

Fair winds bore "The Recovery of London" down the ~~Chabbel~~ Channel. After prayers led by a parson topside, Jonathan remained on the upper deck; Mary went down below to hide unbidden tears. He hoped she would find privacy in a ship as close as this one. It could not be easy for any bride, including Jane Terry, to leave her father's familiar fireside, and sail 3000 miles to a new world literally with another lord and master. And no Puritan male had doubts about his sovereign authority as family head!

Jonathan's wedding had been proper—Mary sweet in the procession to the church with fair brow garlanded with wheat ears from last harvest, bosom not overly exposed as styles dictated in most church weddings. The feast after the vows would have done a gentleman proud - brides'-cake aplenty and mince pie pungent with Orient spices. The poor received their pennies and small ale. Parish bells pealed; healths were drunk all around. There was simple dancing to lute and flute. And then came the brave but sad goodbyes.

Behind him upon a pillion, her arms clasped about his waist, they rode the borrowed horse to Weymouth, leading the pack-carrier by a rope. Wary eyes open to highwayman danger, they arrived safely to

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a wayside inn, a respectable one with hearty fare and clean sheets. He led his bride to the lavendar-scented bedchamber.

"The Recovery of London" glided easily past Lands' End. One of Winthrop's fleet of 1633, she was smaller than the "Mary and John" of Rev. John White's organization. (White was Stephen Terry's uncle). Like her she carried ordnances, against prowling privateers, a goodly crew of seamen, cattle, provisions for the trip and supplies for later on the land soon to welcome them, ~~and~~ On one deck or another a few score of eager passengers roamed.

Square sails full-rigged, she caught favorable winds and rode the ocean swells - up and down, up and down. Jonathan knew how seasick Mary would become that first week, and perhaps he as well although he had better sea legs after the first crossing and return.

Two months later after storm and calm and storm again when off the cold coasts of Newfoundland, Mary's seasickness ~~had~~ returned. She could not stomach biscuit or pork and pease, or even tolerate the lemon from the captain's chest kept there for remedy. On the upper deck worry nagged him. The constant drumming aboard to warn other ships creeping by the icebergs unnerved him. One of the women hinted . . . . Yes, that was it! Mary was with child!

Sudden responsibility weighed him down more heavily than the clammy fog enveloping him. His old cloak did him small good. Shivering, did he think in the freezing mist that a son — many sons — stood him in good stead for profitable tillage? of ~~many~~ acres? And that it would be his charge to "sowe the seeds of godlinesse" in them, using the sanctified "rod as a physicke to purge out corruption which lurketh" in children by nature.A This, of course, was for the good of their souls. These sons must be "deere and kinde" to their mother as she went about her "domesticall duties" in thriftily setting a good table and providing for their every comfort in a new country, which in his experience had not been overly generous with its provender. But the future looked more promising, especially with the supplies snugly aboard in barrel and chest.

Bergs numerous from Greenland's icy cap, dense fog obscuring topsails above, drums echoing to avoid collision with iceberg or other craft, the "Recovery" made slow progress. Shivering on the upper deck in this eerie atmosphere, any "saint" might be prone to visions. Jonathan had none, other than the ~~one~~ one commonly held by the Puritan who saw the New Jerusalem being founded on the shores of the Mass. Bay Colony. But had an apparition appeared foretelling the future generations yet in his loins, he might have seen disheartening specters in the white mist.

Would his courage have faltered had he known the personal price to himself and to his unborn ~~to~~ which must be paid for establishing this New Jerusalem in this unmarked wilderness? While yet he lived, two sons, his third and fourth, would die in Indian raids on new settlements along the river, and 2 of his grandchildren would be captured by an Indian party and spirited away into French Canada.① In due time his descendants would number 234 great-great grandchildren.② Could it be possible that several of these would rise up against his dear England in armed revolt? They could and did, in the American Revolution.③ And two generations later another from his loins would help

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1 Wilma Thomas Gillett, op.cit pgs. 16, 17, 21

2 Spear, Vol. p.

3 Wilma Thomas Gillet, op.cit p. 17.

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define and polarize the slavery issue and be hanged for it - in the person of fanatic (or hero) John Brown of Ossawatomie - on the eve of the great conflagration to be known as the ~~Great~~ Civil War in the United States.[1]

Not only would his seed suffer in these holy experiments, but also that of other psssengers aboard the "Recovery". Stephen and Jane Terry would lose a daughter to an Indian massacre. But even before these Indian troubles, the female descendant of another passenger aboard would be hanged as a witch at Windsor,[2] a village on the Connecticut River yet to be carved out where in the near future would reside many of the "Mary and John" planters as well as some of these very passengers on the "Recovery of London" now wending her precarious way through towering mountains of ice over the Grand Banks' famed fishing waters.

Portents of this nature would cause any one to seek succour from the Geneva Bible with the cameo on its leathern cover:

"God is my sheephearde, therfore I can lacke nothying; he wyll cause me to repose my self in pasture full of grasse, and he wyll lead me vnto calme waters . . . . thy rodde and thy staffe be the thynges that do comfort me."

Jonathan Gillett, Puritan and pilgrim on a holy journey, put away this Bible, which ~~one day be called~~ would be preserved by his descendants and cherished as the "Bear Bible" because, used at some distan date to prop up a window, its leather cover was clawed by a marauding bear. And then after a time of being held by a Gillet family, it would be donated to the Connecticut-Windsor Museum many years hence - in 1980's.[3]

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[1] Henry Stiles, Ancient Windsor, Vol._ p._.

[2] This would be Lydia Gilbert, 28 Nov. 1654, hanged as a witch for causing the death of Henry Stiles. See Spear, Vol. _ p. _

[3] Spear,